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Memoirs
of
Rev. George Whitefield

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Gillies, John

Memoirs of Rev. George Whitefield.

DECATUR MIDDLE SCHOOL
DECATUR, GEORGIA 30030

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~~ONE PERIOD~~

DECATUR MIDDLE SCHOOL
DECATUR, GEORGIA 30030

MEMOIRS

OF

REV. GEORGE WHITEFIELD:

BY JOHN GILLIES, D. D.

REVISED AND CORRECTED

WITH

LARGE ADDITIONS AND IMPROVEMENTS.

TO WHICH IS APPENDED

AN EXTENSIVE COLLECTION

OF HIS

SERMONS AND OTHER WRITINGS.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.—Daniel xii. 3.

MIDDLETOWN:
PUBLISHED BY HUNT & NOYES.
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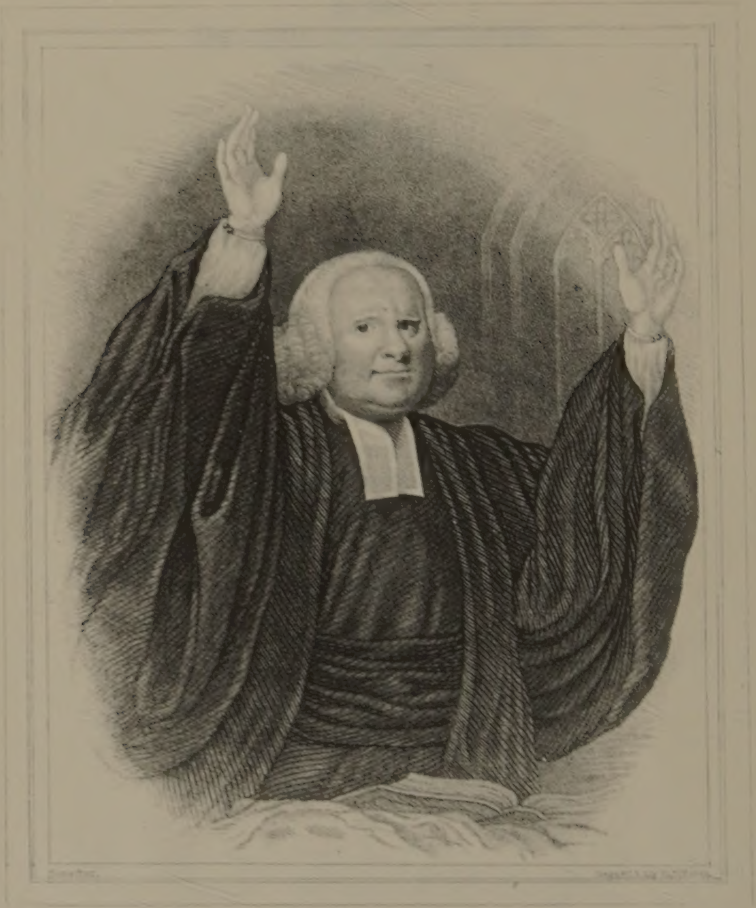

REV. GEORGE WHITEFIELD.

Published by Hunt & Noyes, Middletown.

Memoirs

of

Rev. George Whitefield

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The Reprint Company
Spartanburg, South Carolina

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INTRODUCTION.

For most men, the worth and influence of a book, other things being equal, is greatly modified by their estimation of its author. The circumstance of a personal acquaintance with, or knowledge of a man, especially when it combines itself with our most venerable and holy remembrances, imparts a life-like freshness and reality to his recorded doings and sayings, the effect of which, when contrasted with the same things done and said by a person alien and unknown to us, may be fairly illustrated by the comparative power of oral and written discourse. No individual, in these latter days, has so identified himself with the growth and spread of practical religion, in England and America, as Whitefield. Divines and theologians there have been, and still are, not a few of far greater depth, acuteness and comprehension. They are burning and shining lights, and revolve with no rival or secondary glory in their appointed spheres. They have done well, and to them be awarded all due honor and praise. Whitefield cannot and would not measure strength with them here. It was appointed to him to PREACH; and before a crowd of drowsy worldlings, be to him the honor of having no equal or rival in the service of his Master. To compare Whitefield with Edwards is impossible and absurd. It is like comparing Sir Isaac Newton with Milton, as intellectual giants, or the air with the earth, as the conditions of animal existence. Like his Master, "who had a mountain for his pulpit, and the heavens for his sounding-board; and who when his gospel was refused by the Jews, sent his servants into the high-ways and hedges;" he imprisoned not his voice within the bounds of ecclesiastical limitation, but going forth into a temple not made with hands, he bore the glad tidings of the gospel as far as the air would reverberate them, to as many of those speaking his vernacular tongue as the measure of his health, strength, and years would allow. Probably no one since Luther and Calvin has been such a chosen vessel for bearing the errands of mercy to the multitude; no one has been so gifted with an almost inherent aptitude for converting his very adversities and afflictions into instruments, without which the very end which they were intended to frustrate would have been far less successfully accomplished. In this country especially, his name will be affectionately and reverently reverted to, as having struck an almost miraculous life into a lethargic church, and as having put to shame the contemptuous indifference of unbelievers. Under God, he changed our steril religious wastes into verdant, heavenly pastures, and sowed on good ground those seeds of practical piety, whose fruits yet bless and ennoble us in the institutions and habits that have been handed down to us from the religion of the last generation. More than any other he is sacredly embalmed in the religious remembrances of this people. No apology, it is presumed, is needed, now that his life and writings are out of the market, and out of print, for publishing the present volume. The religious wants of our people demand it. And few books are so inwoven with those endearing affections and interests that lead to an earnest and profitable perusal.

The volume consists of a Memoir, and some of his published productions. So far as is known, no edition of his Memoirs has been published since the year 1812, when two editions appeared simultaneously; one, the original, unaltered narrative of Dr. Gillies, in New Haven; the other, the same narrative revised and considerably amplified by Mr. Seymour, in Philadelphia. The original work of Dr. Gillies is, for the most part, a mere compilation. It consists of bare details of incidents, so disposed as seldom to point us to those individual peculiarities in which they had their origin, or bear along with themselves the distinct features and lineaments of Whitefield's character. The style too, is dry and careless. It contains, however, the facts which must be the basis of all other Memoirs of this wonderful man. Mr. Seymour essentially improved it, by remodelling, to a great extent, the phraseology; by incorporating many newly discovered facts, anecdotes, and accounts of several active contemporary characters, tending to variegate the narrative, and throw light upon Whitefield's course; and finally, by many of his own reflections and suggestions, giving method to the whole work, and prominence and distinctness to the noticeable traits in Whitefield. In this latter respect, however, it remained too deficient and feeble: and in this view—the only end for which biography is desirable, it is believed that the present edition considerably surpasses all that have preceded it. The chapters at the beginning and close of the Memoirs will be found to be in the main new, and to elucidate his character beyond any former editions. In order to enhance the value of the book, and not his own reputation, the Editor has not scrupled to appropriate and imbody in the narrative, whatever came to his knowledge within the brief time allotted to him for the revisal, calculated to illustrate the character of its subject. He has frequently incorporated matter from other books, sometimes slightly modified, and sometimes altogether unchanged, as seemed most conducive to his purpose. To Southey's Life of Wesley, this volume is especially indebted. This general acknowledgment, he trusts, is sufficient, and is inserted here on account of a reluctance to break the contiguity of the narration by particular quotations and references. Some slight emendations of phraseology are also peculiar to this edition. On the whole, it is believed that the Memoirs have received some important improvements.

The collection of Sermons and other writings which fill the latter half of the volume, have for the most part not been extensively circulated in this country. The only volume of his Works, with which the public at large is acquainted, is a small volume of extempore Sermons, taken in short-hand by Mr. Gurney. To say nothing of the circumstances that these were improperly transcribed, as Mr. Whitefield often complains, extemporary effusions excited by a transient impulse from the present feelings and passions of an assembly, lose all their point and force with the disappearance of the man and the occasion. It is often difficult to discover the greatness of speeches on paper, whose *viva voce* delivery held an audience fast bound, as it were, in a supernatural spell. Many find it hard to comprehend the excellence of Demosthenes' Orations, and the recorded speeches of the giants of the British Parliament, leave but faint traces of the mastery which moved at will a grave and obstinate assembly of legislators. The reason is, that the business of the orator is to kindle emotions from his own breast to the hearts of his auditors; and he knows little of the *practical*, or what philosophers call the "active and moral powers" in man, who has not learned that not mere logic or demonstration reaches the inmost springs of action, though it may be, and most often is the fittest medium or duct for conveying the vital warmth from soul to soul. The conviction of earnestness and seriousness in the speaker is the most indispensable element of powerful oratory. A pointed anecdote, or vivacious illustration, while it keeps alive attention by its variety and novelty, will oftentimes involve, and lead unschooled men to recognise and admit a truth, when a logical and profound analysis would be tame, dry, and far aloof from their apprehensions, and especially, their practical feelings. All who have had any successful experience in addressing public bodies, know this; and they soon learn that a scholar-like exhaustion of a topic, and the winning of an audience to the desired views in regard to it, are very different things. Hence the sense of disappointment felt by most speakers on their first appearance in public, at seeing their finely elaborated performances go off as dull and uninteresting, when the free and careless, yet hearty appeals of others stir and enchant the multitude. Hence too, a self-possessed man varies his mode of presenting a subject, from the form in which it lay in his mind after first analyzing it, as circumstances and his immediate aim demand. This variation is always in the way of simplifying and breaking up all those logical connections, which would have given it eclat before a society of scholars. Thus, a man may write and extemporize on the same text, and his two performances will be likely to be very different, so that while his spoken discourse is superior for present effect, his written one is no less so for the judgment of after critics. From the transcripts of Whitefield's extempore sermons taken by Mr. Gurney, his sermons have been judged to be of so low an order as not to justify his great celebrity. They are a motley compound of anecdotes and fragmentary bursts of passion, and no way indicate depth, comprehensiveness, or sustained energy and brilliancy. But it should be remembered, that Whitefield habitually had all ranks for hearers; and that his lively and playful trivialities even, might have been entertaining and exhilarating to a mob, which would have retired from the massive sermons of Howe or Edwards. He was engaged mainly in calling sinners to repentance; and a very different manner may be suited to the business of first urging on men attention to religion, from what is fitted to instruct them in its duties and doctrines when they have become attentive. Discourses will be likely to suffer in the judgment of after times, greatly in proportion as they have been so diluted and adapted as to lay hold of and interest an unthinking crowd. Whoever will look through Mr. Gurney's volume, while he sees no great and far-reaching thoughts will see no contemptible degree of intellect in the preacher's avoidance of them, and his exquisite skill and tact in shaping his matter to the purpose before him. Some sermons have been inserted from it, in order to exhibit Whitefield's incomparable power of commanding circumstances, and interesting whatever was before him.

The collection, however, will be chiefly from sermons written and published by himself. It is believed that they will verify the preceding hints, and set forth their author in a far more advantageous light, than that in which those of his works most extensively known to the public have placed him. Their merit is not in their theological depth and subtlety, but in that higher demonstration of the Spirit, the unction, the life, the fervency, which marked the man in word and deed. It is believed, that if read with the true end of sermonizing in view, they will bear a favorable comparison with any sermons of this age, especially if we consider the demands of his hearers. A polemical tract is also inserted, in order to show his temper and power in this field.

The publication of this book was imperiously called for, both on account of its scarcity in the market, and the rich unction, which its circulation will be likely to breathe through the religious community. That it may awaken sinners and quicken saints, is the prayer of its Editor; who, with thanks to his friends for their kind suggestions, presents the book to the public as a worthy, and he hopes, an acceptable offering; not doubting, that it may avail to the stirring up of the pure minds of some, by way of remembrance.

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eldest, was the father of the subject of these memoirs. He was first bred to the employment of a wine merchant in Bristol, but afterwards kept an inn in the city of Gloucester. In Bristol he married Mrs. Elizabeth Edwards, by whom he had six sons and one daughter. Of these George was the youngest. Being bereft of his father at the helpless age of two years, he was regarded by his mother with peculiar tenderness, and educated with more than ordinary care.

In a character so unparalleled for the intensity of its religious fervor, energy and decision, it would be a satisfaction to know how far its earlier instincts and feelings corresponded with, or guided it towards its after career. Of Whitefield, little has reached the light in regard to this matter, save from his own subsequent confessions. Judged by the terrible scrutiny of his own severe standard of self-examination in after life, he was pre-eminently debased, and proved his native depravity of disposition by a series of most wantonly wicked actions; yet, his conscience was, at this time, tender enough to excite remorse and penitence for his youthful freaks, and to render him easy to be affected by religious truth. He describes himself as froward from his mother's womb; so brutish as to hate instruction; stealing from his mother's pocket, and frequently appropriating to his own use the money that he took in the house. "If I trace myself," he says, "from my cradle to my manhood, I can see nothing in me but a fitness to be damned: and if the Almighty had not prevented me by his grace, I had now either been sitting in darkness and in the shadow of death, or condemned, as the due reward of my crimes, to be forever lifting up my eyes in torments." Yet Whitefield could trace early movings of his heart, which satisfied him in after life, that "God loved him with an everlasting love, and had separated him even from his mother's womb, for the work to which He afterwards was pleased to call him." He had a devout disposition and a tender heart, so far as these terms can fitly characterize unregenerate men. When he was about ten years old, his mother made a second marriage: it proved an unhappy one. During the affliction to which this led, his brother used to read aloud Bishop Ken's Manuel for Winchester scholars. This book affected George Whitefield greatly; and when the corporation, at their annual visitation of St. Mary de Crypt's school, where he was educated, gave him, according to custom, money for the speeches which he was chosen to deliver, he purchased the book, and found it, he says, a great benefit to his soul.

Between the years of twelve and fifteen, he made good progress in the Latin classics, at this public school; and his native powers of eloquence began to be developed, even at that early period, in the speeches which he delivered at the annual visitations. The applause awarded to him on these occasions probably contributed to his fondness for theatrical amusements. Hence some have affected to believe, or, at least, insinuated, that he derived his oratory from the stage. This imputation is utterly untrue. It would be more proper to say, that his talents for elocution, which enabled him afterwards to become so great a performer in the pulpit, were at this time in some danger of receiving a theatrical direction. The boys at the grammar school were fond of acting plays: the master, "seeing how their vein ran," encouraged it, and composed a dramatic piece himself, which they represented before the corporation, and in which Whitefield acted a woman's part, and appeared in girl's clothes. The remembrance of this, he says, had often covered him with confusion of face, and he hoped it would do so even to the end of his life! Oratory, particularly that department of it which consists in graceful and energetic delivery, was so native to him, that he might more justly be said to communicate it to the stage than the stage to him. No sensible person who was acquainted with him, could fail to see, that his eloquence was the natural, spontaneous action of that peculiar assemblage of powers with which God had endowed him.

Nevertheless, he seems to have been unconscious of his endowment, or without the means of developing it, and entering into a profession requiring it. Before he was fifteen, he persuaded his mother to take him from school, saying, that she could not place him at the university, and more learning would spoil him for a tradesman. Her own circumstances, indeed, were by this time so much on the decline, that his menial services were required: he began occasionally to assist her in the public house, till at length he "put on his blue apron, washed mops, cleaned rooms, and became a professed and common drawer." In the little leisure which such employments allowed, he composed two or three sermons; and the romances, which had been his heart's delight, gave place awhile to Thomas à Kempis. One of these sermons was dedicated to his eldest brother.

When he had been about a year in this servile occupation, the inn was made over to a married brother, and George, being accustomed to the house, continued there as an assistant. His mother, though her means were scanty, permitted him to have a bed upon the ground in her house, and live with her, till Providence should point out a place for him. The way was soon indicated. A servitor of Pembroke College called upon his mother, and in the course of the conversation told her, that after all his college expenses were discharged for that quarter, he had received a penny. She immediately cried out, this will do for my son; and turning to him said, Will you go to Oxford, George? Happening to have the same friends as this young man, she waited on them without delay: they promised their interest to obtain a servitor's place in the same college, and in reliance upon this, George returned to the grammar school. Here he applied closely to his books, and shaking off, by the strong effort of a religious mind, all evil and idle courses, produced, by the influence of his talents and example, some reformation among his school-fellows. The impressions of religion now began to deepen upon him: and at the age of seventeen he received sacrament of the Lord's supper. He now became more and more watchful, both over his heart and conversation. He attended public service constantly, received the sacrament monthly, fasted often, and prayed frequently more than twice a day in private. Thus, at the time of completing his preparation for Oxford, we find him mainly absorbed in the great business of religion.

CHAPTER II.

From the time of his admission to the University of Oxford, to his embarking for Georgia, 1737.

At the age of eighteen Mr. Whitefield was removed to Oxford; the recommendation of his friends was successful; another friend borrowed for him ten pounds to defray the expense of entering; and with a good fortune beyond his hopes, he was admitted servitor immediately. He felt the advantage of having been trained up in a public house; his skill and diligence in his occupation led many to seek his attendance; and thus, aided by the income of his services, and some few presents made him by a kind-hearted tutor, he was enabled to live without incurring debts to the amount of more than twenty-four pounds during three years.

At first he was harrassed and tempted by the society into which he was thrown; he had several chamber fellows, who would fain have made him join their riotous mode of life. He however, showed his energy of resolution by sitting alone in his study till he was sometimes benumbed with cold, in order to escape their persecutions; and when they discovered his singularity of character, and his strength and fortitude in carrying it out, they abandoned him to his own course, and suffered him to pursue it in peace.

WHITEFIELD WASHING.

"He began occasionally to assist her in the public house, till at length he 'put on his blue apron, washed mops, cleaned rooms, and became a professed and common drawer.'" p. 11.

It may well be conjectured that one thus mal-treated by the wicked, on account of the rigorous purity and strictness of his life, would have sympathy with a small band despised for their austere principles and scrupulous observances. Such a company Oxford then contained. Before Whitefield went there, he had heard of some young men who "lived by rule and method," and were therefore called Methodists. They were now much talked of, and generally despised. Drawn toward them by kindred feelings, he defended them strenuously whenever he heard them reviled, and when he saw them go through the ridiculing crowd to receive the sacrament at St. Mary's was strongly inclined to follow their example. For more than a year he yearned to be acquainted with them: and a feeling of inferiority alone checked his advances. The object of his desires was finally thus accomplished. A pauper had attempted suicide, and Whitefield sent a poor woman to inform Charles Wesley that he might visit her, and administer spiritual medicine: the messenger was charged not to tell who sent her: contrary to this injunction, she told his name, and Charles Wesley, who had seen him frequently walking by himself, and heard something of his character, invited him to breakfast the next morning. An introduction to this little brotherhood soon followed, and he also, like them, "began to live by rule, and pick up the very fragments of his time, that not a moment might be lost."

They were now about fifteen in number. When they began to meet they read divinity on Sunday evenings only, and pursued their classical studies on other nights; but religion soon became the sole business of their meetings; they now regularly visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays, the stationary days of the Ancient Church, which was thus set apart, because on those days our Saviour had been betrayed and crucified. They also drew up a scheme of self-examination, to assist themselves by means of prayer and self-subjugation, in attaining the love and simplicity of God.

As Whitefield was one of the master-spirits who communicated to Methodism its first impulse and direction, a brief survey of the religious condition of that period, and the production of this sect from it, is highly pertinent to an account of his life. At that time, serious and practical christianity in England was in a very low condition; scriptural, experimental religion (which in the last century had been the subject of the sermons and writings of the clergy) had become quite unfashionable; and the only thing insisted on was, a defense of the out-works of christianity against the objections of infidels. What was the consequence? The writings of infidels multiplied every day, and infidelity made a rapid progress among persons of every rank; not because they were reasoned into it by the force of argument, but because they were kept strangers to Christ and the power of the gospel. We have a most affecting description of this, by Bishop Butler, whom none will suspect of exaggerating the fact: "It is come, I know not how, to be taken for granted, by many persons, that christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious; and accordingly they treat it as if in the present age this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule; as it were by way of reprisals for its having so long interrupted the pleasures of the world."

While pure and undefiled religion was thus well nigh extinct in England, and fast becoming so in Scotland, it pleased God to keep alive, in the persons of this despised band, that salt of the earth, which was to save it from moral putrefaction. Its beginnings were so feeble as to be scarcely observable; but, like the mustard seed, it shot up into a mighty tree, whose branches now clasp, in greater or less degrees, all christendom. John and Charles Wesley, had, in good earnest, been religiously educated, by parents who had been quickened by the Spirit of God, and manifested the fruits thereof in sober and godly lives.

In the course of their education, God in mercy delivered them from conformity to the habits and feelings of an age of abounding impiety, by his super-abounding grace. John was the first to feel its renewing and quickening power, and to transfuse its spirit into the details of life and action. He sought to press upon his brother the importance of austerer habits, and a more active devotion, but found him too much imbued with the current notion of a gradual reformation of character to think of becoming a saint all at once. While, however, John was absent at Wroote, the process which he had been vainly endeavoring to accelerate in his brother, was silently going on. His disposition, his early education, the example of his parents, and of both his brethren, all concurred toward a change, which he piously referred to his mother's prayers. Finding two or three fellow-students, whose inclinations and principles resembled his own, they associated together for the purpose of religious improvement, lived by rule and received the sacraments weekly. Such conduct would at any time have excited attention in an English University; it was peculiarly noticeable during the dreadful laxity of opinions and morals, which then obtained. The awful prevalence of infidelity in the country, has been already alluded to. It found its way also to the University, and was becoming so contagious, that the vice-chancellor had, in a *programma*, exhorted the tutors to discharge their duty by double diligence, and had forbidden the undergraduates to read such books as might go to sap the foundations of their faith.

The greatest prudence could not have shielded men from ridicule, who at such an age, and in such a sphere, professed to make religion the great concern of their lives. It is too true, that the men of this world are wiser in their generation than the children of light: and that inflexible fortitude, which was reckless enough of consequences to itself to brave the maledictions of an age spell-bound in wickedness, could scarcely be expected to be united with that wakeful prudence, which is ever on the alert to ward off petty misconstructions of character and actions. Accordingly they were called in derison the Sacramentarians, Bible-bigots, Bible-moths, the Holy or the Godly Club. One person, with less irreverence and more learning, observed, in reference to their methodical manner of life, that a new sect of Methodists had sprung up, alluding to the ancient school of physicians known by that name. They lived under Nero, and were remarkable for putting their patients under regimen and administering their applications "by rule and method," and were therefore called Methodists. "The name of Methodist," it is observed by one of the correspondents of Wesley "is not a new name, never before given to any religious people. Dr. Calamy, in one of his volumes of the ejected ministers, observes, they called those who stood up for God, Methodists." It is altogether probable, that before, as well as since the distinct existence of the *sect* of Methodists, whoever distinguished themselves from their neighbors by a stricter profession and more scrupulous performance of the duties of religion, were occasionally styled *Methodists*, *Methodical*, *Methodistical*. Be this as it may, a certain fitness in it to indicate the peculiar habits of the first teachers of Methodism gave it general vogue; and it has now become, by universal consent, the appellation of the sect which they founded.

It was to Charles Wesley and his few associates that the name was first given. When John returned to Oxford, they gladly placed themselves under his direction; their meetings acquired more form and regularity, and obtained an accession of numbers. His standing and character in the University gave him a degree of credit; and his erudition, his keen logic, and ready speech, commanded respect wherever he was known. But no talents, and, it may be added, no virtues, can protect the possessor from the ridicule of fools and profligates. "I hear," says Mr. Wesley, the father of these youthful apostles, "my son John has the honor of being styled the father of the

Holy Club: if it be so, I am sure I must be the grandfather of it; and I need not say, that I had rather any of my sons should be so dignified and distinguished, than to have the title of His Holiness." This club was finally composed of the following persons, the originators and first champions of Methodism. Mr. John Wesley, fellow of Lincoln College, Mr. Charles Wesley, student of Christ's Church, Mr. Richard Morgan, of Christ's Church, Mr. Kirkham, of Merton College, Mr. Benjamin Ingham, of King's College, Mr. Broughton, of Exeter, Mr. Clayton, of Brazen Nose College, Mr. James Hervey, author of the Meditations, which have acquired such celebrity, and Mr. George Whitefield, of Pembroke College. Some six or eight of their pupils also joined them, and the whole company amounted to fifteen.

The finger of God is evident in thus bringing together, during the forming period of their characters, those, whom His providence had appointed to be the chief agents in restoring the power to the form of godliness. Mr. Whitefield always reverted to his acquaintance with the Rev. Charles Wesley with affectionate interest. Mr. Wesley's ministry was so full of profit and consolation to him, that he always accounted him his spiritual father. And the reciprocal affection felt by Mr. Wesley stands recorded in the verses at the beginning of Mr. Whitefield's second and third journals.

Meanwhile, it may not be unwise to retrace his spiritual progress. A character so ardent and precipitate by nature, might be expected to miscarry itself, and misguide others, in the early stages of an enterprise of breaking up inveterate habits of spiritual drowsiness, and erecting a new standard of religious character. Undisciplined in logic, not far-sighted or comprehensive in the character of his mind, but vehement and impetuous beyond example in his feelings, and of quick and fertile imagination, he came directly at conclusions, as it were, by intuition, which others only reached by long and laborious deduction, and only admitted as parts of a system self-consistent throughout. In reading a treatise entitled "The Life of God in the Soul of Man," wherein he found it asserted, that true religion is a union of the soul with God or Christ, formed within us, a ray of divine light, he says, instantaneously darted in upon him, and from that moment he knew he must be a new creature.

In seeking however to attain that "peace of mind that passeth all understanding," his vehemence and ardency of character betrayed him into many ill-judged processes of moral discipline and self-subjugation.

He describes himself as having all sensible comforts withdrawn from him, overwhelmed with a horrible fearfulness and dread, all power of meditation, or even thinking, taken away, his memory gone, his whole soul barren and dry, and his sensations, as he imagined, like those of a man locked up in iron armor. "Whenever I knelt down," he says, "I felt great pressure both on soul and body; and have often prayed under the weight of them till the sweat came through me. God only knows how many nights I have lain upon my bed, groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground in silent or vocal prayer." In this state he began to practice austerities, such as the monkish discipline encourages: he chose the worst food, and affected mean apparel; he made himself remarkable by leaving off powder in his hair, when every one else was powdered, because he thought it becoming a penitent; and he wore woollen gloves, a patched gown, and dirty shoes, as visible signs of humility. Such conduct drew upon him contempt, insult, and the more serious consequence, that part of the pay on which he depended for his support was taken from him by men who did not choose to be served by so slovenly a servitor. Other practices injured his health: he would kneel under the trees in Christ Church walk, in silent prayer, shivering the while with cold, till the great bell summoned him to his college for the night; he exposed himself to cold in the morning till his hands were quite black: he kept Lent so strictly, that, except on Saturdays and Sundays, his only food was coarse bread and sage tea, without sugar. The end of this was, that before the termination of forty days he had scarcely strength enough left to creep up stairs, and was under a physician for many weeks.

At the close of the severe illness which he had thus brought on himself, a happy change of mind confirmed his returning health;—it may best be related in his own words. He says, "Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through the endless ages of eternity. For, about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months inexpressible trials, by night and by day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and, by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh! with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul! Surely it was the day of my espousals,—a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would I could not avoid singing of psalms almost aloud; afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since."

The Wesleys at this time were in Georgia; and some person, who feared lest the little society, which they had formed at Oxford, should be broken up and totally dissolved for want of a superintendent, had written to a certain Sir John Philips of London, who was ready to assist in religious works with his purse, and recommended Whitefield as a proper person to be encouraged and patronized more especially for this purpose. Sir John immediately gave him an annuity of 20*l*., and promised to make it 30*l*., if he would continue at Oxford;—for if this could be leavened with the vital spirit of religion, it would be like medicating the waters at their spring. His illness rendered it expedient for him to change the air; and he went accordingly to his native city, where, laying aside all other books, he devoted himself to the study of the scriptures, reading them upon his knees, and praying over every line and word. "Thus," as he expresses himself, "he daily received fresh life, light, and power from above; and found it profitable for reproof, for correction, for instruction in righteousness, every way sufficient to make the man of God perfect, throughly furnished unto every good word and work." His general character, his demeanor at church, his visiting the poor, and praying with the prisoners, attracted the notice of Dr. Benson, the then bishop of Gloucester, who sent for him one day, after the evening service, and having asked his age, which was little more than twenty-one, told him, that although he had resolved not to ordain any one under three-and-twenty, he should think it his duty to ordain him whenever he came for holy orders. Whitefield himself had felt a proper degree of fear at undertaking so sacred an office; his repugnance was now overruled by this encouragement, and by the persuasion of his friends; and as he preferred remaining at Oxford, Sir John Philips's allowance was held a sufficient title by the bishop, who would otherwise have provided him with a cure. Whitefield prepared himself by abstinence and prayer; and on the Saturday eve, retiring to a hill near the town, he there prayed fervently for about two hours, in behalf of himself and those who were to enter into holy orders at the same time. On the following morning he was ordained. "I trust," he says, "I answered to every question from the bottom of my heart; and heartily prayed that God might say Amen. And when the bishop laid his hands upon my head, if my vile heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary." "Let come what will, life or death, depth or height, I shall henceforwards live like one who this day, in the presence of men and angels, took the holy sacrament, upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I can call heaven and earth to witness, that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto him are all future events and contingencies; I have thrown myself blindfold, and I trust, without reserve, into His Almighty hands." Such were his feelings at the hour, and they were not belied by the whole tenor of his after life.

Bishop Benson appears to have felt a sincere regard for the young man whom he had thus ordained, little aware of the course which he was designed to run. Whitefield speaks at this time of having received from the good prelate another present of five guineas; "a great supply," he says, "for one who had not a guinea in the world." He began with as small a stock of sermons as of wordly wealth. It had been his intention to have prepared at least a hundred, wherewith to commence his ministry;—he found himself with only one; it proved a fruitful one; for having lent it to a neighboring clergyman, to convince him how unfit he was, as he really believed himself to be, for the work of preaching, the clergyman divided it into two, which he preached morning and evening to his congregation, and sent it back with a guinea for its use. With this sermon he first appeared in the pulpit, in the church of St. Mary de Crypt, where he had been baptized, and where he had first received the sacrament. Curiosity had brought together a large congregation; and he now, he says, felt the unspeakable advantage of having been accustomed to public speaking when a boy at school, and of exhorting and teaching the prisoners and poor people at Oxford.* More than this, he felt what he believed to be a sense of the Divine presence, and kindling as he went on in his belief, spake, as he thought, with some degree of gospel authority. A few of his hearers mocked, but upon the greater number a strong impression was produced, and complaint was made to the Bishop that fifteen persons had been driven mad by the sermon. The good man replied, he wished the madness might not be forgotten before the next Sunday.

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* "Last Sunday in the afternoon I preached my first sermon in the church where I was baptized, and also first received the sacrament of the Lord's Supper. Curiosity drew a large congregation together. The sight at first, a little awed me. But I was comforted with a heart-felt sense of the Divine Presence; and as soon found the advantage of having been accustomed to public speaking when a boy at school, and of exhorting and teaching the prisoners, and poor people at their private houses, whilst at the University. By these means I was kept from being daunted over-much. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust I was enabled to speak with some degree of gospel authority. Some few mocked, but most, for the present, seemed struck: and I have since heard, that a complaint had been made to the Bishop, that I drove fifteen mad the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday."

That same week he returned to Oxford, took his degree, and continued to visit the prisoners, and inspect two or three charity schools which were supported by the Methodists. With this state of life he was more than contented, and thought of continuing in the University, at least for some years, that he might complete his studies, and do what good he might among the gownsmen; to convert one of them would be as much as converting a whole parish. From thence, however, he was invited ere long to officiate at the Tower chapel, in London, during the absence of the curate. It was a summons which he obeyed with fear and trembling; but he was soon made sensible of his power; for though the first time he entered a pulpit in the metropolis the congregation seemed disposed to sneer at him on account of his youth, they grew serious during his discourse, showed him great tokens of respect as he came down, and blessed him as he passed along, while inquiry was made on every side, from one to another, who he was. Two months he continued in London, reading prayers every evening at Wapping chapel, and twice a week at the Tower, preaching and catechising there once; preaching every Tuesday at Ludgate prison, and daily visiting the soldiers in the infirmary and barracks. The chapel was crowded when he preached, persons came from different parts of the town to hear him, and proof enough was given that an earnest minister will make an attentive congregation.

Having returned to Oxford, the society grew under his care, and friends were not wanting to provide for their temporal support. Lady Betty Hastings allowed small exhibitions to some of his disciples: he himself received some marks of well-bestowed bounty, and was intrusted also with money for the poor. It happened after a while that Mr. Kinchin, the minister of Dummer, in Hampshire, being likely to be chosen Dean of Corpus Christi College, invited him to officiate in his parish, while he went to Oxford, till the election should be decided. Here Whitefield found himself among poor and illiterate people, and his proud heart, he says, could not at first brook the change; he would have given the world for one of his Oxford friends, and "mourned for the want of them like a dove." He found, however, in one of Mr. Law's books, a fictitious character held up for imitation: this ideal being served him for a friend; and he had soon full satisfaction, as well as full employment, in pursuing the same round of duties as his predecessor. For the people had been taught by their pastor to attend public prayers twice a-day; in the morning before they went to work, and in the evening after they returned from it; their zealous minister had also been accustomed to catechise the children daily, and visit his parishioners from house to house. In pursuance of this plan, Whitefield allotted eight hours to these offices, eight for study and retirement, and eight for the necessities of nature; he soon learnt to love the people among whom he labored, and derived from their society a greater improvement than books could have given him.

While he was in London, some letters from Ingham and the Wesleys had made him long to follow them to Georgia; but when he opened these desires to his friends, they persuaded him that laborers were wanting at home; that he had no visible call abroad; and that it was his duty to wait and see what Providence might point out for him,—not to do any thing rashly. He now learned that Charles Wesley had come over to procure assistance; and though Charles did not invite him to the undertaking, yet he wrote in terms which made it evident that he was in his thoughts, as a proper person. Soon afterwards came a letter from John: "Only Mr. Delamotte is with me," said he, "till God shall stir up the hearts of some of his servants, who, putting their lives in his hands, shall come over and help us, where the harvest is so great, and the laborers so few. What if thou art the man, Mr. Whitefield?" In another letter, it was said, "Do you ask me what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." Upon reading this, his heart, he says, leaped within him, and, as it were, echoed to the call. The desire thus formed soon ripened into a purpose, for which all circumstances seemed favorable. Mr. Kinchin had been elected Dean, and must therefore reside at College; he would take upon him the charge of his prisoners: Hervey was ready to supply his place in the curacy; there were many Indians in Georgia,—for their sake it was a matter of great importance that serious clergymen should be sent over: there he should find Wesley, his spiritual teacher and dear friend; a sea voyage, too, might not improbably be helpful to his weakened constitution. Thus he reasoned, finding in every circumstance something which flattered his purpose; and having strengthened it by prayer into a settled resolution, which he knew could never be carried into effect if he "conferred with flesh and blood," he wrote to his relations at Gloucester, telling them his design, and saying, that if they would promise not to dissuade him, he would visit them to take his leave; but otherwise he would embark without seeing them, for he knew his own weakness.

Herein he acted wisely, but the promise which he extorted was not strictly observed: his aged mother wept sorely; and others, who had no such cause to justify their interference, represented to him what "pretty preferment" he might have if he would stay at home. The Bishop approved of his determination, received him like a father, as he always did, and doubted not but that God would bless him, and he would do much good abroad. From Gloucester he went to bid his friends at Bristol farewell. Here he was held in high honor: the mayor appointed him to preach before the corporation; Quakers, Baptists, Presbyterians, people of all denominations, flocked to hear; the churches were as full on week days as they used to be on Sundays; and on Sundays crowds were obliged to go away for want of room. "The whole city," he said, "seemed to be alarmed." But though he says that "the word was sharper than a two-edged sword, and that the doctrine of the *new birth* made its way like lightning into the hearers' consciences," the doctrine did not assume a fanatic tone, and produced no extravagance in public.

He himself, however, was in a state of high toned feeling. Having been accepted by General Oglethorpe and the trustees, and presented to the Bishop of London and the Primate, and finding that it would be some months before the vessel in which he was to embark would be ready, he went for a while to serve the church of one of his friends at Stone-house, in his native country; and there he describes the habitual exaltation of his mind in glowing language. Uncommon manifestations, he says, were granted him from above. Early in the morning, at noon-day, evening, and midnight,—nay, all the day long, did the Redeemer visit and refresh his heart. Could the trees of the wood speak, they would tell what sweet communion he and his christian brethren had, under their shade, enjoyed with their God. "Sometimes, as I have been walking," he continues, "my soul would make such sallies, that I thought it would go out of the body. At other times I would be so overpowered with a sense of God's infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased. One night was a time never to be forgotten. It happened to lighten exceedingly. I had been expounding to many people, and some being afraid to go home, I thought it my duty to accompany them, and improve the occasion, to stir them up to prepare for the coming of the Son of Man. In my return to the parsonage, whilst others were rising from their beds, and frightened almost to death to see the lightning run upon the ground, and shine from one part of the heavens unto the other, I and another, a poor but pious countryman, were in the field, praising, praying too, and exulting in our God, and longing for that time when Jesus shall be revealed from heaven in a flame of fire! Oh that my soul may be in a like frame when he shall actually come to call me!"

From hence he went again to Bristol, having received many and pressing invitations. Multitudes came out on foot to meet him, and some in coaches, a mile without the city; and the people saluted and blessed him as he passed along the street. He preached about five times a week to such congregations, that it was with great difficulty he could make way along the crowded aisles to the reading-desk. "Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and all together made the church so hot with their breath, that the steam would fall from the pillars like drops of rain." When he preached his farewell sermon, and said to the people that perhaps they might see his face no more, high and low, young and old, burst into tears. Multitudes after the sermon followed him home weeping: the next day he was employed from seven in the morning till midnight in talking and giving spiritual advice to awakened hearers; and he left Bristol secretly in the middle of the night, to avoid the ceremony of being escorted by horsemen and coaches out of the town.

The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature, well proportioned, though at that time slender, and remarkable for native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue color: in recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more rememberable, than in any degree lessening the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly, but strikingly, when he said that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an out pouring of redundant love, partaking of the virtue of that faith from which it flowed, insomuch it seemed to enter the heart which it pierced, and to heal it as with balm.

From Bristol he went to Gloucester, and preached to a very crowded auditory, and after staying a few days went on to Oxford, where he had an agreeable interview with the other Methodists, and came to London about the end of August.

Here he was invited to preach, and assist in administering the sacrament, in a great many churches. The congregations continually increased; and generally on the Lord's day he used to preach four times to very large and very much affected auditories, and to walk ten or twelve miles in going to the different churches. His friends began to be afraid he would hurt himself; but he used to say, he found by experience, the more he did, the more he might do, for God.

His name was now put into the newspapers (though without his consent or knowledge) as a young gentleman going volunteer to Georgia, who was to preach before the societies at their general quarterly meeting. This stirred up the people's curiosity more and more. He preached, on that occasion, his sermon on *Early Piety*, which was printed at the request of the societies. After this, for near three months successively, there was no end of people's flocking to hear him, and the managers of charity schools were continually applying to him to preach for the benefit of the children; for that purpose they procured the liberty of the churches on other days of the week besides the Lord's day; and yet thousands went away from the largest churches, not being able to get in. The congregations were all attention, and seemed to hear as for eternity. He preached generally nine times a week, and often administered the sacrament early on the Lord's day morning, when you might see the streets filled with people going to church with lanterns in their hands, and hear them conversing about the things of God.

As his popularity increased, opposition increased proportionably. Some of the clergy became angry; two of them sent for him, and told him they would not let him preach in their pulpits any more, unless he renounced that part of the preface of his sermon on *Regeneration*, (lately published,) wherein he wished "that his brethern would entertain their auditors oftener with discourses upon the new birth." Probably some of them were irritated the more, by his free conversation with some of the serious dissenters, who invited him to their houses, and

WHITEFIELD SAILING FOR GEORGIA.

" Whitefield sailed from the Downs for Georgia, a few hours only before the vessel which brought Wesley back from thence, cast anchor there." p. 26.

repeatedly told him, "That if the doctrines of the new birth, and justification by faith, were preached powerfully in the churches, there would be few dissenters in England." Nor was he without opposition even from some of his friends. But, under these discouragements, he had great comfort in meeting every evening with a band of religious inmates, to spend an hour in prayer for the advancement of the gospel, and for all their acquaintance, so far as they knew their circumstances. In this he had uncommon satisfaction: once he spent a whole night with them in prayer and praise; and sometimes at midnight, after he had been quite wearied with the labors of the day, he found his strength renewed in this exercise, which made him compose his sermon upon *Intercession.*

The nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thousands and thousands of prayers were put up for him. They would run and stop him in the alleys of the churches, and follow him with wishful looks. But, above all, it was hardest for him to part with his weeping friends at St. Dunstan's, where he helped to administer the sacrament to them, after spending the night before in prayer. This parting was to him almost insupportable.

CHAPTER III.

From the time of his embarking for Georgia, to his re-embarking for England, 1738.

In the latter end of December, 1737, he embarked for Georgia. This was to him a new, and at first appearance, a very unpromising scene. The ship was full of soldiers, and there were near twenty women among them. The captain of the ship, and the officers of the regiment, with the surgeon, and a young cadet, gave him to understand, that they looked upon him as an impostor; and for awhile treated him as such. On the first Lord's day one of them played on the hautboy; and nothing was to be seen but cards, and little heard but cursing and blasphemy. This was a very disagreeable situation; but it is worth while to observe, with what prudence he was enabled to behave among them; and how God was pleased to bless his patient and persevering endeavors to do them good.

He began with the officers in the cabin, in the way of mild and gentle reproof; but this had little effect.* He therefore tried what might be done between decks, among the soldiers. And though the place was not very commodious, he read prayers and expounded twice a day. At first he could not see any fruit of his labor, yet it was encouraging to find it so kindly received by his new red coat parishioners, (as he calls them) many of whom submitted cheerfully to be catechised about the lessons they had heard expounded.

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* "I could do no more for a season, than whilst I was writing, now and then to turn my head, by way of reproof, to a lieutenant of the soldiers, who swore, as though he was born of a swearing constitution. Sometimes he would take

In this situation things continued for some time. But all this while, he had no place for retirement; and there was no divine service in the great cabin, both which he greatly desired. At last he obtained his wish: one day finding the ship captain a little inclined to favor him, he asked him to suffer him now and then to retire into the round-house, where the captain slept, and offered him money for the loan of it. The captain would not take the money, but readily granted his request. Soon afterwards, the military captain, having invited him to dish of coffee, he took the liberty to tell him, "that though he was a volunteer on board, yet as he was on board, he looked upon himself as his chaplain, and as such, he thought it a little odd to pray and preach to the servants, and not to the master;" and added, "that if he thought proper, he would make use of a short collect now and then to him, and the other gentlemen in the great cabin." After pausing awhile, and shaking his head, he answered, "I think we may, when we have nothing else to do." This awkward hint was all he got for the present; yet he was encouraged thereby to hope that the desired point would be soon gained.

They were detained in the Downs by contrary winds for near a month; the soldiers, by this time, became more and more civilized, and the people at Deal heard him gladly. There he preached thrice, at the invitation of the ministers, and often expounded in the house where he lodged. This work was very delightful to him; but he was suddenly called away by a fair wind, about the end of January, 1738, just after he had preached in Upper Deal church.

Whitefield sailed from the Downs for Georgia a few hours only before the the vessel which brought Wesley back from thence cast anchor there. The ships passed in sight of each other, but neither of these remarkable men knew that so dear a friend was on the deck at which he was gazing. But when Wesley landed he learned that his coadjutor was on board the vessel in the offing: it was still possible to communicate with him; and Whitefield was not a little surprised at receiving a letter which contained these words: "When I saw God by the

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the hint, return my nod, with a 'doctor, I ask your pardon,' and then to his cards and swearing again." MS.

wind which was carrying you out brought me in, I asked counsel of God. His answer you have inclosed." The inclosure was a slip of paper with this sentence, "Let him return to London." Wesley doubting, from his own experience, whether his friend could be so usefully employed in America as in England, had referred the question to chance, in which at that time he had great confidence, and this was the lot* which he had drawn. But Whitefield, who never seems to have fallen into this superstition, was persuaded that he was called to Georgia; and even if he had not felt that impression upon his mind, the inconsistency of returning to London in obedience to a lot, which had been drawn without his consent or knowledge, and breaking the engagements which he had formed, would have been glaring, and the inconvenience not inconsiderable. He betook himself to prayer: the story of the prophet in the book of Kings came forcibly to his recollection, how he turned back from his appointed course, because another prophet told him it was the will of the Lord that he should do so, and for that reason a lion met him by the way. So he proceeded on his voyage.

Being again on board, he was much comforted with the hope of doing good in the great cabin. Having no better place, he generally every night retired with his friend, the honorable Mr. Habersham, and his brother, and two servants, behind the round-house, for prayer and other religious exercises; sometimes he observed Captain Whiting hearkening within. One day, finding on the captain's pillow, *The Independent Whig*, he exchanged it for a book entitled, *The Self Deceiver*. Next morning, the captain came smiling, and inquired who made the exchange. Mr Whitefield confessed the charge, and begged his acceptance of the book, which he said he had read, and liked very well. From thenceforward, a visible alteration was seen in him. The other captain also, about the same time, met him as he was coming from between decks, and desired, "that they might have public service, and expounding twice a day." In April following, he thus mentions the happy effect of their very slow passage:—"Blessed be God, we now live very comfortably in the great cabin. We talk of little else but God and Christ; and scarce a word is heard among us, when together, but what has reference to our fall in the first, and our new birth in the second Adam."

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* This remarkable instance of Wesley's predilection for the practice of sortilege, is not noticed by either of his biographers. Whitefield himself relates it, in a letter published at the time of their separation. "We sailed immediately," he adds. "Some months after, I received a letter from you at Georgia, wherein you wrote words to this affect: 'though God never before gave me a wrong lot, yet perhaps he suffered me to make such a lot at that time, to try what was in your heart.' I should never," says Whitefield, "have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here, and justly, because you tempted God in drawing one." Whitefield afterwards, in his remarks upon Bishop Lavington's book, refers to this subject in a manner which does him honor. "My mentioning," he says, "Mr Wesley's casting a lot on a private occasion, known only to God and ourselves, has put me to great pain. It was wrong in me to publish a private transaction to the world; and very ill-judged to think the glory of God could be promoted by unnecessarily exposing my friend. For this I have asked both God and him pardon years ago. And though I believe both have forgiven me, yet I believe I shall never forgive myself. As it was a public fault, I think it should be publicly acknowledged; and I thank a kind Providence for giving me this opportunity of doing it."

In about a fortnight, they reached Gibralter, whither they were bound to take in more soldiers. There, a Major Sinclair had been so kind as to provide a lodging for him unasked, who, with the other military gentlemen, even Governor Sabine, and General Columbine, received him most courteously. Being apprehensive, that at a public military table, he might be more than hospitality entertained; by way of prevention, he begged leave to remind his excellency of an observation made in the book of Esther, on the court of the great Ahasuerus—"that none did compel." He took the hint, and genteelly replied, "that no compulsion of any kind should be used at his table." And every thing was carried on with great decorum. The officers attended at public worship with order and gravity; the ministers also behaved with great civility; and all concurred to give him invitations to preach, which he did twice or thrice in a week;* and in the evenings and mornings, when not on board, he expounded, conversed, and prayed with a religious society of soldiers, who had liberty from the governor to assemble at any time in the church. His evening expositions were attended, not only by the soldiers, but by officers, ministers, and town's people; and from all that could be judged, his labors were not without the divine blessing.

Finding another society of religious soldiers there, belonging to the church of Scotland, he sent them as well as the former, some proper books—talked with several of them, and endeavored to unite both societies together; urging in them the necessity of a catholic, disinterested love, and of joining in prayer for the advancement of the Redeemer's kingdom. This exhortation also, by the blessing of God, had a good effect; and two or three of the latter society, being drafted out for Georgia,

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* "Strange and unusual was the scene, both with respect to the place and people. The adjacent promontories, and the largeness of the rock of Gibraltar, helped me to enlarge my ideas of him, who in his strength setteth fast the mountains, and is girded about with power. And the place being, as it were, a public rendezvous for all nations, I thought I saw the world in epitome."—*Manuscript.*

WHITEFIELD PREACHING TO SAILORS.

Mr. Whitefield preached with a captain on each side of him, and soldiers all around." p. 29.

desired leave to go into the ship with Mr. Whitefield, which was readily allowed them.

Before the embarkation of the soldiers, by the general's consent, he gave them a parting discourse in the church: and afterwards, from time to time, as the weather permitted, he preached to them on board their respective ships. Colonel Cochran who commanded, was extremely civil; and soon after setting sail, there was such a change in Captain Mackay, that he desired Mr. Whitefield would not give himself the trouble of expounding and praying in the cabin, and between decks, for he would order a drum to beat morning and evening, and he himself would attend with the soldiers on the deck. This produced a very agreeable alteration—they were now as regular as in the church. Mr. Whitefield preached with a captain on each side of him, and soldiers all around; and the two other ships' companies, being now in the trade winds, drew near and joined in the worship of God. The great cabin now became a *Bethel*—both captains were daily more and more affected—a crucified Savior, and the things pertaining to the kingdom of God, were the usual topics of their conversation. Once, after sermon, Captain Mackay desired the soldiers to stop, whilst he informed them, that to his great shame, he had been a notorious swearer, but by the instrumentality of Mr. Whitefield's preaching he had now left it off—and exhorted them, for Christ's sake, to go and do likewise. The children were catechised, and there was a reformation throughout the whole soldiery. The women cried, "what a change in our captain!" The bad books and packs of cards, which Mr. Whitefield exchanged for bibles and other religious books, (abundance of which were given him to disperse by the *society for promoting Christian Knowledge*,) were now thrown overboard; and a fever, that prevailed in general through the whole ship, helped to make the impressions sink deeper. For many days and nights he visited between twenty and thirty sick persons, crawling between decks upon his knees, administering medicines or cordials to them, and such advice as seemed suitable to their circumstances. The sailors did not escape the fever; and Captain Whiting gladly went with him to visit them. One of them, in particular, who had been a notorious scoffer, sent for him in a bitter agony, crying out upon and lamenting his wicked life. The cadet, who was a cabin passenger, being also seized, was wounded deeply—told Mr. Whitefield the history of his life, and informed Captain Mackay of his desire to leave the army, and return to his original intention (having had a university education) of devoting himself to the service of God. Mr. Whitefield was also himself seized, but through the divine blessing recovered, and was soon able to perform the burial service over the ship's cook who had lately said, "he would be wicked till two years before he died, and then he would be good." But, alas! this boaster was cut off in about six hours. They landed the beginning of May, 1738. After preaching his farewell sermon, he arrived at Savannah on the seventh of that month.

Upon this voyage (many years after) he made the following reflection:—"A long, and I trust, not altogether unprofitable voyage. What shall I render to the Lord for all his mercies? Besides being strengthened to go through my public work, I was enabled to write letters, and compose sermons, as though I had been on land. Even at this distance of time, the remembrance of the happy hours I enjoyed in religious exercise on the deck, is refreshing to my soul, and though nature sometimes relented at being taken from my friends, and little accustomed to the inconvenience of a sea life; yet, a conciousness that I had in view the glory of God, and the good of souls, from time to time, afforded me unspeakable satisfaction."

One Mr. Delamot, whom Mr. John Wesley* had left as a

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* The Rev. John Wesley was of inferior size, his visage marked with intelligence, singularly neat and plain in his dress, a little cast in his eye, observable on particular occasions; upright, graceful, and remarkably active. His understanding, naturally excellent and acute, was highly stored with the attainments of literature; and he possessed a fund of anecdote and history, that rendered his company as entertaining as instructive. His mode of address in public was chaste and solemn, though not illuminated with those coruscations of eloquence, which marked, if we may use that expression, the discourses of his rival George Whitefield; but there was a divine simplicity, a zeal, a venerableness in his manner, which commanded attention, and never forsook him in his latest years; when at fourscore he retained still all the liveliness of vigorous old age. His health was remarkably preserved amidst a scene of labor and perpetual exertions of mind and body, to which few men would have been equal. Never man possessed greater personal influence over the people connected with him. Nor was it an easy task to direct so vast a machine, where, amidst so many hundred wheels in motion, some moved eccentrically, and hardly yielded to the impulse of the main spring. We need not speak of the exemplariness of his life: too many eyes were upon him to admit of his halting; nor could his weight have been maintained a moment longer, than the fullest conviction impressed his people, that he was an eminently favored saint of God, and as distinguished for his holy walk, as for his vast abilities, indefatigable labor, and singular usefulness.

His enemies reviled him, and would, if possible, rob him of the meed of well deserved honor, by imputing to him objects below the prize he had in view. Never was there a more disinterested character; but he was a man, and he must have been more than man, if, with the consciousness of his own devotedness, the divine blessing on his labors, and the high admiration, in which he was held by his followers, he had not sometimes thought of himself more highly than he ought to think. We exhibit no faultless monsters. Elias was a man of like passions as ourselves. Mr. Wesley is gone to give an account of himself to his proper Judge, by whom doubtless all his iniquity is pardoned, and his infirmities covered. And now that envy and enmity have been some time laid asleep in his grave, his character rises in general estimation, and is most highly respected by those who knew him: and, it will now schoolmaster at Savannah, received Mr. Whitefield at the parsonage-house, which he found much better than he expected. Having met some of Mr. Wesley's converts here, he on the morrow read prayers, expounded in the court-house, and waited on the magistrates; but being taken ill of an ague and fever, he was confined for a week.

When he recovered, he found every part bore the aspect of an infant colony; and, what was more discouraging still, it appeared likely to continue so, by the nature of its constitution. "The people," he says, "were denied the use of both rum and slaves. The lands were allotted them according to a particular plan, whether good or bad; and the female heirs prohibited from inheriting. So that in reality, to place people there on such a footing, was little better than to tie their legs and bid them walk. The scheme was well meant at home; but, as too many years experience evidently proved, was absolutely impracticable in so hot a country abroad. However, that rendered what I had brought over from my friends, more acceptable to the poor inhabitants; and gave me an ocular demonstration, which was what I wanted, when the hint was given* of the great necessity and promising utility of a future Orphan-house, which I now determined, by the divine assistance, to get about in earnest. The Saltzburghers, at Ebenezer, I found had one; and having heared and read of what Professor Franck had done in that way in Germany, I confidently hoped that something of the like nature might be owned, and succeed in Georgia. Many poor orphans were there already, and the number was likely soon to be increased. As opportunity offered, I visited Frederica, and the adjacent villages, and often admired, considering the circumstances and disposition of the first settlers, that so much was really done. The settlers were chiefly broken and decayed tradesmen from London and other

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hardly be a question with any man, whether he would not rather have been John Wesley, who died worth ten pounds, than Lavington, bishop of Exeter, who so bitterly reviled him.

"As a man, as a christian, as a minister, we shall not, it is to be feared, look upon his like again speedily. After passing through evil report and good report, during more than sixty years of incessant labor, he entered into his rest in the 87th year of his age. Whatever ignorance of his real character, the fatuity of prejudice, or the insolence of pride may have suggested, the day is coming, when his great and adorable Master will condemn every tongue that hath risen up in judgment against him, and say in the presence of men and angels, 'Well done good and faithful servant, enter thou into the joy of thy Lord!'" *See an impartial and succinct History of the Church of Christ, &c Vol. III. page 274. By the Rev. T. Haweis, LL.D. and M.D. Rector of all Saints, Aldwinckle, Northamptonshire; Chaplain to the late Countess Dowager of Huntingdon; and Chaplain to the Right Hon. the Earl of Peterborough.*

* "It was first proposed to me by my dear friend, Mr. Charles Wesley, who, with General Oglethorpe, had concerted a scheme for carrying on such a design, before I had any thought of going abroad myself."

parts of England, and several Scotch adventurers, (highlanders) who had a worthy minister, named Macleod; a few Moravians, and the Saltzburgers, who were by far the most industrious of the whole. With the worthy ministers of Ebenezer, Messrs. Grenaw and Bolkius, I contracted an intimacy. Many praying people were in the congregation, which, with the consideration that so many charitable people in England had been stirred up to contribute to Georgia, and such faithful laborers as Messrs. Wesleys and Ingham had been sent, gave me hopes, that, unpromising as the aspect might be, the colony might emerge in time out of its infant state. Some small advances Mr. Ingham had made towards converting the Indians, who were at a small settlement about four miles from Savannah. He went and lived among them for a few months, and began to compose an Indian grammar; but he was soon called away to England; and the Indians, (who were only some run-away Creeks) were in a few years scattered or dead. Mr. Charles Wesley had chiefly acted as secretary to General Oglethorpe; but he went to England to engage more laborers; and not long after, his brother, Mr. John Wesley, having met with unworthy treatment, both at Frederica and Georgia, soon followed. All this I was apprised of; but think it most prudent not to repeat grievances. Through divine mercy, I met with respectful treatment from magistrates, officers, and people. The first I visited now and then; the others, besides preaching twice a day and four times on the Lord's day, I visited from house to house. I was in general most cordially received; but from time to time found, that *cœlum non animum mutant, qui trans mare currunt*—though lowered in their circumstances, a sense of what they formerly were in their native country, remained. It was plain to be seen, that coming over was not so much out of choice, as constraint; choosing rather to be poor in an unknown country abroad, than beholden to relations, or live among those who knew them in more affluent circumstances at home. Among some of these, the event, however, proved, that the word took effectual root. I was really happy in my little foreign cure, and could have cheerfully remained among them, had I not been obliged to return to England, to receive priest's orders, and make a beginning towards laying a foundation to the Orphan-house. And thus the place I intended to hide myself in, became, through my being obliged to return for these purposes, a means of increasing that popularity which was already begun; but which by me, was absolutely unforeseen, and as absolutely undesigned."*

* "During my stay here, the weather was most intensely hot, sometimes burning me almost through my shoes. Seeing others do it who were as unable,

In August, he settled a schoolmaster in an adjacent village; leaving Mr. Habersham at Savannah, and parting affectionately with his flock, he went to South Carolina. At Charleston, he paid a visit to Commissary Garden, and at his entreaty preached the next Sabbath morning and evening, in a grand church resembling one of the new churches in London. The people at first despised his youth; but his engaging address soon gained their general esteem. Mr. Garden thanked him most cordially, and apprised him of the ill treatment Mr. Wesley had met with in Georgia, and assured him, that were the same arbitrary proceedings to commence against him, he would defend him with his life and fortune. He also said something about the colony of Georgia, that much encouraged him, as if he thought its flourishing was not very far off; and that Charleston was fifteen times larger now, than when he (Mr. Garden) first came there.

It had been his practice in Georgia, especially at Savannah, to read prayers and expound, and visit the sick, twice a day. On Sunday he expounded at five in the morning; at ten read prayers and preached, and at three in the afternoon: and at seven in the evening expounded the church catechism. How much easier was it for the clergy in England, Scotland, or America, to find fault with such a faithful brother in the ministry, than to follow his example!

CHAPTER IV.

From his embarking at Charleston for London, to his preaching first at Moorfields, 1739.

SEPTEMBER 6, 1738, Mr. Whitefield embarked in a ship bound from Charleston to London. They had a very uncomfortable passage. For almost a fortnight they were beat about not far from the bar; they were soon reduced to an allowance of water; and the ship itself was quite out of repair They were also very poorly off for provisions. When they had advanced about a third part of their passage, they met with a Jamaica-man, who had plenty of every thing. He sent for Mr. Whitefield on board, and offered him a most commodious birth; but he did not think it right to leave his shipmates in distress, and therefore returned to his own ship, with such things as they were pleased to give him. The remaining part

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I determined to inure myself to hardships, by lying constantly on the ground, which, by use, I found to be so far from being a hardship, that afterwards it became so to lie in a bed." MS.

of the voyage was still more perilous. The only thing comfortable was, that, in the midst of these trials, deep impressions were made on some that were on board. All constantly attended public worship twice, and some thrice, a day. Once the captain cried out, "Lord, break this hard heart of mine." Others were impressed; particularly one Captain Gladman, a passenger, on whom a great change was wrought, and who afterwards, at his own earnest request, became Mr. Whitefield's fellow traveler. At length, after nine weeks tossing and beating to and fro, they found themselves in Limerick harbor.*

At Limerick, Bishop Burscough received him very kindly, and engaged him to preach in the cathedral, the good effects of which he heard of many years after. From thence he went to Dublin, where he preached and was courteously received by Dr. Delany, Bishop Rundell, and Archbishop Bolton, who had heard of him from a gentleman of Gibraltar. And, after a passage of twenty-four hours from Dublin, he arrived at Parkgate, Thursday, November 30, preached twice on the Lord's day, at Manchester, and came to London the Friday following, December 8.

Here he had a conference with the Moravian brethren, who had lately come to London; and though he could not directly fall in with their way of expressing themselves, yet he heartily agreed with them in the old Protestant doctrine of justification in the sight of God, by faith alone in the imputed righteousness of Christ; and was not a little delighted to find a great increase of the work of God, both as to light and love, doctrine and practice, through the instrumentality of Mr. Charles, and especially of Mr. John Wesley.

Some of the clergy now began to show their displeasure more and more; so that in two days five churches were denied him. And though the Archbishop of Canterbury, and the Bishop of London, both received him civilly, it was but coldly: and the latter inquired, "Whether his Journals were not a little tinctured with enthusiasm." He replied, that they were written only for himself, and private friends, and were published entirely without his consent or knowledge, or so much as his consent being asked at all.† The trustees for the colony of

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* "I wish I could never forget what I felt when water and other provision were brought us from ashore. One Mr. MacMahon, a country gentleman, came from his seat at midnight on purpose to relieve us, and most kindly invited me, though unknown, to his house to stay as long as I pleased." MS.

† It was certainly wrong to publish them without his consent and revisal; otherwise, the publication of them was a very proper way to prevent the misrepresentation of facts, either by calumny and detraction on the one hand, or by exaggeration on the other. And it is a great pity he did not continue them. They would have been the best possible memoirs of his life. But we see how the offense given by, or taken at, some passages, might help to determine him

Georgia received him more cordially, were pleased to express their satisfaction at the accounts sent them of his conduct during his stay in the colony: and, being requested, by letters sent, unknown to him, from the magistrates and inhabitants, they most willingly presented him to the living of Savannah, (though he insisted upon having no salary) and as readily granted him five hundred acres of land, whereon to erect an Orphan-house; to collect money for which, together with taking priest's orders, were the chief motives of his returning to England so soon.

Nearly a month elapsed before a board sat to make him these returns. But during that interval he was not idle. He and his brethren went on in their usual course, preaching occasionally as churches were allowed them.* And though the church wardens and clergy were averse, yet the common people were rather more eager than ever. But what surprised him most was, to see many of the heads and members of the London societies (who, by the accounts given by Drs. Woodward and Horneck, he† thought, were founded on a good bottom) make such virulent opposition. However, numbers of

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"to proceed, (as he afterwards says) in a more compendious way." The Journals were, indeed, mostly written amidst his incessant labors in preaching, traveling, and writing a multitude of letters. And the whole was told with the unguarded simplicity, which, though it charms the candid, and disposes them to forgive or overlook many things, yet gives frequent handle to the critical and severe. It must also be owned, that his unsuspecting honesty made him sometimes receive with too little caution, the characters of persons and societies, from those whom he took to be the friends of religion, and who perhaps were really so, but were misinformed. Being therefore convinced, upon second thoughts, that his Journals and the two first parts of his Life needed correction, he promised a new edition to them, which he accordingly published in 1756. And in the preface he ingeniously acknowledges, that, upon a review, he had found "many mistakes," (which are now rectified,) and "many passages that were justly exceptionable," (which are now erased.) And in a note, upon September 24, 1740, he says, "In my former journal, taking things by hearsay too much, I spoke and wrote too rashly, both of the colleges and ministers of New England; for which as I have already done, when at Boston last, from the pulpit, I take this opportunity of asking public pardon from the press. It was rash and uncharitable, and, though well meant, I fear did hurt." But these corrections, while they show the author's candor and humility, do not affect the history of his extraordinary labors and success in the work of the gospel.

* "God gave us a most pleasant gospel Christmas season, and such a happy beginning of a new year, as I had never seen before."

"On the first night of the new year," says Wesley, "Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles, were present at our love-feast, with about sixty of our brethern. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch, that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, *We praise thee, O God; we acknowledge thee to be the Lord.*"

† See Dr. Woodward's Account of the Rise and Progress of the Religious Societies in the city of London, &c.

them were of another mind, and other societies were soon formed in various parts of the town. A large room in Fetter-lane was the general place of rendezvous, where they had frequent meetings, and great satisfaction in social prayer.* At the same time, the people crowded into the churches that were open, and were affected more than ever. And he and his brethren were so much engaged, that for some days he could walk, and preach, and visit societies, with very little sleep, and religious exercises seemed to be their meat and drink.

January 11, 1739, he set out for Oxford, to receive priest's orders from his good friend Bishop Benson,† which he did the next Lord's day; and having preached and administered the sacrament at the Castle, and preached again in the afternoon, to a crowded congregation, he returned to London, January 15.

As he had collected so much for the charity schools last year, he reasonably supposed that the pulpits would not be denied him for the use of the Georgia Orphan-house this year. But the religious concern advancing, and spreading more and more, opposition also increased. A pamphlet was published against his sermon on *Regeneration*. Several clergymen made strong objections against him and his brethren, for expounding in societies; and some people were threatened with prosecution by their parish ministers, for suffering them to expound in their houses. Yet this did not discourage either preachers or hearers. The more they were opposed the more they were strengthened. New awakenings were heard of in various parts; and, "What shall I do to be saved?" was the question every day repeated.

All the pulpits were not as yet shut up. Two or three churches were allowed him to preach in, and to collect for the Georgia orphans, and for erecting a church for the poor Saltzburghers at Ebenezer. One Mr. Broughton behaved nobly on this occasion. Application being made to him to deny Mr. Whitefield his pulpit, he answered, "Having got the lectureship of St. Helen's by Mr. Whitefield's influence, if he insists upon it, he shall have my pulpit." Mr. Whitefield did insist upon it, but (Mr. Broughton loosing the lectureship) he afterwards blamed himself much for his conduct.

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* "It was a Pentecost season indeed. Sometimes whole nights were spent in prayer. Often have we been filled as with new wine. And often have I seen them overwhelmed with the Divine Presence, and crying out, 'Will God, indeed, dwell with men upon earth!—How dreadful is this place!—This is no other than the house of God, and the gate of Heaven!'" MS.

† Shortly after the late Countess of Huntingdon was brought to the knowledge of the truth as it is in Jesus, Bishop Benson, who had been Lord Huntingdon's tutor, was sent for in order to reason with her ladyship respecting her opinions and conduct. But she pressed him so hard with articles and homilies; and so plainly and faithfully urged upon him the awful responsibility of his station under the great head of the church, Jesus Christ, that his temper was ruffled, and he rose up in haste to depart, bitterly lamenting that he had ever laid his hands on George Whitefield, to whom he imputed, though without cause, the change wrought in her ladyship. She called him back; "My lord," said she, "mark my words. when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacence." It deserves remark, that Bishop Benson on his dying bed, sent ten guineas to Mr. Whitefield, as a token of his favor and approbation, and begged to be remembered by him in his prayers.

In Bristol he had the use of the churches for two or three Sundays, but soon found they would not be open very long. The dean was not at home: the chancellor threatened to silence and suspend him.* In about a fortnight, every door was shut, except Newgate, where he preached, and collected for the poor prisoners, and where people thronged, and were much impressed; but this place, also, was soon shut against him, by orders from the mayor.

One Sunday, when Whitefield was preaching at Bermondsey church, as he tells us, „ with great freedom in his heart, and clearness in his voice," to a crowded congregation, near a thousand people stood in the church-yard during the service, hundreds went away who could not find room, and he had a strong inclination to go out and preach to them from one of the tomb-stones. "This," he says, "put me first upon thinking of preaching without doors. I mentioned it to some friends, who looked upon it as a mad notion. However we knelt down and prayed that nothing might be done rashly. Hear and answer, O Lord, for thy name's sake!"

About a fortnight afterwards he went to Bristol. Near that city is a tract of country called Kingswood; formerly, as its name implies, it had been a royal chase, containing between three and four thousand acres, but it had been gradually appropriated by the several lords whose estates lay around about its borders: and their title, which for a long time was no better than what possession gave them, had been legalized. The deer had long since disappeared, and the greater part of the wood also; and coal mines having been discovered there, from which Bristol derives its chief supply of fuel, it was now inhabited by a race of people as lawless as the foresters their forefathers, but far more brutal, and differing as much from the people of the surrounding country in dialect as in appearance. They had at that time no place of worship, for Kingswood then belonged to the out-parish of St. Philip and Jacob; and if the colliers had been disposed to come from a distance of three and four miles, they would have found no room in the parish church of a populous suburb. When upon his last visit to Bristol, before his embarkation, Whitefield spoke of converting the savages, many of his friends said to him, "What need of going abroad for this? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough in Kingswood."

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* When Whitefield arrived at Bristol, the chancellor of that diocese had told him that he would not prohibit any minister from lending him a church; but in the course of the week he sent for him, and told him he intended to stop his proceedings. He then asked him by what authority he preached in the diocese of Bristol without a license. Whitefield replied, "I thought that custom was grown obsolete. And why, pray, sir, did not you ask the clergyman this question who preached for you last Thursday?" The chancellor then read to him those canons which forbade any minister from preaching in a private house. Whitefield answered, he apprehended they did not apply to professed ministers of the church of England. When he was informed of his mistake, he said, "There is also a canon, sir, forbidding all clergymen to frequent taverns and play at cards; why is not that put in execution?" and he added, that notwithstanding those canons, he could not but speak the things which he knew, and that he was resolved to proceed as usual. The answer was written down, and the chancellor then said, "I am resolved, sir, if you preach or expound any where in this diocese till you have a license, I will first suspend, and then excommunicate you."

Toward these colliers, Whitefield, as he says, had long felt his bowels yearn, for they were very numerous, and yet as sheep having no shepherd. In truth, it was a matter of duty and of sound policy, (which is always duty,) that these people should not be left in a state of bestial ignorance; heathens, or worse than heathens, in the midst of a christian country, and brutal as savages, in the close vicinity of a city which was then in extent, wealth, population, and commercial importance, the second city in England. On the afternoon, therefore, of Saturday, Feb. 17, 1739, he stood upon a mound, in a place called Rose Green, his "first field pulpit," and preached to as many as came to hear, attracted by the novelty of such an address. "I thought," says he, "it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." Not more than two hundred persons gathered around him, for there had been no previous notice of his intention; and these perhaps being no way prepared for his exhortations, were more astonished than impressed by what they heard. But the first step was taken, and Whitefield was fully aware of its importance. "Blessed be God," he says in his Journal, "that the ice is now broke, and I have now taken the field. Some may censure me; but is there not a cause? Pulpits are denied and the poor colliers ready to perish for lack of knowledge."

At the second and third time the numbers greatly increased, till the congregation, at a moderate computation, amounted to near twenty thousand. But with what gladness and eagerness many of these despised outcasts, who had never been in a church in their lives, received the word, is above description, "Having (as he writes) no righteousness of their own to renounce, they were glad to hear of a Jesus, who was a friend to publicans, and came not to call the righteous, but the sinners, to repentance. The first discovery of their being affected, was, to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep convictions, which (as the event proved) happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing rather than to the finger of God. As the scene was quite new, and I had but just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not in my own apprehension, a word to say, either to God or to them. But I was never totally deserted, and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, 'Out of his belly shall flow rivers of living water.' The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me."

Besides the colliers, and thousands from neighboring villages, persons of all ranks flocked daily out of Bristol. And he was soon invited to preach, by some of the better sort, in a large bowling green in the city itself. Many indeed sneered to see a stripling, with a gown, mount a table, upon what they called unconsecrated ground. And for once or twice it excited the contempt and laughter of the higher ranks, who formerly were his admirers when he preached in the churches. But God enabled him to endure the laugh, and to preach the gospel of Christ with earnestness and constancy; and was pleased to attend it with his blessing. From all quarters people flocked, under great concern about their souls. Sometimes he was employed almost from morning to night, giving answers to those who came in great distress, crying out, "What shall we do to be saved?" More assistance was wanted; he therefore wrote to Mr. John Wesley, who had never yet been at Bristol, and, having received a favorable answer, recommended him and his brother in the strongest manner to the people, and humbly prayed that the last might be first; for he was determined to pursue his scheme of the Orphan-house, and return to his retreat in Georgia.

Mr. Wesley having come, he took an affectionate leave of his friends at Bristol, and made a second excursion to Wales, where an awakening had begun some years before, by the instrumentality of Rev. Griffith Jones, and was now carried on by the ministry of one Mr. Howel Harris, a layman. They met at Cardiff, and in company with many others went to Husk, Ponty-pool, Abergravenny, Comihoy, Carleon, Trelex, and Newport, and preached in all these places, Mr. Whitefield first in English, and Mr. Harris afterwards in Welch, to many thousands. The serious persons among them of the Free Grace Dissenters, rejoiced; but many of high-flying principles, and of another stamp, were equally enraged, and expressed their dislike by mockings and threats. All these, however, he was enabled to bear with patience, and without the least discouragement.

About the 8th of April, from Wales he went to Gloucester, the place of his birth, where a church was allowed him for once or twice, but no more. However, he preached frequently in Boothall (the place where the judges sit) and in his brother's field, to many thousands.* His concern for his countrymen, his fellow citizens, and his own relations, made him forget all bodily weakness (to which, about this time, he was frequently subject,) and he readily complied with invitations given to preach at Painswick, Chelterham, Evesham, Badsey, Stroud, Chafford, places abounding with inhabitants, and where there is ground to hope many received much spiritual benefit. To wander thus about from place to place; to stand at bowling greens, at market crosses, and in highways, especially in his own country, where, had he conferred with flesh and blood, he might have lived at ease; to be blamed by friends, and have every evil thing spoken against him by his enemies; was

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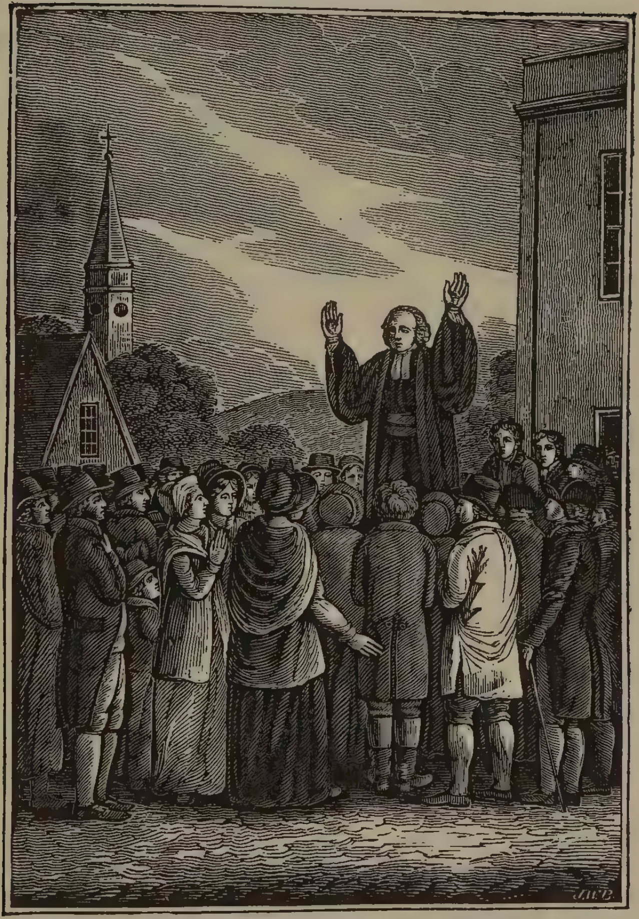
* At the time of Mr. Whitefield's preaching in Gloucester, old Mr. Cole, a dissenting minister, used to say, " These are the days of the Son of Man indeed." This Mr. Cole, Mr. Whitefield, when a boy, was taught to ridicule. Being asked once by one of his congregation, what business he would be of, he said, " A minister; but he would take care never to tell stories in the pulpit like old Cole." About twelve years afterwards, the old man hearing him preach, and tell some story to illustrate the subject he was upon, and having been informed what he had before said, made this remark to one of his elders: " I find that young Whitefield can now tell stories, as well as old Cole." He was much affected with Mr. Whitefield's preaching, and so humble, that he used to subscribe himself his curate; and went about preaching after him in the country from place to place. But one evening, while preaching, he was struck with death, and then asked for a chair to lean on, till he concluded his sermon, when he was carried up stairs and died. Mr. Whitefield's reflection upon this, is, " O blessed God! if it be thy holy will, may my exit be like his!"

As to Mr. Whitefield's telling stories in the pulpit, some perhaps may find fault; but, besides that he had an uncommon fund of passages, proper enough to be thus told, and a peculiar talent of telling them, it was certainly a means of drawing multitudes to hear him, who would not have attended to the truths of the gospel delivered in the ordinary manner.

FIELD PREACHING.



“I thought it might be doing the service of my Creator, who had a mountain for a pulpit, and the heavens for a sounding board; and who when his gospel was refused by the Jews, sent his servants into the highways and hedges.” p. 38.

(especially when his body was weak, and his spirits low) very trying: but still he was inwardly supported.

April 21, he again went to Oxford: and, after staying a few days with the Methodists there, came to London, where he attempted to preach in Islington church, the incumbent, Mr. Stonehouse, being a friend to the Methodists; but, in the midst of the prayers, the church warden came and demanded his license, and otherwise he forbid his preaching in that pulpit. He might, perhaps, have insisted on his right to preach, yet for peace's sake he declined; and, after the communion service was over, he preached in the church yard.

Opportunities of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to go on in this practice, and ventured the following Sunday into Moorfields. Public notice having been given, and the thing being new and singular, upon coming out of the coach, he found an incredible number of people assembled. Many had told him that he should never come again out of that place alive. He went in, however, between two of his friends; who, by the pressure of the crowd, were soon parted entirely from him, and were obliged to leave him to the mercy of the rabble. But these, instead of hurting him, formed a lane for him, and carried him along to the middle of the fields, (where a table had been placed, which was broken in pieces by the crowd,) and afterwards back again to the wall that then parted the upper and lower Moorfields; from whence he preached without molestation, to an exceeding great multitude in the lower fields. Finding such encouragement, he went that evening to Kennington common, a large open place, almost three miles distant from London, where he preached to a vast multitude, who were all attention, and behaved with as much regularity and quietness as if they had been in a church.*

CHAPTER V.

From his preaching in Moorfields, &c. to his laying the foundation of the Orphan-house in Georgia, 1740.

For several months after this, Moorfields, Kennington common, and Blackheath, were the chief scenes of action. At a moderate computation, the auditories often consisted of above twenty thousand. It is said, their singing could be heard two miles off, and his voice near a mile. Sometimes there were upwards of a hundred coaches, besides wagons, scaffolds, and other contrivances, which particular persons let out for the convenience of the audience. Having no other method to take, he was obliged to collect for the Orphan-house in the fields, or not at all, which was humbling to him and his friends who assisted him in that work. But the willingness with which the people gave, and the prayers which they put up upon throwing in their mites, were very encouraging. In the mean while Mr. John Wesley was laboring with great zeal at Bristol, and his brother, Mr. Charles, in London and elsewhere; Mr. Ingham had been preaching in many churches of Yorkshire, Mr. Kinchin in Oxford, and Mr. Rogers in Bedfordshire. Thus the seed sown was gradually increased, and the embargo which was now laid on the shipping, gave him leisure for more journeys through various parts of England; and God was pleased to crown his labors with amazing success.

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* "Words cannot well express the glorious displays of Divine Grace which we saw, and heard of, and felt." MS.

Some demur happening in Bristol, he went there for a few days, but Mr. John Wesley (who had now made progress in building the Kingswood school, and also had begun a room at Bristol in full power,) now took him along with him, and introduced him as a field preacher at Gloucester and other places. Every where the word seemed to sink deeper into the hearts of the hearers. Singing and praying were heard in Kingswood, instead of cursing and swearing; and in many other places the fruits of righteousness evidently appeared.

Many false reports were now spread abroad concerning him. Not a journey he could make, but he was either killed or wounded, or died suddenly. One groundless fiction was continually invented after another, and the bishop of London laid hold of this occasion for publishing a charge to his clergy to avoid the extremes of enthusiasm and luke-warmness. But amidst these discouragements, he was not left without the countenance and friendship of several persons of influence.

The embargo being taken off, and upwards of a thousand pounds collected for the Orphan-house, he sailed the second time for America, August 14, 1739, with a family consisting of eight men, one boy, and two children, besides his friend Mr. Seward.

After a passage of nine weeks, he arrived at Philadelphia in the beginning of November, and was immediately invited to preach in the churches, to which people of all denominations thronged as in England.* From thence he was invited to

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* "The effects produced in Philadelphia at this time by the preaching of Mr. Whitefield, were truly astonishing. Numbers of almost all religious denominations, and many who had no connection with any denomination, were brought to inquire, with the utmost earnestness, what they should do to be saved.

New York, by Mr. Noble, the only person with whom he had an acquaintance in that city. Upon his arrival, they waited on the commissary; but he refused him the use of his church. Mr. Whitefield, therefore, preached in the fields, and on the evening of the same day, to a very thronged and attentive audience in the Rev. Mr. Pemberton's meeting house; and continued to do so twice or thrice a day for above a week, with apparent success.

On his way to and from Philadelphia, he also preached at Elizabethtown, Maidenhead, Abington, Neshaminy, Burlington, and New Brunswick, in New Jersey, to some thousands gathered from various parts, among whom there had been a considerable awakening, by the instrumentality of a Mr. Frelinghuysen, a Dutch minister, and the Messrs. Tennents, Blair, and Rowland.[*] He had also the pleasure of meeting with the venerable Mr. Tennant as well as his sons, and with Mr. Dickinson.[†] It was no less pleasing than strange to him, to see

Such was the earnestness of the multitude to listen to spiritual instruction, that there was public worship regularly twice a day for a year; and on the Lord's day it was celebrated generally three, and frequently four times. An aged man, deeply interested in the scenes which then were witnessed, has informed the writer, that the city (not then probably a third as large as it now is) contained TWENTY-SIX societies for social prayer and religious conferences; and probably there were others not known to him."—*Memoirs of Mrs. Hannah Hodge, published in Philadelphia*, 1806.

During this visit to Philadelphia he preached frequently after night from the gallery of the court house in Market Street. So loud was his voice at that time, that it was distinctly heard on the Jersey shore, and so distinct was his speech, that every word he said was understood on board of a shallop at Market Street wharf, a distance of upwards of four hundred feet from the court house. All the intermediate space was crowded with his hearers. This fact was communicated to the recorder of it by a gentleman lately deceased, who was in the shallop.

[*] This truly pious and eloquent man, being invited to preach in the Baptist church, proclaimed the terrors of the divine law with such energy to those whose souls were already sinking under them, that a few fainted away. On this occasion, however, his error was publicly corrected by the Rev. Gilbert Tennent, who, standing at the foot of the pulpit, and seeing the effect produced on the assembly, interrupted and arrested the preacher by this address: 'Brother Rowland, is there no balm in Gilead?—is there no physician there?' Mr. Rowland, on this, changed immediately the terror of his address, and sought to direct to the Savior those who were overwhelmed with a sense of their guilt: but, before this had taken place, numbers were carried out of the church in a state of insensibility.

[†] "Mr. Tennent, and his brethren in presbytery, intend breeding up gracious youths for our Lord's vineyard. The place wherein the young men now study, is a log house, about twenty feet long, and nearly as many broad. From this despised place, seven or eight worthy ministers of Jesus have been sent forth, and a foundation is now laying for the instruction of many others. The work, I am persuaded, is of God, and therefore will not come to nought."—*Journals, November* 22, 1739.

The event has verified his judgment about this institution. It is now a large college at Princeton, New Jersey; and has already had many worthy presidents (some of whose names are well known in the learned world) such as Mr. Dickinson, Mr. Burr, Dr. Jonathan Edwards, Dr. Samuel Davies, Dr. S. Finley, and Dr. Witherspoon; men pre-eminent for mental endowments and acquisitions.

such gatherings in a foreign land; ministers and people shedding tears; sinners struck with awe; and serious persons, who had been much run down and despised, filled with joy. Meanwhile the Orphan-house affairs went on well. The cargo brought from England, was sold for their benefit. A vessel was purchased, of which Captain Gladman was master; and a young man who had lately received serious impressions under Mr. Whitefield's preaching, willingly offered himself as mate. Many little presents were made to his family for sea stores, and the intended house. About the end of November, he took his leave of his family, and ordered them to proceed on their voyage to Savannah, while he himself, with Mr. Seward, and two more determined to go thither by land.

Numbers followed, some twenty, some sixty miles out from Philadelphia. He preached at Chester, Wilmington, Newcastle (where he was met on the way by Mr. Ross, minister of the place) Christianbridge and Whitely Creek, where Mr. William Tennent (whose meeting house is in the neighborhood) had erected a tent for him. Here he observed new scenes of field preaching, or rather preaching in the woods, opened to him. At Whitely Creek, perhaps the congregation did not consist of less than ten thousand. Earnest invitations were given him to come and preach elsewhere; which he had great encouragement to do, from the visible success of his labors; but he hasted to be with his family at Savannah.

In his way thither, he also preached in Maryland, at North East and Joppa, and at Annapolis, the capital, where he was received with much civility by the governor, and at Upper Marlborough.

In Virginia also, he preached at Williamsburgh, where he was courteously received by the governor, and by Mr. Blair, the commissary, whom he speaks of with great regard. When he came to North Carolina, he thought it seemed to be the greatest waste, and the most uncultivated of spots, both in a temporal and spiritual sense. Yet here, in a place called Newbern, his preaching was attended with an uncommon influence. And it was not without effect at Newton, on Cape Fear river, where were may from Scotland amongst the congregation, who had lately come over to settle in North Carolina.

Immediately on coming into South Carolina, a visible change was observable in the manners of the people. And when he came to Charleston, (which was on Saturday, January 3, 1740) he could scarcely believe but he was amongst Londoners, both in respect of gaiety of dress, and politeness of manners.

Here he soon perceived, that by field preaching he had lost his old friend the commissary, who once promised to defend

WHITEFIELD IN AN OPEN BOAT.

Next morning, he and his companions set out in a canoe for Savannah."   p. 45

him with life and fortune. However, at the request of the Independent minister (who continued his friend to his dying day) he preached in his meeting house. At the first sermon, all was gay and trifling, no impression seemingly made at all. But next morning, in the French church, the scene was quite altered. A visible and almost universal concern appeared. Many of the inhabitants earnestly desired him to give them one sermon more; for which purpose he was prevailed upon to put off his journey till the next day; and there was reason to think his stay was not in vain.

Next morning, he and his companions set out in a canoe for Savannah; and on their way, for the first time, lay in the woods, upon the ground, near a large fire, which keeps off wild beasts; upon which he makes this reflection: "An emblem, I thought, of the divine love and presence keeping off evils and corruptions from the soul."

On his arrival at Savannah, January 11, he was very happy to meet his family, who had reached there three weeks before him; and to find by letters from England, New York, &c., that the work of God prospered. But it was a melancholy thing to see the colony of Georgia reduced even to a much lower ebb than when he left it, and almost deserted by all but such as could not well go away. Employing these, therefore, he thought would be of singular service, and the money expended might be also a means of keeping them in the colony.

Before his arrival, Mr. Habersham had pitched upon a plot of ground for the Orphan-house, of five hundred acres, about ten miles from Savannah, and had already began to clear and stock it. The orphans, in the mean time, were accommodated in a hired house. On this, many years after, he makes the following reflections: "Had I proceeded according to the rules of prudence, I should have first cleared the land, built the house, and then taken in the orphans; but I found their concondition so pitiable, and the inhabitants so poor, that I immediately opened an infirmary, hired a large house at a great rent, and took in, at different times, twenty-four orphans. To all this I was encouraged by the example of Professor Franck. But I forgot to recollect, that Professor Franck built in Glaucha, in a populous country, and that I was building in the very tail of the world, where I could not expect the least supply, and which the badness of its constitution, which every day I expected would be altered, rendered by far the most expensive part of all his majesty's dominions. But had I received more, and ventured less, I should have suffered less, and others more."

The first collection he made in America was at the Rev. Mr. Smith's meeting house in Charleston, whither he went about the middle of March, to see his brother, the captain of a ship from England. He was desired, by some of the inhabitants, to speak in behalf of the poor orphans: and the collection amounted to seventy pounds sterling. This was no small encouragement to him at that time, especially as he had reason to think it came from those who had received spiritual benefit by his ministrations.

Having returned to Savannah, he went to the spot of ground where he intended the Orphan-house should be built: and, upon the 25th day of March, 1740, laid the first brick of the great house, which he called BETHESDA, i. e. *a house of mercy.*[*] By this time, near forty children were taken in, to be provided with food and raiment: and, counting the workmen and all, he had near a hundred to be daily fed. He had very little money in the bank, and yet he was not discouraged; being persuaded that the best thing he could do at present for the infant colony was to carry on the work.

CHAPTER VI.

From his laying the foundation of his Orphan-house in Georgia, to his arrival in England, 1741.

MR. WHITEFIELD again set off in a sloop for Newcastle, in Delaware, where he arrived in ten days, extremely weak in body, and his spirits much depressed: yet, as he afterwards observed, Providence was infinitely better to him than his fears, and exceeded his most sanguine expectations; for his strength was surprisingly increased, insomuch, that during the space of two months, he was enabled to preach two or three times a day.

At Philadelphia the churches were now denied him. He therefore preached in the fields, and large collections were made for the Orphan-house: once, one hundred and ten pounds sterling. Societies for praying and singing were set on foot, and in every part of the town, many were concerned about their salvation.[†] "Many negroes came," says Mr. Whitefield, "some inquiring, have I a soul?"

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[*] Long after this he writes, "Blessed be God, I have not been disappointed in the hope, that it would be a house and place of mercy to many, both in respect to body and soul."

[†] A church was formed by the Rev. Gilbert Tennent, out of those who were denominated the followers and converts of Mr. Whitefield. No less than 140 individuals were received at first, after a strict examination, as members of

At New York, New Brunswick, Staten Island, Baskenridge, Whitely Creek, Frog's Manor, and Reedy Island, there was great concern upon the minds both of the preacher and hearers.

Sometimes he was almost dead with heat and fatigue. Thrice a day he was lifted upon his horse, unable to mount otherwise; then rode and preached, and came in and laid himself along upon two or three chairs. He did not doubt that such a course would soon take him to his desired rest. Yet he had many delightful hours with Messrs. Tennents, Blair, &c. "Night," says he, "was as it were turned into day, when we rode singing through the woods. I could not help recommending these men, wherever I went, in the strongest manner, because I saw they gloried in the cross of Christ."

In a Journal written by Mr. William Seward, (Mr. Whitefield's companion in traveling,) we have the following particulars relating to this period.

"April 9, 1740. Mr. Whitefield proposed my going to England upon several important affairs, particularly to bring over Mr. Hutchins to take care of the Orphan-house in his absence —to acquaint the trustees of Georgia with the state of the colony, and the means under God, for the better establishment thereof, it being now upheld almost wholly by the soldiery and Orphan-house, most of the people who are unconcerned in either, being gone or about to go. The proper means are principally three: 1. An allowance of negroes. 2. A free title to the lands. 3. An independent magistracy, viz. such as are able and willing to serve without fee or reward. My business with the trustees will be farther, to bring over the money lodged in their hands for building the church at Savannah. I am, moreover, to collect subscriptions for a negro school in Pennsylvania, where Mr. Whitefield proposes to take up land, in order to settle a town for the reception of those English friends, whose hearts God shall incline to come and settle there.

"April 13. Mr. Tennent informed us of the great success which had attended Mr. Whitefield's preaching when here last. For some time a general silence was fixed by the Lord on the people's minds, and many began seriously to think on what foundation they stood. A general outward reformation has been visible. Many ministers have been quickened in their zeal to preach the word in season and out of season. Congrega-

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this newly constituted church. The admission of a large number more was delayed, only because their exercises and spiritual state had not yet attained such maturity as to afford satisfaction to themselves, or to the officers of the church.—*See Memoirs of Mrs. H. Hodge.*

tions are increased, and some few, it is hoped, will be brought through their convictions, into a sound and saving conversion.

"April 14. Mr. Jones, the Baptist minister, told us of two other ministers, Mr. Treat and Mr. Morgan, who were so affected with Mr. Whitefield's spirit, that the latter had gone forth preaching the glad tidings of salvation towards the sea coast in New Jersey, and many other places which lay in darkness and the shadow of death. The former told his congregation that he had been hitherto deceiving himself and them, and he could not preach to them at present, but desired they would join in prayer with him.

"April 15. We were informed that an Indian trader was so affected with Mr. Whitefield's doctrine, that he was gone to teach the Indians, with whom he used to trade.

"April 18. This day was published, Mr. Whitefield's letter to the inhabitants of Maryland, Virginia, North and South Carolina, about the abuse of the poor negroes.

"Heard of a drinking club that had a negro boy attending them, who used to mimic people for their diversion. The gentlemen bid him mimic Mr. Whitefield, which he was unwilling to do: but they insisting upon it, he stood up and said, '*I speak the truth in Christ, I lie not; unless you repent, you will all be damned.*' This unexpected speech broke up the club, which has not met since.

"Notice was given of a new lecture at Germantown every Thursday, by four ministers.

"April 22. Agreed with Mr. Allen for five thousand acres of land on the forks of Delaware, at 2,200*l.* sterling, the conveyance to be made to Mr. Whitefield, and after that assigned to me, as security for my advancing the money. Mr. Whitefield proposes to give orders for building the negro school on the purchased land, before he leaves the province.

"April 24. Came to Christopher Wigner's plantation in Skippack, where many Dutch people are settled, and where the famous Mr. Spalemburg lately resided. It was surprising to see such a multitude of people gathered together in such a wilderness country, thirty miles distant from Philadelphia. Mr. Whitefield was exceedingly carried out, in his sermon, to press poor sinners to come to Christ by faith, and claim all their privileges; viz. not only righteousness and peace, but joy in the Holy Ghost; and after he had done, our dear friend, Peter Bohler, preached in Dutch, to those who could not understand Mr. Whitefield in English.

"Before Mr. Whitefield left Philadelphia, he was desired to visit one who was under a deep sense of sin, from hearing him preach. In praying with this person, he was so carried beyond himself, that the whole company (which were about twenty) seemed to be filled with the Holy Ghost, and magnified the God of heaven.

"April 25. Arose at 3 o'clock; and though Mr. Whitefield was very weak in body, yet the Lord enabled him to ride nearly fifty miles, and to preach to about five thousand people at Amwell, with the same power as usual. Mr. Gilbert Tennent, Mr. Rowland, Mr. Wales, and Mr. Campbell, four godly ministers, met us here.

"April 26. Came to New Brunswick. Met Mr. Noble from New York, a zealous promoter of our Lord's kingdom. He said their society at New York was increased from seventy, to one hundred and seventy, and was daily increasing; and that Messrs. Gilbert and William Tennent, Mr. Rowland, and several others, were hard laborers in our Lord's vineyard.

"April 28. Had a most affectionate parting with our dear Mr. Whitefield, and our other brethren."

The rest of Mr. Seward's journal was written mostly during his passage to England, where he arrived June 19, and with which it concludes. Mr. Whitefield, in the new edition of his Journals, 1756, observes, "April 28, 1740. This was the last time I saw my worthy friend; for before my return to England, he was entered into his rest, having left behind, a glorious testimony of the transforming efficacy of everlasting grace. This hath also been the happy case of his brother Benjamin, who lately finished his course with joy."

With great joy Mr. Whitefield again arrived at Savannah, June 5, bringing in money and provisions more than five hundred pounds sterling; and to his great encouragement, the minds of many were wonderfully impressed, and there evidently appeared the strongest marks of the divine blessing on the undertaking. His family was now increased to one hundred and fifty, and his friends believing the work to be of God, continued cheerfully to assist him.

Though he was now very weak in body, yet the cry from various quarters for more preaching, and the necessity of supplying so large a family, made him go again to Charleston, where, as well as at many other towns, the people thronged. Charleston was the place of his *greatest success*, and of the *greatest opposition*. The commissary thundered anathemas, and wrote against him, but all in vain; for his followers and success still more and more increased. He preached twice almost every day to great crowds, in the Independent and Baptist meeting house; besides expounding in the evening in merchants' houses. Thus he went on successfully, though often ready to die with excessive heat.

At the end of August, having received letters of invitation from the Rev. Dr. Colman and Mr. Cooper, ministers in Boston; and longing to see the descendants of the stern old Puritans, and their seats of learning, he sailed in the Orphan-house sloop for New England, in company with several Charleston friends, and arrived in Rhode Island, September 14. Here he was visited (among others) by the Rev. Mr. Clap, a very venerable and aged dissenting minister, (in whom he thought he saw what manner of men the old Puritans were) who procured him the church, in which he preached twice a day, to numerous and deeply affected auditories.

This was a good entrance into New England, and before he reached Boston his encouragement increased; for being met ten miles from that city by the governor's son, and a train of the clergy and principal inhabitants, they conducted him to Mr. St—nf—rd's, brother-in-law to Dr. Colman, who with Mr. Cooper and others came and joined in prayer.

Jonathan Belcher, Esq. was then governor of the Massachusetts colony, and Josiah Willard, secretary. Both these gentlemen were his sincere friends: so were the ministers, Messrs. Webb, Foxcraft, Prince, Dr. Sewall, Gee, &c. To avoid, however, giving any just offense, he went to the English church; but not being permitted to preach there, he began at Dr. Colman's meeting-house, and then preached in all the rest, and sometimes on the common.

The governor, the secretary, and several of the council generally attended, treating him with the greatest respect. Old Mr. Walter, successor to Mr. Elliot, commonly called the apostle of the Indians, at Roxbury, said, "it was Puritanism revived." And Dr. Colman said, "that it was the happiest day he ever saw in his life."

He preached also at many other places, to great multitudes of people. Gentlemen of the greatest repute had their houses open in every place: collections were readily made for the orphans: and in about a week, having preached sixteen times, and rode one hundred and seventy miles, he returned to Boston, October 6.

Here the congregations still increased, and his labors were crowned with increasing success. At his farewell sermon, it was supposed there were about TWENTY THOUSAND people. He received a great number of letters, and could have spent whole days in conversing with those that came to him under soul concern. Ministers and students attended, and even little children were impressed. The contributions for the orphans amounted to nearly five hundred pounds sterling.

He next went to Northampton, having an earnest desire to see the Rev. Jonathan Edwards, and to receive from the mouth of that eminent divine, an account of a remarkable conversion there. At every place on the road pulpits were open, and a divine unction attended his preaching.

At Northampton, when he came to remind them of what God had formerly done for them, it was like putting fire to tinder. Both minister and people were much moved; as were the children of the family, at an exhortation which their father desired Mr. Whitefield to give them.

After leaving Northampton, he preached in every town to large and affected congregations. October 23, he reached New Haven,* where he was affectionately received by Mr. Pierpont, brother-in-law to Mr. Jonathan Edwards, and had the pleasure of seeing his friend Mr. Noble, of New York, who brought him letters from Georgia. It being assembly time, and the governor and burgesses then sitting, he stayed till the Sabbath and had the pleasure to see numbers impressed. The good old governor was affected in a particular manner, and at a private visit which Mr. Whitefield paid him, said, "thanks be to God for such refreshings in our way to heaven."

On Monday morning he set forward and preached with unusual success at Milford, Stratford, Fairfield, Norwalk, and Stamford, where he was visited by some ministers under deep concern.

This was on the borders of New York province, into which he now again entered, and preached at Rye and Kingsbridge, on his way to the city of New York, where he arrived October 30. Here for three days successively, and afterwards at Staten Island, Newark, Baskenridge, his preaching appeared to be attended with more success than ever. At Trenton he had a long conference with some ministers, about Mr. Gilbert Tennent's complying with an invitation to go and preach in New England. After prayer, and considering the arguments, both for and against this proposal, they thought it best he should go; which, however diffident of himself, he was persuaded to do. And his ministrations were attended with an extraordinary blessing to multitudes, as is particularly narrated elsewhere.*

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* "The attention of the people in general was greatly awakened upon hearing the fame of him, that there was a remarkable preacher from England, traveling through the country. The people flocked to hear him when he came to New Haven. Some traveled twenty miles out of the country to hear him. The assemblies were crowded, and remarkably attentive; people appeared generally to approve, and their conversation turned chiefly upon him and his preaching. Some disapproved of several things which occasioned considerable disputes. I heard him when he preached in public, and when he expounded in private in the evening, and highly approved of him, and was somewhat impressed by what he said in public and in private. He preached against mixed dancing and the frolicking of males and females together; which practice was then very common in New England. This offended some, especially young people. But I remember I justified him in this in my own mind, and in conversation with those who were disposed to condemn him. This was in October, 1740, when I had entered on my last year in college."—*See Memoirs of Dr. Samuel Hopkins.*

What sort of reception Mr. Whitefield had in New England, will farther appear from the following letters of some eminent ministers of Boston, and the adjacent towns, published by the Rev. Josiah Smith, of Charleston, in the South Carolina Gazette.

"OCTOBER 1, 1740.

"Rev. and dear Sir,

"Your kind letter by Mr. Whitefield, and your other, are both now before me. You raised our expectations of him very much, as did his Journals more, and Mr. P. of New York, concurred with them; but we own, now that we have seen and heard him, that our expectations are all answered, and exceeded, not only in his zealous and fervent abounding labors, but in his command of the hearts and affections of his hearers. He has been received here as an angel of God, and a servant of Jesus Christ. I hope this visit to us will be of very great use and benefit to ministers and people. He has found his heart and mouth much open to speak freely and boldly to us, and he finds it received with joy."

By the same gentleman:

"NOVEMBER 29, 1740.

"Rev. and dear Sir,

"Mr. Whitefield left us seven weeks ago; the last week we heard of him in Philadelphia. I hear that much of the presence of God is with him. He has left a blessing behind him, we hope with us. Our people, high and low, old and young, are very swift to hear. The excellent meekness of Mr. Whitefield's Answer to the Querists, will honor him to you."

Another writes thus:

"OCTOBER 22, 1740.

"Though it is always a singular pleasure to me to hear from you, yet your two letters by Mr. Whitefield, had a new circumstance of pleasure from the dear hand that presented them. I perceive you were impatient to know what sort of introduction he had among us. We (ministers, rulers, and people) generally received him as an angel of God. When he preached his farewell sermon in our common, there were TWENTY-THREE THOUSAND, at a moderate computation. We are abundantly convinced, that you spoke the words of truth and soberness in your sermon relating to him. Such a power and presence of God with a preacher, and in religious assemblies, I never saw before; but I would not limit the Holy One of Israel. The prejudices of many are quite conquered, and the expectations of others vastly outdone, as they freely own. A considerable number are awakened, and many christians seem to be greatly quickened. He has preached twice at Cambridge; he has one warm friend there, Mr. ——, the tutor, who has followed him to Northampton, and will, for aught I know, to Georgia. But Mr. Whitefield has not a warmer friend any where, than the first man among us. Our governor has showed him the highest respect, carried him in his coach from place to place, and could not help following him fifty miles out of town. I hope the religion of the country will fare the better for the impressions left on him."

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* See Prince's Christian History, or, Historical Collections of the Success of the Gospel, Vol. II. where the facts are set down in the order of time.

About this time Mr. Whitefield wrote his letter to some church members of the Presbyterian persuasion, in answer to certain scruples and queries which they had proposed.

The same gentleman writes,

"DECEMBER 2, 1740.

"The man greatly beloved, I suppose, may be with you before now. That his visit here will be esteemed a distinguished mercy of heaven by many, I am well satisfied. Every day gives me fresh proofs of Christ's speaking in him. A small set of gentlemen amongst us, when they saw the affections of the people so moved under his preaching, would attribute it only to his force of voice and gesture. But the impressions on many are so lasting, and have been so transforming, as to carry plain signatures of a divine hand going along with him."

Another gentleman writes,

"NOVEMBER 1, 1740.

"I received yours by the Rev. Mr. Whitefield, with whom I coveted a great deal more private conversation than I had opportunity for, by reason of the throngs of people almost perpetually with him. But he appears to be full of the love of God, and fired with an extraordinary zeal for the cause of Christ, and applies himself with the most indefatigable diligence, that ever was seen among us, for the promoting the good of souls. His head, his heart, his hands, seem to be full of his Master's business. His discourses, especially when he goes into the expository way, are very entertaining. Every eye is fixed upon him, and every ear chained to his lips. Most are very much affected; many awakened and convinced, and a general seriousness excited. His address, more especially to the passions, is wonderful, and beyond what I have ever seen. I think I can truly say, that his preaching has quickened me, and I believe it has many others besides, as well as the people. Several of my flock, especially the younger sort, have been brought under convictions by his preaching; and there is this remarkable thing showing the good effect of his preaching, that the word preached now by us, seems more precious to them, and comes with more power upon them. My prayer for him is, that his precious life may be lengthened out, and that he may be an instrument of reviving dying religion in all places whithersoever he comes, who seems to be wonderfully fitted for, as well as spirited in it."

Saturday, November 8, Mr. Whitefield came back to Philadelphia, and on the next day preached to several thousands in a house built for that purpose since his last departure. Here he both heard of and saw many, who were the fruits of his former ministrations; and continued among them till November 17, preaching twice a day. Afterwards he preached in Gloucester, Greenwich, Pilesgrove, Cohansie, Salem, Newcastle, Whiteley Creek, Frog's Manor, Nottingham; in many or most of which places the congregations were numerous, and deeply affected.

November 22, he reached Bohemia in Maryland, and from thence he went to Reedy Island. At both places his preaching was attended with great influence. And at the last (their sloop being detained by contrary winds near a week) he preached frequently. All the captains and crews of the ships that were wind-bound constantly attended, and great numbers crowded out of the country, some as far as from Philadelphia; and as great concern as ever came upon their minds.

December 1, he set sail from Reedy Island for Charleston in South Carolina, and here he makes the following remark: "It is now the seventy-fifth day since I arrived in Reedy Island. My body was then weak, but the Lord has much renewed its strength. I have been enabled to preach, I think, a hundred and seventy-five times in public, besides exhorting frequently in private. I have traveled upwards of eight hundred miles, and gotten upwards of seven hundred pounds sterling, in goods, provisions, and money, for the Georgia orphans. Never did I perform my journeys with so little fatigue, or see such a continuance of the divine presence in the congregations to which I have preached. 'Praise the Lord, O my soul.'"

After a pleasant passage of eight or nine days, and preaching again at Charleston and Savannah, he arrived on the 14th of December at the Orphan-house, where he found his family comfortably settled. At Rhode Island he had providentially met with Mr. Jonathan Barber, whose heart was very much knit to him, and who was willing to help him at the Orphan-house. Him, therefore, he left superintendant of the spiritual, and Mr. Habersham of the temporal affairs; and having spent a very comfortable Christmas with his Orphan family, he set off again for Charleston, were he arrived January 3, 1741, and preached twice every day as usual, to most affectionate auditories, till the 16th of January, when he went on board for England. He arrived the 11th of March at Falmouth, rode post to London, and preached at Kennington common the Sunday following.

CHAPTER VII.

His separation from Mr. Wesley, and the circumstances attending it, about the period of his return to London, 1741.

On his return to England, Mr. Whitefield was called to meet a dispensation eminently afflictive to a heart, whose very life was fervent and all-circling love—separation from his spiritual coadjutor and guide. No single chapter of his history was probably so fraught with incidents painful to be thought of, even to the last day of his life. While Whitefield and Wesley were each alike absorbed in the work of saving a perishing world; while the hearts of both yearned with insatiable longings for the restoration of men to bliss; they each, with their native and habitual intensity of character, attributed the utmost importance to what was felt to be the best *modus operandi*, the proper manner and means of conversion. They doubtless, as a matter of fact, both held that regeneration could be affected by divine interposition alone on the one hand; and, on the other, that it could never be made manifest but through human actings and strivings, or in any manner take place without them. It so happened, however, that they each viewed the subject in one relation only, and thus they soon found themselves pursuing opposite directions in the formation of their theological systems: Mr Whitefield viewing man chiefly in his condition of dependence upon God for salvation; and Mr. Wesley looking at him mainly as a responsible and guilty being. In short, Mr. Wesley became an Arminian and Mr. Whitefield a Calvinist.

Nevertheless, up to this period their differences had not become sufficiently mature and distinct to lead to a breach. But now conscience impelled each to assert doctrines, which, as understood by the other, were not only wrong, but so monstrous as to forbid all fellowship; and the following narrative and correspondence shows the process which consummated the rupture, and the painful reluctance with which they came to it.

In pushing his doctrine to its extreme, Wesley came to entertain as a favorite doctrine, "the free, full, and present salvation from all the guilt, all the power, and all the inbeing of sin;" and knowing Whitefield to be at the opposite pole of Calvinistic predestination and decrees, he could not feel satisfied without writing to his old friend and disciple then in Georgia, upon both these subjects, who at this time, though he could yield to him upon neither, wished earnestly to avoid all dispute.

"My honored friend and brother," said he in his reply, "for once hearken to a child who is willing to wash your feet. I beseech you, by the mercies of God in Christ Jesus our Lord, if you would have my love confirmed towards you, write no more to me about misrepresentations wherein we differ. To the best of my knowledge, at present no sin has dominion over me, yet I feel the strugglings of indwelling sin day by day. The doctrine of election, and the final perseverance of those who are in Christ, I am ten thousand times more convinced of, if possible, than when I saw you last. You think otherwise. Why then should we dispute, when there is no probability of convincing? Will it not, in the end, destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul, which I pray God may always subsist between us? How glad would the enemies of the Lord be to see us divided! How many would rejoice, should I join and make a party against you! And, in one word, how would the cause of our common Master every way suffer, by our raising disputes about particular points of doctrine! Honored Sir, let us offer salvation freely to all by the blood of Jesus; and whatever light God has communicated to us, let us freely communicate to others. I have lately read the life of Luther, and think it in no wise to his honor, that the last part of his life was so much taken up in disputing with Zuinglius and others, who in all probability equally loved the Lord Jesus, though they might differ from him in other points. Let this, dear sir, be a caution to us; I hope it will to me; for, by the blessing of God, provoke me to it as much as you please, I do not think ever to enter the lists of controversy with you on the points wherein we differ. Only I pray to God, that the more you judge me, the more I may love you, and learn to desire no one's approbation, but that of my Lord and Master, Jesus Christ."

While such feelings do honor to Whitefield, he gradually came to feel on the other hand, that the honest avowal and maintenance of the truth required him to overstep the courtesies of private friendship. Two months only after this letter was written, he followed it with another in a different strain. "Honored Sir," it began, "I cannot entertain prejudices against your conduct and principles any longer without informing you. The more I examine the writings of the most experienced men, and the experience of the most established christians, the more I differ from your notions about committing sin, and your denying the doctrines of election and the final perseverance of the saints. I dread coming to England, unless you are resolved to oppose these truths with less warmth than when I was there last. I dread your coming over to America; because the work of God is carried on here, and that in a most glorious manner, by doctrines quite opposite to those you hold. God direct me what to do! Sometimes I think it is best to stay here, where all think and speak the same thing: the work goes on without divisions, and with more success, because all employed in it are of one mind. I write not this, honored sir, from heat of spirit, but of love. At present I think you are entirely inconsistent with yourself, and therefore do not blame me if I do not approve of all that you say. God himself, I find, teaches my friends the doctrine of election. Sister H. has lately been convinced of it; and, if I mistake not, dear and honored Mr. Wesley will be hereafter convinced also. Perhaps I may never see you again till we meet in judgment; then, if not before, you will know, that sovereign, distinguishing, irresistible grace brought you to heaven." Wesley received this letter in a kindly spirit, and thanked him for it. "The case is quite plain," he said in reply. "There are bigots both for predestination and against it. God is sending a message to those on either side, but neither will receive it unless from one who is of their own opinion. Therefore, for a time you are suffered to be of one opinion, and I of another. But when his time is come, God will do what men cannot, namely, make us both of one mind." Soon afterwards Whitefield writes to one of his friends in England, "for Christ's sake desire dear brother Wesley to avoid disputing with me. I think I had rather die than see a division between us; and yet how can we walk together, if we oppose each other?" And again to Wesley himself, he says, "for Christ's sake, if possible, dear sir, never speak against election in your sermons; no one can say that I ever mentioned it in my public discourses, whatever my private sentiments may be. For Christ's sake, let us not be divided amongst ourselves; nothing will so much prevent a division as your being silent on that head."

While Whitefield from America was thus exhorting to forbearance from controversy, the Calvinistic Methodists in England were forcing on the separation which he deprecated, while he foresaw. One of the leading members in London, by name Acourt, had introduced his disputed tenets, till Charles Wesley gave orders that he should no longer be admitted. John was present when next he presented himself, and demanded whether they refused admitting a person only because he differed from them in opinion. Wesley answered no, but asked what opinions he meant. He replied, "that of election. I hold that a certain number are elected from eternity, and these must and shall be saved, and the rest of mankind must and shall be damned." And he affirmed that many of the society held the same; upon which Wesley observed that he never asked whether they did or not; "only let them not trouble others by disputing about it." Acourt replied, "Nay, but I will dispute about it." "Why then," said Wesley, "would you come among us, who you know are of another mind." "Because you are all wrong, and I am resolved to set you all right." "I fear," said Wesley, "your coming with this view would neither profit you nor us." "Then," rejoined Acourt, "I will go and tell all the world that you and your brother are false prophets. And I tell you in one fortnight you will all be in confusion."

Some time before, Wesley had received a letter in which he was reproached for not preaching the gospel because he did not preach the doctrine of election. According to his usual practice at that time, instead of consulting with his friends, or even advising with himself upon the prudence of engaging in controversy, he drew a lot for his direction, and the lot was, "preach and print." So he preached a sermon against this doctrine, and printed it. Whitefield was then in England, and at his desire the publication was for a while suppressed; but it was sent into the world soon after his departure for America. The rising sect was thus disturbed by a question which had so often carried discord into the schools of theology, which had unhappily divided the Protestant world, and which, when it had risen in the bosom of the Catholic church, neither the Popes with their bulls, nor the Kings of France with their power, nor the Jesuits with all wisdom of the serpent, could either determine or lay to rest. Wesley had begun the discussion, but Whitefield persevered in it, when he would fain have pressed it no further; and he assumed a tone of superiority which Wesley was little likely to countenance. "Give me leave," said he, "with all humility to exhort you not to be strenuous in opposing the doctrines of election and final perseverance, when by your own confession you have not the witness of the Spirit within yourself, and consequently are not a proper judge. I am assured God has now for some years given this living witness in my soul. I can say I have been on the borders of Canaan, and do every day, nay almost every moment, long for the appearing of our Lord Jesus Christ, not to evade sufferings, but with a single desire to see his blessed face. I feel his blessed Spirit daily filling my soul and body, as plain as I feel the air which I breathe, or the food which I eat. Perhaps the doctrine of election and of final perseverence has been abused, (and what doctrine has not?) but notwithstanding, it is children's bread, and ought not in my opinion to be withheld from them, supposing it always mentioned with proper cautions against its abuse. Dear and honored sir, I write not this to enter into disputation. I hope at this time I feel something of the meekness and gentleness of Christ. I cannot bear the thoughts of opposing you: but how can I avoid it if you go about, as your brother Charles once said, to drive John Calvin out of Bristol? Alas, I never read any thing that Calvin wrote: my doctrines I had from Christ and his apostles; I was taught them of God; and as God was pleased to send me out first, and to enlighten me first, so I think he still continues to do it. I wish I knew your principles fully; did you write oftener and more frankly, it might have a better effect than silence and reserve."

Whitefield indeed partook so largely of the gifts and consolations of the Spirit, that it is no wonder that he should attribute his belief in this doctrine to that spiritual discernment which cometh only from above. The alternate frames of spiritual ecstacy and dejection through which he was made to pass, may be understood from the following among his recorded meditations. "I have now," he says, "such large incomes from above, and such precious communications from our dear Lord Jesus, that my body sometimes can scarcely sustain them." "I have a garden near at hand, where I go particularly to meet and talk with my God, at the cool of every day. I often sit in silence, offering my soul as so much clay, to be stamped just as my heavenly potter pleases; and whilst I am musing, I am often filled, as it were with the fullness of God. I am frequently at Calvary, and frequently on Mount Tabor, but always assured of my Lord's everlasting love." "Our dear Lord sweetly fills me with his presence. My heaven is begun indeed. I feast on the fatted calf. The Lord strengthens me mightily in the inner man." At other times he "abhors" himself "in dust and ashes. He is "a worm and no man." He "deserves to be the outcast of the people."—"Why do so many of my Lord's servants take notice of such a dead dog as I am?"

These heaven-ward impulses would often lead him to contemplate with perfect satisfaction the prospect of persecution, or even of martyrdom. "Dear brother," he says to one of his American coadjutors, "both you and I must suffer, and that, great things before we enter into glory. My work is scarce begun; my trials are yet to come. What is a little scourge of the tongue? What is a thrusting out of the synagogues? The time of temptation will be when we are thrust into an inner prison, and feel the iron entering even into our souls. Then perhaps even God's people may be permitted to forsake us for a while, and none but the Lord Jesus to stand by us. But if thou, O dearest Redeemer, wilt strengthen me in the inner man, let enemies plunge me into a fiery furnace, or throw me into a den of lions!" And he writes as if he were realizing the fact that persecuting rulers were again about to employ lions' dens and burning fiery furnaces! "I am now looking," he says, "for some strong attacks from Satan." "Let us suffer for Jesus with a cheerful heart! His love will sweeten every cup, though never so bitter. Let us pledge him willingly, and continue faithful even to death! A scene of sufferings lies before us. Who knows but we may wade to our Savior through a sea of blood? I expect (O pray that I may be strengthened if called to it!) to die for his great name's sake. 'Twill be sweet to wear a martyr's crown." "Suffer we must, I believe, and that, great things. Our Lord by his providence begins to show it. Ere long perhaps we may sing in a prison, and have our feet set fast in the stocks. But faith in Jesus turns a prison into a palace, and makes a bed of flames become a bed of down.".

This was safe boasting; and yet if Whitefield had lived in an age of persecution his metal would have borne to be tried in the flames. The temper from which it arose made him as ready now to stand up in opposition to Wesley, as he had formerly been to follow him. "I am sorry," he says to him, "honored sir, to hear by many letters, that you seem to own a *sinless perfection* in this life attainable. I think I cannot answer you better than a venerable old minister in these parts answered a Quaker, 'bring me a man that hath really arrived to this, and I will pay his expenses let him come from whence he will.' Besides, dear sir, what a fond conceit is it to cry up perfection, and yet cry down the doctrine of final perseverance? But this and many other absurdities you will run into, because you will not own election: and you will not own election because you cannot own it without believing the doctrine of reprobation. What then is there in reprobation so horrid?"

Whitefield continued, "Oh that you would be more cautious in casting lots! Oh that you would not be too rash and precipitant! If you go on thus, honored sir, how can I concur with you? It is impossible. I must speak what I know. Thus I write out of the fullness of my heart. I feel myself to be a vile sinner. I look to Christ. I mourn because I have pierced him. Honored sir, pray for me. The Lord be with your dear soul." The same week produced a letter in a higher tone of rebuke: "Dear brother Wesley, what mean you by disputing in all you letters? May God give you to know yourself, and then you will not plead for absolute perfection, or call the doctrine of election a doctrine of devils. My dear brother, take heed! See that you are in Christ a new creature! Beware of a false peace: strive to enter in at the strait gate; and give all diligence to make your calling and election sure; remember you are but a babe in Christ, if so much! Be humble, talk little, think and pray much. Let God teach you, and he will lead you into all truth. If you must dispute, stay till you are master of the subject; otherwise you will hurt the cause you would defend." And in a subsequent letter he says, "Oh dear sir, many of God's children are grieved at your principles! Oh that God may give you a sight of his free, sovereign, and electing love! But no more of this. Why will you compel me to write thus? Why will you dispute? I am willing to go with you to prison and to death; but I am not willing to oppose you." And again, "Oh that there may be harmony and very intimate union between us, yet it cannot be, since you hold universal redemption. The devil rages in London. He begins now to triumph indeed. The children of God are disunited among themselves. My dear brother, for Christ's sake avoid all disputation! Do not oblige me to preach against you: I had rather die."

He soon, however, began to fear that he had been sinfully silent. The children of God, he thought, were in danger of falling into error: many who had been worked upon by his ministry had been misled, and more were calling loudly upon him to show his opinion also. "I must then show," said he, "that I know no man after the flesh, and that I have no respect to persons any further than is consistent with my duty to my Lord and Master." And therefore he took pen in hand to write against Wesley, protesting that Jonah could not go with more reluctance against Nineveh.* "Were nature to speak," said he "I had rather die than do it; and yet if I am faithful to God, and to my own and other's souls, I must not stand neuter any longer." In this letter Whitefield related how Wesley had preached and printed his obnoxious sermon in consequence of drawing a lot. The conclusion however is remarkable for the honest confidence and the warmth of affection which it breathes.

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* The reader will find this most labored of Whitefield's extant writings in the after part of the volume.

That this letter was intended for publication is certain; but there seems to have been a hope in Whitefield's mind that the effect which its perusal would produce might render publication needless. His friends in London, however, thought proper to print it, without either his permission or Wesley's, and copies were distributed at the door of the Foundry, and in the meeting itself. Wesley holding one in his hand stated to the congregation the fact of its surreptitious publication, and then saying, "I will do just what I believe Mr. Whitefield would were he here himself," he tore it in pieces. Every person present followed his example; and Wesley, in reference to the person by whose means these unlucky copies had been circulated, exclaims in his Journal, "Ah poor Ahitophel! *Ibi omnis effusus labor!*"

The person who seems to have been most active in enforcing Calvinism in opposition to Wesley at this time was the Rev. John Cennick,* whom he employed at Kingswood in the

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* "The Rev. John Cennick was one of Whitefield's most popular and useful fellow-laborers. He possessed a sweet simplicity of spirit, with an ardent zeal in the cause of his Divine Master. On the 4th of July, 1755, his happy spirit took its flight to the mansions of bliss, to enjoy, through eternal ages, uninterrupted communion and fellowship with a triune Jehovah, reconciled in Christ Jesus, after he had passed a life of thirty-five years, in this world of sin and sorrow.

Mr. Cennick was rather below the middle stature, of a fair countenance, but of a fairer mind. A good understanding, an open temper, and a tender heart characterized the man. His christian qualities were not less remarkable. If unaffected humility, deadness to the world, a life of communion with God, and a cheerful reliance on a crucified Savior, constitute the real christian, he was one in an eminent degree. Nor were the evidence of his call to the ministry less striking. Few ministers have felt a warmer love to Jesus Christ; few were more unwearied in preaching his gospel; few triumphed more in his cross, or suffered more patiently in his cause. As to success in his labors, perhaps there was not one in his day, except Mr. Whitefield, more highly honored in this particular. 'Tis true, his language was not with the enticing words of man's wisdom; yet his doctrine and address were powerful, and found access to the hearts of thousands. The gospel he so diligently and faithfully dispensed, was the food of his own soul. He drank deeply of the cup of religious pleasures. His altar was not to an unknown God; he exalted not a Savior whose virtues he had never proved; he pointed not to a spirit, under whose almighty influence he had not lived; he directed not to a heaven, the happiness of which he had not anticipated. His career was short; but if life may be estimated, by the comparative quantity of good produced in it, then this truly active, spiritual, and useful man, may be said to have lived to a good old age.

Where, on this side heaven, can a more enviable person be found, than he whose mind is thus furnished; whose soul is thus enriched; whose lips thus drop sweetness; whose life is thus devoted; whose services are thus blessed? He may not have moved in the circles of the great; he may not have ranked with characters of literary fame; he may not be able to trace his pedigree school which Whitefield had designed for the children of colliers. Whitefield had collected some money for this good work, and had performed the ceremony of laying the foundation; but further than this ceremony it had not proceeded when he embarked the second time for America, and left it to be carried forward by Wesley. There was the great difficulty of want of money in the way; but this was a difficulty which faith would remove, and in faith Wesley began building without having a quarter of the sum necessary for finishing it. But he found persons who were willing to advance money if he would become responsible for the debt; the responsibility and the property thus devolved upon him, and he immediately made his will, bequeathing it to his brother Charles and Whitefield. Two masters were provided as soon as the house was fit to receive them, and Mr. Cennick was one. He was not in holy orders, but the practice of lay preaching which had at first been vehemently opposed by the Wesleys, had now become inevitably a part of their system, and Mr. Cennick, who had great talents for popular speaking, labored also as one of these helpers, as they were called. He in his horror against the doctrines of the Wesleys wrote urgently to Whitefield, calling upon him to hasten from America that he might stay the plague. "I sit," said he, "solitary like Eli, waiting what will become of the ark; and while I wail and fear the carrying of it away from among my people, my trouble increases daily. How glorious did the gospel seem once to flourish in Kingswood! I spake of the everlasting love of Christ with sweet power. But now brother Charles is suffered to open his mouth against this truth, while the affrighted sheep gaze and fly, as if no shepherd were among them. It is just as if Satan were now making war with the saints in a more than common way. Oh! pray for the distressed lambs yet left in this place, that they faint not! Surely they would if preaching would do it, for they have nothing whereon to rest, who now attended on the sermons, but their own faithfulness. With universal redemption brother Charles pleases the world. Brother John follows him in every thing. I believe no Atheist can more preach against predestination than they; and all who believe election are counted enemies to God, and called so. Fly dear brother! I am alone,—I am in the midst of the plague! If God give thee leave, make haste!"

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through families of noble blood; he may not have soared on the wings of philosophic pursuits; but he has pierced the clouds; he has explored the celestial regions, he has presented its delicious fruits, and invited us to arise and possess the land. "O my soul, come thou into his secret, into his assembly mine honor be thou united!"—*See Life of the Rev. John Cennick, by the Rev. Matthew Wilks, prefixed to his Sermons.*

A copy of this letter came into Wesley's hands, and it stung him, because he said the writer was "one I had sent for to assist me, a friend that was as my own soul, that even while he opposed me lay in my bosom." Charles in consequence addressed a letter to him which forcibly expresses the feeling of the two brothers upon having one of their disciples thus rise against them. "You came to Kingswood," says he, "upon my brother's sending for you. You served under him in the gospel as a son, I need not say how well he loved you. You used the authority he gave you to overthrow his doctrine. You every where contradicted it, (whether true or false is not the question.) But you ought first to have fairly told him, 'I preach contrary to you: are you willing, notwithstanding, that I should continue *in your house*, gainsaying you? If you are not, I have no place in these regions. You have a right to this open dealing. I now give you fair warning. Shall I stay here opposing you, or shall I depart?' My brother, have you dealt thus honestly and openly with him? No. But you have stolen away the people's hearts from him. And when some of them basely treated their *best friend*, God only accepted, how patiently did you take it! When did you ever vindicate us as we have you? Why did you not plainly tell them, you are eternally indebted to these men? 'Think not that I will stay among you to head a party against my dearest friend and brother, as he suffers me to call him, having humbled himself for my sake, and given me, no bishop, priest, or deacon, the right hand of fellowship. If I hear that one word more is spoken against him, I will leave you that moment.' This had been just and honest, and *not more* than we have deserved at your hands."

This was put into John Wesley's hands that he might deliver it to Mr. Cennick if he thought proper. But matters had proceeded so far that Mr. Cennick was forming a separate society, and Wesley deemed it better to speak to him and his adherents publicly and reprove them for inveighing against him behind his back. One of them replied, that they had said no more of him behind his back than they would say to his face, which was that he preached false doctrine;—he preached that there is righteousness in man. "So," says Wesley, "there is, after the righteousness of Christ is imputed to him through faith. But who told you that what we preached was false doctrine? Whom would you have believed this from, but Mr. Cennick?" Mr. Cennick then boldly answered, "You *do* preach righteousness in man. I *did* say this, and I say it still. However, we are willing to join with you; but we will also meet apart from you; for we meet to confirm one another in those truths which you speak against." Wesley replied, "You should have told me this before, and not have supplanted me in my own house, stealing the hearts of the people, and by private accusations separating very friends."

By mutual agreement the meeting was adjourned a week, and when they re-assembled, Mr. Cennick and his friends were surprised to find themselves arraigned by Mr. Wesley as follows: "By many witnesses it appears that several members of the Band Society in Kingswood have made it their common practice, to scoff at the preaching of Mr. John and Charles Wesley; that they have censured and spoken evil of them behind their backs, at the very time they professed love and esteem to their faces; that they have studiously endeavored to prejudice other members of that society against them, and in order thereto, have belied and slandered them in divers instances; therefore, not for their opinions, nor for any of them, (whether they be right or wrong) but for the causes above-mentioned, viz. for their scoffing at the word and ministers of God, for their tale-bearing, back-biting, and evil speaking, for their dissembling, lying, and slandering; I, John Wesley, by the consent and approbation of the Band Society in Kingswood, do declare the persons above mentioned to be no longer members thereof. Neither will they be so accounted until they shall openly confess their fault, and thereby do what in them lies to remove the scandal they have given."

Having come prepared for a discussion of their opinions and conduct, they were astonished at hearing themselves thus excommunicated. As soon as they recovered from their surprise they affirmed that they had heard both him and his brother preach popery many times. However, they were still willing to join with them, but they would not own that they had done any thing amiss. Wesley desired them to consider upon it yet again, but finding after another week had elapsed that they still refused to acknowledge that they had been in the wrong, he once more assembled the bands, and told them that every one must now take his chance and quit one society or the other. One of the Calvinistic leaders observed, that the true reason of his separating from them was because they held the doctrine of election. Wesley made answer, "You know in your own conscience it is not. There are several predestinarians in our societies both at London and Bristol; nor did I ever yet put any one out of either, because he held that opinion." They then offered to break up their society, provided he would receive and employ Mr. Cennick as he had done before. To this Wesley replied, "My brother has wronged me much: but he doth not say I repent." Mr. Cennick made answer, "Unless in not speaking in your defense I do not know that I have wronged you at all." "It seems then," says Wesley, "nothing remains but for each to choose which society he pleases."

At this time Whitefield was on the way from America. While upon the passage he wrote to Charles Wesley, expostulating with him and his brother, in strong but affectionate terms. "My dear, dear brethren," said he, "why did you throw out the bone of contention? Why did you print that sermon against predestination? Why did you in particular, my dear brother Charles, affix your hymn, and join in putting out your late hymn book? How can you say you will not dispute with me about election, and yet print such hymns, and your brother send his sermon against election over to America? Do not you think, my dear brethren, I must be as much concerned for truth, or what I think truth, as you? God is my judge, I always was, and hope I always shall be, desirous that you may be preferred before me. But I must preach the gospel of Christ, and that I cannot *now* do without speaking of election." He then informed Charles, that one copy of his answer to the sermon was printing at Charleston; that another had been sent to Boston for the same purpose; and that he was bringing a copy to be printed in London. "If," said he, "it occasion a strangeness between us, it shall not be my fault. There is nothing in my answer exciting to it that I know of. O my dear brethren, my heart almost bleeds within me! Methinks I could be willing to tarry here on the waters forever, rather than come to England to oppose you." But although, when he was thus addressing the Wesleys, the feelings of old friendship returned upon him, his other letters, written during the voyage, evince that he looked on a separation as the certain consequence of this difference in opinion. "Great perils," he says, "await me; but Jesus Christ will send his angel, and roll away every stone of difficulty." "My Lord's command now, I believe, is, 'Take the foxes, the little foxes that spoil the vines; for our vines have tender grapes.' Help me by your prayers; it is an ease thus to unbosom myself to a friend. I have sought the Lord by prayer and fasting, and he assures me that he will be with me; whom then should I fear?" "The Lord is girding me for the battle, and strengthening me mightily in the inner man."

In this state of mind he reached London. Charles Wesley was there, and their meeting was affectionate. "It would have melted any heart," says Whitefield, "to have heard us weeping after prayer, that, if possible, the breach might be prevented." Old feelings of respect and love revived with such strength in his heart, that he promised never to preach against the Wesleys, whatever his private opinion might be. But many things combined to sour him at this time. He had written against Archbishop Tillotson's works, and the whole Duty of Man, a book in those days of unrivalled popularity, in a manner which he himself then felt to be injudicious; and this had offended persons, who were otherwise favorably disposed towards him. His celebrity also seemed to have passed away; the twenty thousands who used to assemble at his preaching had dwindled down to two or three hundred; and in one exhibition at Kennington common, the former scene of his triumphs, scarcely a hundred were gathered together to hear him. Worldly anxieties, too, were fretting him, and those of a kind which made the loss of his celebrity a serious evil. The Orphan-house in Georgia was to be maintained: he had now nearly a hundred persons in that establishment, who were to be supported by his exertions: there were not the slightest funds provided, and Georgia was the dearest part of the British dominions. He was above a thousand pounds in debt upon that score, and he himself not worth twenty. Seward, the wealthiest and most attached of his disciples, was dead, and had made no provision for him, nor for the payment of a heavy bill on the Orphan-house account, which he had drawn, and for which Whitefield was now responsible, and threatened with an arrest. He called it truly a trying time: "Many, very many of my spiritual children," says he, "who, at my last departure from England, would have plucked out their own eyes for me, are so prejudiced by the dear Messrs. Wesleys dressing up the doctrine of election in such horrible colors, that they will neither hear, see nor give me the least assistance; yea, some of them send threatening letters that God will speedily destroy me." This folly on the part of Wesley's adherents irritated him, and that irritation was fomented by his own feelings; and when Wesley, who had been summoned by his brother Charles to London on this occasion, went to him, to see if the breach might yet be closed, Whitefield honestly told him, that they preached two different gospels, and therefore he not only would not join with him, or give him the right hand of fellowship, but would publicly preach against him wheresoever he preached at all. He was reminded of the promise which he had but a few days before made, that whatever his opinion might be he would not do this: but he replied, that promise was only an effect of human weakness, and he was now of another mind.

Thus was the breach consummated between these co-workers with Christ; who, in a more confined sense, may be said to have now ceased being co-workers with each other.

CHAPTER VIII.

From the establishment of the church in Moorfields under Mr. Cennick, and his visit through Scotland, till his departure from Edinburgh, with some letters showing his reception in that country, 1741.

About this time he intended to return with all possible expedition to America. Meantime, it being inconvenient, on account of the weather, to preach morning and evening in Moorfields—some free Grace Dissenters (who stood by him closely in that time of trial) obtained the loan of a piece of ground, and engaged with a carpenter to build a large temporary shed, to screen the auditory from cold and rain, which he called a tabernacle, as it was only intended to be made use of for a few months, during his stay in his native country. The place fixed upon was very near the Foundry, which he disliked, because he thought it looked like erecting altar against altar; but, upon this occasion, he remarks, "All was wonderfully overruled for good and for the furtherance of the gospel. A fresh awakening immediately began. Congregations grew exceeding large, and at the people's desire I sent (necessity reconciling me more and more to lay-preaching) for Messrs. Cennick, Harris, Seagrave, Humphries, and some others to assist."

Fresh doors were now open to him, and invitations sent to him from many places where he had never been. At a common, near Braidtree in Essex, upwards of ten thousand persons attended. At Halstead, Dedham, Cossleshall, Weathersfield, Colchester, Bury, and Ipswich, the congregations were very large and much affected.*

At this time, also, he was strongly solicited by religious persons, of different persuasions, to visit Scotland. Several letters had passed between him and the Messrs. Erskines, some time before,† and he had a great desire to see them. He therefore took his passage from London to Leith, where (after five days, which he employed in writing many excellent letters to the orphans, &c.) he arrived July 30, 1741. Several persons of distinction most gladly received him, and would have had him preach at Edinburgh directly; but he was determined that the Rev. Messrs. Erskines should have the first offer; and therefore went immediately to Dumfermline, and preached in Mr. Erskine's meeting house.

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* "Sweet was the conversation I had with several ministers of Christ. But our own clergy grew more and more shy, now they knew I was a Calvinist; though no doubt (as Mr. Bedford told me when going to the Bishop of London) our Articles are Calvinistic."

† See his Journals, and his Letters to the Rev. Mr. R. Erskine, and the Rev. Mr. E. Erskine.

In his last letter to Mr. E. Erskine before coming to Scotland, he writes—"May 16, 1741. This morning I received a kind letter from your brother Ralph, who thinks it best for me wholly to join the Associate Presbytery, if it should please God to send me into Scotland. This I cannot altogether come into. I come only as an occasional preacher, to preach the simple gospel to all that are willing to hear me, of whatever denomination. I write this, that there may not be the least misunderstanding between us. I love and honor the Associate Presbytery in the bowels of Jesus Christ: But let them not be offended, if in all things I cannot immediately fall in with them." To the same purpose he writes to Mr. R. Erskine, May 23.

Great efforts were made to detain him at Dumfermline, and as great to keep him from preaching for, and visiting, the Rev. Mr. Wardlaw, who had been colleague with Mr. Ralph Erskine about twenty years; and who, as well as the Rev. Mr. Davidson, a dissenting minister in England, that went along with Mr. Whitefield, were looked upon as perjured, for not adhering to the Solemn League and Covenant. This was new language to him, and therefore unintelligible. But that he might be better informed, it was proposed that the Rev. Mr. Moncrief, Mr. Ebenezer Erskine, and others, members of the Associate Presbytery, should convene in a few days, in order to give him farther light.

In the mean time, Mr. Ralph Erskine accompanied him to Edinburgh, where he preached in the Orphan-house park (field preaching being no novelty in Scotland) to a very large and affected auditory, upon these words—"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The next day he preached in the West Kirk, and expressed great pleasure in hearing two gospel sermons from the Rev. Mr. Gusthart, and the Rev. Mr. Macvicar. And the following day, he preached in the Cannongate church, where Mr. Ralph Erskine went up with him into the pulpit.

According to promise, he returned with him to Dumfermline, where Mr. E. Erskine, and several of the Associate Presbytery, were met together. When Mr. Whitefield came they soon proposed to proceed to business. He asked them for what purpose. They answered, to discourse and set him right about church government, and the Solemn League and Covenant. He replied, they might save themselves that trouble, for he had no scruple about it, and that settling church government, and preaching about the Solemn League and, Covenant, was not his plan. He then told them something of his experience, and how he was led into his present way of acting. One of them, in particular, said he was deeply affected. And Mr. E. Erskine desired they would have patience with him, for that having been born and bred in England, and never studied the point, he could not be supposed to be perfectly acquainted with it. But Mr. Macvicar insisted, that he was therefore more inexorable, for England had revolted most with respect to church government; and that he, being born and educated there, could not be acquainted with the matter in debate. Mr. Whitefield told him, he had never made the Solemn League and Covenant the subject of his study, being too busy about matters which he judged of greater importance. Several replied, that every pin of the tabernacle was precious. He answered, that in every building there were outside and inside workmen; that the latter, at present, was his province: that if they thought themselves called to the former, they might proceed in their own way, and he would proceed in his. He then asked them seriously, what they would have him to do. The answer was, that he was not desired to subscribe immediately to the Solemn League and Covenant, but to preach only for them, till he had further light. He asked, why only for them? Mr. R. Erskine said, they were the Lord's people. He then asked, were no others the Lord's people but themselves. If not, and if others were the devil's people, they had more need to be preached to; that for his part, all places were alike to him; and if the pope himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord Jesus Christ. Something passed about taking two of their brethren with him to England, to settle a Presbytery there; and then, with two more, to go and settle a Presbytery in America. But he asked, suppose a number of Independents should come, and declare that after the greatest search, they were convinced that independency was the right church government, and would disturb nobody, if tolerated, should they be tolerated? They answered, no. Soon after this the company broke up. And Mr. M. preached upon Isa. xxi. 11, 12. "Watchman, what of the night?" &c. and took occasion to declaim strongly against the ceremonies of the Church of England, and to argue,* "That one who held communion with that Church, or with the backslidden Church of Scotland, could not be an instrument of reformation."

The consequence of all this was, an open breach. Mr. Whitefield retired thoughtful and uneasy to his closet; and, after preaching in the fields, sat down and dined with them, and then took a final leave.†

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* "I attended; but the good man so spent himself in the former part of his sermon, in talking against prelacy, the Common Prayer Book, the surplice, the rose in the hat, and such like externals; that when he came to the latter part of his text to invite poor sinners to Christ, his breath was so gone that he could scarce be heard. What a pity that the last was not first, and the first last!"

† "Having dropped something about persons building a Babel, Mrs. —— said, it was a hard saying. Upon which I replied, I feared it was a true one, and that they would find the Babel fall down about their ears. I was never received into their house any more. Thus was I called to make another sac-

Many waited at Edinburgh to know the issue of the conference, who were not disappointed in the event. Thither he returned, after preaching, always twice, often thrice, and once seven times a day, for some weeks together. The churches were open, but, not being able to hold half the congregations, he generally preached twice a day in the Orphan-hospital park to many thousands. The most fashionable, as well as those of meaner rank attended;* at some of their houses he generally expounded every evening. And every day, almost, there were new evidences of the success of his labors. Numbers of ministers and students came to hear him, and aged, experienced christians told him they could set their seal to what he preached.

In this first visit to Scotland, he preached at Edinburgh, Glasgow, Aberdeen, Dundee, Paisley, Perth, Sterling, Crief, Falkirk, Airth, Kinlassie, Culross, Kinross, Couper of Fife; and also, at Stonehive, Benholm, Montrose, Drechin, Forfar, Couper of Angus; and at Innerkeithing, Newbottle, Galashields, Maxton, and Haddington; and in the west country, at Killern, Fintry, and Balfrone. To other places to which he was invited,† he did not go at this time. But (having collected above five hundred pounds, in money and goods, for his orphans) he left Edinburgh in the latter end of October, to go through Wales in his way to London. His reception, ministrations and success, at the principal places in Scotland, will farther appear from the following letters from ministers and private christians in Scotland, representing Mr. Whitefield's reception and success there, in the year 1741.

At Edinburgh, one of the ministers of that city thus writes to him:—"April 20, 1742. Rev. and dear sir: Knowing that many are careful to inform you, from time to time, what passes here, I have hitherto delayed answering your most acceptable letter, until I should tell you with the greatest certainty, what were the blessed effects of your ministrations among us; and can now assure you, that they were not more surprising than lasting. I do not know or hear of any wrought upon by your ministry, but are holding on in the paths of truth and righteousness. They seem possessed of a truly christian spirit. Jesus is precious to their souls; and, like the morning light, they are advancing with increasing brightness to the perfect day. Since you left Scotland numbers in different corners have been awakened. Many in a hopeful way. Religion in

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rifice of my affections. But what I had met with in England made this the more easy."

* Among his particular friends were the Marquis of Lothian, the Earl Leven, Lord Rae, Lady Mary Hamilton, Lady Frances Gardiner, Lady Jean Nimmo, Lady Dirleton.

† Among these was Cambuslang, and some places in the north of Scotland.

this sinful city revives and flourishes. Ordinances are much more punctually attended, people hear the word with gladness, and receive it in faith and love. New meetings for prayer and spiritual conference are established every where. Religious conversation has banished slander and calumny from several tea tables, and christians are not ashamed to own their dear Lord and Master. Praise is perfected out of the mouths of babes and sucklings; and some stout-hearted sinners are captivated to the obedience of Christ.

"I cannot easily express, with what pleasure I write these things; and doubtless, they will give you no less joy in reading them. Should not these droppings of the dew of heaven encourage our faith and hope of a plentiful effusion of the Spirit, which will at once change our barren wilderness into a fruitful field? Should not this hasten your return, that we may take sweet counsel together, and enter into the house of God in company? You are often in our hearts. We long to see you face to face. May much of your great Master's presence ever attend and come along with you."

Mr. George Muir, (afterwards the Rev. Dr. Muir) late minister of Paisley, thus wrote to James Aitken, schoolmaster in Glasgow:—"Edinburgh, August 8, 1743. As you desire, I have with the assistance of Mr. Archibald Bowie, Mr. Dun, and the sergeant, informed myself a little with respect to the number and situations of the praying societies in this place, which you will take as follows: They are, as near as we can guess, between twenty-four and thirty in number, some of which will necessarily be obliged to divide, by reason of too many meeting together; and that will increase the number. Among them are several meetings of boys and girls, who, in general, seem not only to be growing in grace, but really increasing in knowledge. The little lambs appear to be unwilling to rest upon duties, or any thing short of Christ; as a young gentleman of my acquaintance told me, when under a temptation to think that he was surely seeking some imaginary refuge, instead of the Savior, he was made to cry out in prayer, 'Lord, I want nothing else, and will have nothing short of the very Christ of God.' There are several meetings of young women, who (although I never as yet visited any of them) I am informed, hold on very well. The sergeant tells me, that at one of these meetings, on the morning of the Lord's day, he has known them all wet with a flood of tears, melted down with love to Christ, and affection to one another for Christ's sake. I have myself been much ravished (when in a meeting in the room below where some of these resort) to hear them sing the Lord's praises with such melodious voices. There are numbers of young men who meet for the excellent purpose of glorifying God, and promoting christian knowledge; amongst some of them I have the honor to be a member; many of them are divines, who are useful in instructing the weaker sort of us; and that they endeavor to do with the greatest desire. A good number of old men, substantial, standing christians, meet for their edification and instruction, (the glory of their God being always their chief end) and are hereby often revived, and very much refreshed. The generality of these sorts, above mentioned, do walk very circumspectly, and really make it appear to the world, that they have been with Jesus: which is very much evidenced in their cheerfully bearing reproaches for Christ's sake. And upon the whole, we hope there is such a flame kindled, as shall never be extinguished. And with respect to two particular societies, whereof Mr. Bowie is a member, he gave me the enclosed* in writing; which you will peruse and return. This is not all; for several country people are beginning to assemble together in little meetings, to worship their God: particularly the sergeant informs me of one about two miles from this place, where several ploughmen and other illiterate persons, meet for the most noble ends and purposes; and are going most sweetly on, much increased in grace and knowledge, and some are daily added to their number. I am informed from the east country, (where there have been no societies since the secession) that about old Cambus, six miles from Dunbar, many are now meeting together for social prayer, and mutual conversation about matters of religion, wherein the Lord is with them of a truth. And in that place there is more eager thirsting for the word than usual, and the ministers are learning to speak with new tongues. And one of my acquaintance, who was in this place last winter, has happily been the Lord's instrument in beginning these societies. How beautiful and refreshing is it, my dear friend, to hear of so many following after the despised Jesus! Should we not take it as a token for good, that young ones, instead of spending their spare hours in idle, vain and unprofitable play, do now assemble, and join in calling upon the Lord? Is it not a good sign to hear many poor foolish virgins (instead of being employed in the vanities of the generality of their sex) meeting together for prayer; and many prodigal youths, instead of reveling and drunkenness, chambering and wantonness, now breathing after the knowledge of Jesus Christ and him crucified? Oh that the Lord would more and more exert his almighty power amongst us. There are several other societies for prayer, near about this city, prospering very well."

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* To Mr. Muir. "Edinburgh, August 6, 1743. As you desire a short account of the two societies I am concerned in, I shall give it in a very few words. They consist of twenty-five or twenty-six members each; and, except a very few, are all persons whose concern about religion began in the late awakening. I never saw the ends of such societies answered near so well as among these. I think I may safely declare, that I was never witness to so much of real christian exercise among any persons I have known, as I have observed to my great satisfaction, among most of them. It is most amazing to observe how much some of them, who at their first concern were brutishly ignorant of every thing good, have now made such advances in knowledge that they excel those who were formerly before them. The concern about their own salvation is not only remarkable, but the abiding earnestness they show in their prayers for the increase of the Redeemer's kingdom, is most desirable; and the care they show in watching over one another is one convincing evidence of their brotherly love, and true christian tenderness. I might say a great deal more, but must conclude. "I am, &c. A. BOWIE."

The Rev. Mr. M'Culloch, of Camsbuslang, thus writes to Mr. Whitefield, a few months after his first visit to Glasgow: "As it is matter of great joy and thankfulness to God, who sent you here, and gave you so much countenance, and so remarkably crowned your labors when here at Glasgow with success; so I doubt not but the following account, of the many seals to your ministry in and about that city, will be very rejoicing to your heart, as our glorious Redeemer's kingdom is so much advanced, and the everlasting happiness of immortal souls promoted.

"I am well informed by some ministers, and other judicious and experienced christians, that there are to the number of fifty persons already ascertained, in and about Glasgow, that, by all that can be judged by persons of the best discerning in spiritual things, are savingly converted by the blessing and power of God accompanying your ten sermons in that place; besides several others under convictions, not reckoned in this number, whose state remains, as yet, a little doubtful; and besides, several christians of considerable standing, who were much strengthened, revived and comforted, by means of hearing your sermons; being made to rejoice in hope of the glory of God, having obtained the full assurance of faith.

"Among those lately converted here are several young people who were formerly openly wicked and flagitious, or at best but very negligent as to spiritual concerns, but are now in the way of salvation. Some young converts are yet under doubts and fears; but a considerable number of them have attained to joy and peace in believing.

"Several lately wrought upon in a gracious way, seem to outstrip christians of considerable standing, in spiritual-mindedness, and many other good qualifications; and particularly, in their zeal for the conversion of others, and love of the ordinances, without a spirit of bigotry, or party zeal.

"These converts by your ministry are discovered from time to time; a good many are but lately ascertained that were not known before; which was partly occasioned by their convictions not being so strong and pungent at the first as they proved afterwards, partly by the discouragements they met with in the families where they resided, and partly by the reserved tempers of the persons themselves, and their bashfulness, because of their former negligence and open enormities. These things give ground to hope there may be more discovered afterwards, that are not yet known.

"Besides these awakened, by the power of God accompanying your sermons, there are others awakened since, by means of the great visible change discovered in their former intimate acquaintance, that were then converted when they saw the change so remarkable, and the effects so abiding.

"Young converts are exceeding active to promote the conversion of others, especially their relations and near connections, by their exhortations, and letters to distant friends in the country; and there are some instances of the good effects of these endeavors.

"They have all a great love to one another and all good christians, and a great sympathy with such of their number as are under doubts and fears. Such of them as have not received comfort, by their earnest and deep concern, and close attendance on the means of grace, are hereby instrumental in exciting christians of older standing to more diligence in religion.

"These dear brother, are a few hints of some of the most remarkable things as to the success of your labors at Glasgow, by divine blessing. May a rich and powerful blessing give a plentiful increase to them every where, where you come with the glad tidings of the great salvation."

At Aberdeen, one of the ministers of that city thus writes of him to a person of distinction:—"October 3, 1741. Honored Sir: At your desire, I shall not refuse, (however much reason I may have for declining to offer my judgment or opinion in things of this nature) to acquaint you freely of what I think of the Rev. Mr. Whitefield, or rather what is the opinion of persons of more acquaintance with the good ways of God.

"He is, I believe, justly esteemed by all who are personally acquainted with him, an eminent instrument of reviving, in these declining times, a just sense and concern for the great things of religion. We have, of late, been much employed, and a great noise has been made about the lesser matters of the law: and are now much broken in judgment about things, many of which, I must own, I do not understand. The cry has been, and still continues loud, 'Lo here is Christ, and lo there.' And now the Lord has raised up this eminent instrument, from a quarter whence we could not have expected it, to call us to return to him, from whom, it is plain, we have deeply revolted. His being by education and profession of a different way from what, I cannot but think, is most justly professed among us, seems to me to add no small weight to his testimony; as does also his age. The Lord by this is, as it were, attracting our eyes and attention to one, who, had he been formerly of us. would doubtless, like others, be despised. And yet, I cannot but look upon it as a sad instance of a departing God, that, instead of regard, he meets not only with contempt, but with opposition also, from those who ought to act a very different part. Did he preach another Jesus, or another doctrine, he ought justly to be rejected: but this is not the case. And yet this very thing is advanced as an argument against him: It is said, he advances nothing new. And I allow it. This gives his friends joy. But these reverend gentlemen should mind, that there are two things in gospel ordinances, purity and power. The first, in mercy, we still have in some good measure (though complaints of the want of this are very open:) but the last we sadly confess the want of, and this is what attends the gospel dispensed by him. And sure I am, that even the credible report of it should much endear him to all who wish well to the interests of our dear, though too unknown, and altogether lovely, Lord Jesus.

"His calmness and serenity under all he meets with, yea, his joy in tribulation, is to me so surprising, that I often think the Lord sent him to this place, in particular, to teach me how to preach, and especially how to suffer.

"His attachment to no party, but to Christ and true grace alone, has long appeared to me a peculiar excellency in him. Christianity has been so long broken into so many different sects and parties, that an honest Pagan might justly be at a loss, were he among us, where to find the religion of Jesus.

"One now appears, who loudly calls us (and whose voice the Lord seems to back with power) to look into the original plan of that religion we profess: sure nothing more just, nothing more reasonable. He tells us wherein the kingdom of God does consist. And yet how sad is it he should be despised! Who knows but this may be the Lord's last voice to us, before he take his kingdom from us?

"As to what you ask of his reception in this city, I invited him, nay urged him, to undertake this journey, in consequence of a correspondence with him, for more than two or three years. I did it with the concurrence of a very few. His journey was delayed, till bad reports had embittered the minds of almost all against him: so that when he came, I could scarcely obtain liberty for him to preach even in the fields. All that I could do was, what I had resolved long before; I gave him, with great pleasure, and full freedom, my pulpit, which, for that day, was in the church which our magistrates and principal people of note frequent. At once, the Lord, by his preaching, melted down the hearts of his enemies, (except —— and ——;) so that, contrary to our custom, he was allowed the same place and pulpit in the evening of that day, and the other church as often as he pleased.

"While he stayed among us in this city, he answered our expectations so much, that he has not more friends in any place of its size than here, where, at first, almost all were against him. And the word came also with so much power, that I hope several of different denominations will bless the Lord evermore, that they ever heard him. And in his way from us, I saw in part, and have heard more fully since, what satisfies me, that this was of the Lord, and for the good of many.

"P. S. I suppose you have heard, that our magistrates waited on him while here, and made him free of this place; though that is a compliment rarely paid to strangers of late."

Mr. Willison, minister at Dundee, wrote as follows, to his friend at Edinburgh. "October 8, 1741. Honored Sir: I am favored with yours, wherein you desire my thoughts of Mr. Whitefield, and an account of his labors and success with us. Although my sentiments may be little regarded by many, yet when you put me to it, I think I am bound to do justice to the character of this stranger, which I see few willing to do. I am not much surprised, though the devil, and all he can influence, be up in arms against the youth, seeing he makes such bold and vigorous attacks upon his kingdom and strong holds. As you, sir, do observe it to be with you, so it is with us. He is hated and spoken evil against by all the episcopal party, and even the most of our clergy labor to diminish and expose him this is not to be much wondered at, seeing his incessant labors for Christ and souls is such a strong reproof to them; besides what he says publicly against the sending out of unconverted ministers, and their preaching an unknown Christ; this must be galling to carnal men. I look upon this youth as raised up of God for special service, and spirited for making new and singular attempts for promoting true christianity in the world, and for reviving it where it is decayed: and I see him wonderfully fitted and strengthened, both in body and mind, for going through with his projects, amidst the greatest discouragements and difficulties. I see the man to be all of a piece; his life and conversation to be a transcript of his sermons. It is truly a rare thing to see so much of God about any one man; to see one so eminent for humility in the midst of applause—for meekness and patience under reproaches and injuries—for love to enemies—for desire to glorify Christ and save souls—contentment in a mean lot, acquiescing in the will of God in all cases—never fretting under any dispensation, but still praising and giving thanks for every thing. It is rare to see in a man such a flaming fire for God and against sin when in the pulpit, and yet most easy and calm in conversing with men out of it; careful not to give offence to them, and yet never courting the favor of any. God has bestowed a large measure of gifts and graces upon him for the work he is engaged in, and has made him a chosen vessel to carry his name among the Gentiles, and to revive his work in several other churches. Oh that God may order his coming to poor Scotland, in such a cloudy time, for the same end! And who knows, but God might be entreated, if we could wrestle with him, notwithstanding all our provocations! Things appeared most unlikely, in other places, some while ago, where now Christ is riding in triumph, going forth conquering and to conquer. This worthy youth is singularly fitted to do the work of an evangelist; and I have been long of opinion, that it would be for the advantage of the world, were this still to be a standing office in the church. And seeing the Lord has stirred him up to venture his life, reputation, and his all for Christ, refuse the best benefices in his own country, and run all hazards by sea and land, and travel so many thousand miles to proclaim the glory of Christ, and the riches of his free grace, of which he himself is a monument; and especially, seeing God has honored him to do all this with such surprising success among sinners of all ranks and persuasions, and even many of the most notorious, in awakening and turning them to the Lord; I truly think we are also bound to honor him, and to esteem him highly in love for his Master's and for his works' sake, according to 1 Thess. v. 13. And for those who vilify and oppose him, I wish they would even notice Gamaliel's words, Acts v. 'Let him alone, lest haply ye be found to fight against God:' or rather, that they would regard the apostle Peter's words, apologizing for his going in with the uncircumcised, Acts xi. when the Holy Ghost fell upon them; 'What was I that I could withstand God?' I have myself been witness to the Holy Ghost falling upon him and his hearers, oftener than once, I do not say in a miraculous, though in an observable manner. Yea, I have already seen the desirable fruits thereof in not a few; and hope, through the divine blessing on the seed sown, to see more. Many here are blessing God for sending him to this country, though Satan has raged much against it.

"The Lord is a sovereign agent, and may raise up the instruments of his glory, from what churches or places he pleases; and glorifies his grace the more, when he does it from those societies whence and when it could be least expected. Though Mr. Whitefield be ordained, according to his education, a minister of the Church of England, yet we are to regard him as one whom God has raised up to witness against the corruptions of that Church; whom God is still enlightening, and causing to make advances toward us. He has already conformed to us, both in doctrine and worship, and lies open to light to conform to us in other points. He is thoroughly a Calvinist, and sound to the doctrines of free grace, in the doctrine of original sin, the new birth, justification by Christ, the necessity of imputed righteousness, and the operations of the Holy Ghost. These he makes his great theme, drives the point home to the conscience, and God attends it with great power. And as God has enlightened him gradually in these things, so he is still ready to receive more light, and so soon as he gets it he is more frank in declaring it.

"God, by owning him so wonderfully, is pleased to give a rebuke to our intemperate bigotry and party zeal, and to tell us, that 'neither circumcision nor uncircumcision availeth any thing, but the new creature.'

"P. S. Many with us are for preferring ministers, according to the party they are of; but commend me to a pious, Christ-exalting, and soul-winning minister, whatever be his denomination. Such are ministers of Christ's sending, and of such he saith, 'He that receiveth you, receiveth me, and he that despiseth you, despiseth me;' which is a rule of duty to us."*

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* The compiler lately received a transcript from the diary of a very worthy Christian in Edinburgh, who died about two years ago, in which are the following passages. "Sabbati, August 9, 1741. What is surprising, is that numbers of all ranks, all denominations, and all characters, come constantly to hear him, though his sermons abound with those truths which would be unwelcome from the mouths of others. He is indefatigable in his works. Three hours before noon he appoints for people under distress to converse with him, when he is much confined. Then he writes numbers of letters. And this week he is to add a morning lecture to his work. I have reason, among many others, for blessing God for sending him to this place.

"Sabbati, August 30, 1741. Mr. Whitefield preached Monday morning and afternoon, Tuesday forenoon in the Canongate church, evening in the park, and gathered 25*l.* 7*s.* 6*d.* for the poor Highlanders. Next day he went to Newbottle, and preached twice. On Thursday at Whitburn; Friday morning at Torphichen; Friday evening at Linlithgow; Saturday morning and afternoon, both at Falkirk. And this day he is at Airth. To-morrow he will preach twice at Stirling. Culross, Tuesday forenoon; Dumfermline, afternoon. Wednesday, twice at Kinross. Thursday, Perth. From Friday to Monday, at Dundee. Monday, Kinglassie, and come to Edinburgh on Tuesday. Blessed be God, he seldom preaches without some one or other laid under concern. Surely God has sent him to this place for good. The devil never raged more by his emissaries. It is remarkable, that there never was

The four preceding letters show the acceptableness and success of Mr. Whitefield's ministrations in most of the great towns in Scotland. As to smaller places, the following extract of a letter from the Rev. Thomas Davidson, (his fellow traveler) to the Rev. Mr. Henry Davidson of Galashields, dated Culross, December 3, 1741, will be an agreeable specimen.

"Our journey to the north was as comfortable as any we had. In several places, as he came along the Lord I thought countenanced him in a very convincing manner, particularly at a place called Lundie, five miles north from Dundee, where there is a considerable number of serious christians, who, hearing that he was to come that way, spent most part of the night be-

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a minister, no nor any other man, against whom the mouths of the licentious have been more opened. Since he came, I have found myself more desirous to be watchful, lest my foot slip at any time,and to guard against many things which before I thought indifferent.

"Thursday, October 27, 1741. Yesterday Mr. Whitefield left this place, to return to England. His departure was a great grief to many, whom the Lord has mercifully awakened under his ministry, the number of which, I believe, is very great. Mr. Whitefield alone, among about thirty young communicants that came to converse with him, found about a dozen who told him they were first effectually touched under his ministry; and gave very good accounts of a work of God upon their souls. Some of the most abandoned wretches are brought to cry, 'What shall I do to be saved ?' I have often had the opportunity of conversation with him, and, I think, I never heard him, or conversed with him, but I learned some good lesson. I do not remember to have heard one idle word drop from him, in all the times I have been in company with him; and others, that have been much more with him, give him the same testimony. On Tuesday last, he preached and exhorted seven times. I heard him to my great satisfaction, the fourth time in the park. From that he went to the Old People's Hospital, to give them an exhortation; but, indeed I never was a witness to any think of the kind before. All the congregation (for many followed him) were so moved, that very few, if any, could refrain from crying out. I am sure the kingdom of God was then come nigh unto them, and that a woe will be unto them that slighted the offers of a Savior then made to them. From that, he went to Heriot's Hospital, where a great change is wrought upon many of the boys; for there, as well as in the Maiden Hospitals, fellowship meetings are set up, which is quite new there; for the boys at that hospital were noted for the wickedest boys about town. I was with him in a private house in the evening. When he came there he was quite worn out. However, he expounded there, which was the seventh discourse that day; and, what was very surprising, he was much fresher after he had done, than at the beginning.

"November 29, 1741. I had agreeable accounts of some of the children who were wrought upon by the ministry of Mr. Whitefield. I heard this day of a good many, that I heard not of formerly, who were not only laid under concern, but seemed to have a work of grace wrought upon their hearts, appearing by a most remarkable change in their conversation, and eager desires after farther degrees of knowledge of the Lord's ways, which leads them to attend every opportunity they can have for instruction.

"Sabbati, December 6, 1741. Since Mr. Whitefield's coming here, I find christians more free in conversation than formerly; which is a great mercy both to themselves and all about them; the experience of which I have had this past week, in several places where I have been. I had occasion to see a soldier, who was lately wrought upon by Mr. Whitefield's means. He seems to have come a great length in a little time, and gives a very judicious account of the Lord's dealings with his soul."

fore in prayer together. Although his preaching there was only in a passing way, having to ride to Dundee after it, and it was between three and four before he reached the place: yet he had scarce well begun, before the power of God was indeed very discernable. Never did I see such joyous melting in a worshipping assembly. There was nothing violent in it, or like what we may call screwing up the passions; for it evidently appeared to be deep and hearty, and to proceed from a higher spring."

As a conclusion of this article, concerning Mr. Whitefield's first reception and ministrations in Scotland, the reader will not be displeased to see the following extract from the papers of a gentleman deceased, who was eminent for learning and knowledge of the world, and who had a general acquaintance with those who professed the greatest regard for religion.

"Messrs. Ebenezer and Ralph Erskine corresponded with him for two or three years, and invited him to Scotland. But afterwards, reflecting, that if they held communion with an episcopal minister, because a good man and successful preacher, they could not vindicate their renouncing communion with such ministers in the Church of Scotland, they wrote to him not to come. However, on the invitation of some ministers and people of the established Church, he came and preached his first sermon in Mr. Ralph Erskine's pulpit at Dunfermline, (a town ten or twelve miles from Edinburgh, on the other side of Forth.) At a second visit to Dunfermline, he had a conference with all the seceding brethren, where he honestly avowed that he was a member of the Church of England, and as he thought the government and worship of it lawful, was resolved, unless violently thrust out of it, to continue so, rebuking sin, and preaching Christ; and told them he reckoned the Solemn League and Covenant a sinful oath, as too much narrowing the communion of saints, and that he could not see the divine right of Presbyterianism. On this the Presbytery came to a resolution to have no more to do with him; and one of them preached a sermon to show, that one who held communion with the Church of England, or the backslidden Church of Scotland, could not be an instrument of reformation. This, however, did not hinder multitudes, both of the seceders and established Church of Scotland, from hearing his sermons. His soundness in the faith, his fervent zeal and unwearied diligence in promoting the cause of Christ; the plainness and simplicity, the affection and warmth of his sermons, and the amazing power that had accompanied them in many parts of England, and in almost all the North American colonies, joined to his meekness, humility, and truly candid and catholic spirit, convinced them there was reason to think well of him, and to countenance his ministry. Conversions had become rare, little liveliness was to be found even in real christians, and bigotry and blind zeal were producing animosities and divisions, and turning away the attention of good men from matters of infinitely greater importance. In this situation an animated preacher appears singularly qualified to awaken the secure, to recover christians to their first love and first works, and to reconcile their affections one to another.

"The episcopal clergy gave him no countenance, though some few of their people did. And in the established Church of Scotland, some of the more rigid Presbyterians would not hold communion with him, on account of his connection with the Church of England, and his seeming to assume the office of an evangelist, peculiar, in their apprehension, to the first ages of the church: while some, who affected to be thought more sensible, or more modish and polite, were mightily disaffected with him for preaching the Calvinistic doctrines of election, original sin, efficacious grace, justification through faith, and perseverance of the saints; and for inveighing against the play house, dancing assemblies, games of chance, haunting taverns, vanity and extravagance in dress, and levity in behavior and conversation.

"Some gentlemen and ladies, who went to hear him, would not go a second time, because he disturbed them by insisting on man's miserable and dangerous state by nature, and the strictness and holiness essential to the christian character. But, upon many of his hearers in Edinburgh, of all ranks and ages, especially young people, deep impressions were made, and many of them waited on him privately, lamenting their former immoral lives, or stupid thoughtlessness about religion. and expressing their anxious concern about obtaining an interest in Christ, and the sanctifying influences of the Spirit. In the greater part of these, the impressions have appeared to be saving, from their circumspect, exemplary conduct since that time, or from their comfortable or triumphant deaths. Many Presbyterians begin to think more mildly and candidly than before of the ministers and members of the Church of England."*

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* This year, 1741, he received the compliments of honorary Burgess Tickets from the towns of Stirling, Glasgow, Paisley, and Aberdeen. And in 1742, from Irvine. And 1762, from Edinburgh.

CHAPTER IX.

From his leaving Edinburgh, 1741, *to his return to that city in the year* 1742.

Mr. Whitefield having left Edinburgh in the latter end of October, 1741, set out for Abergavenny, in Wales, where, having some time ago formed a resolution to enter into the married state, he married one Mrs. James, a widow between thirty and forty years of age; of whom he says, "She has been a house-keeper many years, once gay, but for three years last past a despised follower of the Lamb of God." From Abergavenny he went to Bristol, where he preached twice a day with his usual success. Upon returning to London, in the beginning of December, he received letters from Georgia concerning his orphan family, which, with respect to their external circumstances, were a little discouraging. On the other hand, he had most comfortable accounts of the fruits of his ministry in Scotland. This made him think of paying another visit there in the spring. Meantime he had the pleasure of seeing his labors attended with the divine blessing at London and Bristol. And from Gloucester he thus writes: —"December 23, 1741. Last Thursday evening the Lord brought me hither. I preached immediately to our friends in a large barn, and had my Master's presence. Both the power and the congregation increased. On Sunday, Providence opened a door for my preaching in St. John's, one of the parish churches. Great numbers came. On Sunday afternoon, after I had preached twice at Gloucester, I preached at Mr. F———'s at the hill, six miles off, and again at night, at Stroud. The people seemed to be more hungry than ever, and the Lord to be more amongst them. Yesterday morning I preached at Painswick, in the parish church, here in the afternoon, and again at night in the barn. God gives me unspeakable comfort and uninterrupted joy. Here seems to be a new awakening, and a revival of the work of God. I find several country people were awakened when I preached at Tewksbury, and have heard of three or four that have died in the Lord. We shall never know what good field preaching has done, till we come to judgment. Many, who were prejudiced against me, begin to be of another mind; and God shows me more and more that when a man's ways please the Lord, he will make even his enemies to be at peace with him. To-morrow morning I purpose to set out for Abergavenny, and to preach at Bristol, in Wilts, Gloucester and Gloucestershire, before I see London."

In the latter end of December he came to Bristol, where he continued nearly a month, preaching twice every day, and writing to his friends in London and Scotland. He also set up a general monthly meeting to read corresponding letters. From Bristol he returned to Gloucester, and January 28, 1743, writes—"On Friday last I left Bristol, having first settled affairs, almost as I could wish. At Kingston I administered the sacrament on Wednesday night. It was the Lord's passover. On Thursday we had a sweet love feast; on Friday the Lord was with me twice at Tockington; on Saturday morning I broke up some fallow ground at Newport; and in the evening preached to many thousands at Stroud; on Monday morning at Painswich; and ever since twice a day here. Our congregations, I think, are larger than at Bristol. Every sermon is blessed."

On his way to London, Feb. 23, he was still farther encouraged by receiving letters from America, informing him of the remarkable success of the gospel there, and that God had stirred up some wealthy friends to assist his orphans in their late extremity.* Upon his return to London, he went on with greater zeal and success, if possible, than ever. "Our Savior (says he, writing to a brother, April 6, 1742) is doing great things in London daily. I rejoice to hear that you are helped in your work. Let this encourage you; go on, go on; the more we do, the more we may do, for Jesus. I sleep and eat but little, and am constantly employed from morning till midnight, and yet my strength is daily renewed. O free grace! It fires my soul, and makes me long to do something for Jesus. It is true, indeed, I want to go home; but here are so many souls ready to perish for lack of knowledge, that I am willing to tarry below as long as my Master has work for me."

From this principle of compassion to perishing souls, he now ventured to take a very extraordinary step. It had been the custom for many years past, in the holiday seasons, to erect booths in Moorfields, for mountebanks, players, and puppet-shows, which were attended from morning till night by innumerable multitudes of the lower sort of people. He formed a resolution to preach the gospel among them, and executed it. On Whitmonday, at six o'clock in the morning, attended by a large congregation of praying people, he began. Thousands, who were waiting there, gaping for their usual diversions, all flocked around him. His text was, John iii. 14. They gazed, they listened, they wept; and many seemed to be stung with deep conviction for their past sins. All was hushed and solemn. "Being thus encouraged (says he) I ventured out again at noon, when the fields were quite full; and could scarce help smiling, to see thousands, when a merry-andrew was trumpeting to them, upon observing me mount a stand upon the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the gospel. But this, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time in the evening, in the midst of the sermon a merry-andrew got up upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times. Soon after they got a recruiting sergeant, with his drum, to pass through the congregation. But I desired the people to make way for the king's officer, which was quietly done. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a great pole for their standard, advanced with sound of drum, in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given to both preacher and hearers. For just as they approached us with looks full of resentment, I know not by what accident, they quarrelled among themselves, threw down their staff, went their way, leaving, however, many of their company behind, who before we had done, I trust were brought over to join the besieged party. I think I continued in praying, preaching, and singing (for the noise was too great at times to preach) about three hours. We then retired to the tabernacle, where thousands flocked. We were determined to pray down the booth; but blessed be God, more substantial work was done. At a moderate computation, I received (I believe) a thousand notes from persons under conviction; and soon after, upwards of three hundred were received into the society in one day. Some I married, that had lived together without marriage. One man had exchanged his wife for another, and given fourteen shillings in exchange. Numbers, that seemed as it were to have been bred up for Tyburn, were at that time plucked as firebrands out of the burning."

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* "The everlasting God reward all their benefactors. I find there has been a fresh awakening among them. I am informed, that twelve negroes, belonging to a planter lately converted at the Orphan-house, are savingly brought home to Jesus Christ."

"I cannot help adding, that several little boys and girls, who were fond of sitting round me on the pulpit, while I preached, and handing to me people's notes, though they were often pelted with eggs and dirt, thrown at me, never once gave way; but on the contrary, every time I was struck turned up their little weeping eyes, and seemed to wish they could receive the blows for me. God make them, in their growing years, great and living martyrs for him, who out of the mouth of babes and sucklings perfecteth praise."

CHAPTER X.

From his arrival in Scotland, 1742, *to his return to London the same year.*

Soon after this he embarked a second time for Scotland, and arrived at Leith, June 3, 1742.*

But here it is proper to take a view of the state of things in that country upon his arrival. It had pleased God to bless his first visit to Scotland, not only for the conversion of particular persons, and the comforting and quickening of private christians, but to rouse them to more than ordinary concern about the salvation of their neighbors, and to excite pious and conscientious ministers to greater diligence in their work. Prayers were put up, with some degree of faith and hope, that God would now give success to their labors, and not suffer them always to complain that they spent their strength in vain. Nor were these prayers long unanswered: for in the month of February, 1742, an extraordinary religious concern began to appear publicly at Cambuslang, and soon after at Kilsyth and other places; the news of which spread quickly through the land, and engaged general attention. Of this a just though short description is given in the following letter, written by the Rev. Mr. Hamilton (then minister in the Barony parish, now in the High Church of Glasgow) to Mr. Prince, minister in Boston. "Glasgow, Sept. 13, 1742. We, in the south and west of Scotland, have great reason to join in thankfulness to God, with you, for the days of the Redeemer's power, that we are favored with. Mr. Whitefield came to Scotland in the summer of 1741, for the first time; and in many places where he preached, his ministrations were evidently blessed, particularly in the cities of Edinburgh and Glasgow, where a considerable number of persons were brought under such impressions of religion as have never yet left them; but they are still following on to know the Lord. However, this was only the beginning of far greater things: for, about the middle of February last, a very great concern appeared among the people of Cambuslang, a small parish, lying four miles south east of Glasgow, under the pastoral inspection of the Rev. Mr. William McCulloch, a man of considerable parts, and great piety. This concern appeared with some circumstances very unusual among us: to wit, severe bodily agonies, outcryings and faintings, in the congregation. This made the report of it spread like fire, and drew vast multitudes of people from all quarters to that place: and I believe, in less than two months after the commencement of it, there were few parishes within twelve miles of Cambuslang but had some, more or fewer, awakened there, to a very deep, piercing sense of sin; and many at a much greater distance. I am verily persuaded, with your worthy brother, Mr. Cooper, in his preface to Mr. Edward's sermon, that God has made use of these uncommon circumstances to make his work spread the faster. But, blessed be God, Cambuslang is not the only place where these impressions are felt. The same work is spreading in other parishes, and under their own ministers, particularly at Calder, Kilsyth, and Cumbernaud, all to the north east of Glasgow; and I doubt not, that since the middle of February, when this work began at Cambuslang, upwards of two thousand persons have been awakened, and almost all of them, by the best accounts I have, in a promising condition; there being very few instances of impostors, or such as have lost their impressions, and many whom we are bound to think true scripture converts, and who evidence it by a suitable walk and conversation. There is evidently a greater seriousness and concern about religion appearing in most of our congregations, than formerly; a greater desire after the word; people applying themselves more closely to their duty, and erecting new societies for prayer and spiritual conference: which gives us the joyful prospect of a considerable enlargement in the Messiah's kingdom.

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* "Edinburgh, Sabbath, June, 6 1742. On Thursday last our dear friend Mr. Whitefield returned to this place, to the great comfort of many honest christians, especially of those to whom he was made a means of conviction and conversion when last here. He seems to have improved much in christian knowledge. He is much refreshed with the accounts of the work of God in the west country. I have heard him preach five excellent discourses, all calculated for the building up of christians (though he never fails to put in a word for the conviction of sinners ;) and, I think, can say, that I have never heard him without some influence attending his preaching, especially in private houses. Oh may the impressions made on my heart never wear off, lest at any time I should be in danger of dropping my watch, and becoming untender."

"Oct. 17, 1742. It is a great recommendation of Mr. Whitefield to me, that, though the seceders give him every bad character that can be devised, viz. a sorcerer, &c. yet he takes all patiently, and, wherever he goes, speaks well of them so far as he can : for none can approve of those gross parts of their conduct; therefore these he chooses to cast a mantle of love over."

"My parish has likewise had some share in this good work. There have been above a hundred new communicants among them this summer, who never did partake of the blessed sacrament before; which is five times as many as ever I admitted in any former year; most of them were awakened at Cambuslang, some of them in their own church, and in others the impressions have been more gradual, and not attended with these uncommon circumstances before mentioned. And it is to be observed, that before we admit any to the Lord's table, we particularly examine them, and are satisfied with their knowledge of the principles of religion, of the nature and ends of the sacrament, and the impressions of religion they have on their minds."*

To the same purpose is the Rev. Mr. Willison's letter to Dr. Colman, minister in Boston, dated Dundee, Feb. 28, 1743. "I must inform you a little of the work of God begun here. I told you in my last, that after Mr. Whitefield's first coming and preaching three months in Scotland, there were some beginnings of a revival of religion in some of our principal cities —at Edinburgh and Glasgow—which still continue and increase, especially since Mr. Whitefield's second coming, in June last. But, besides these cities, the Lord hath been pleased to begin a work much like that in New England, in the west of Scotland. The first parish awakened was Cambuslang; the next was the parish of Kilsyth, about nine miles north east of Glasgow; and afterwards the parishes of Calder, Kirkintilloch, Cumbernaud, Campfie, Kilmarnock, Gargunnock, and a great many others in the country. The awakenings of people have been, in a good many, attended with outcryings, faintings, and bodily distresses; but in many more the work has proceeded with great calmness. But the effects in both sorts are alike good and desirable, and hitherto we hear nothing of their falling back from what they have professed at the beginning; and still we hear of new parishes falling under great concern, here and there, though the great cryings and outward distresses are much ceased.

"The Lord, in this backsliding time, is willing to pity us, and see our ways and heal them, however crooked and perverse they have been. Oh shall not this wonderful step of divine condescension lead us all to repentance, and to go out to meet a returning God, in the way of humiliation and reformation? The magistrates and ministers in Edinburgh are beginning to set up societies for reformation of manners, and new lectures on week days. May all our cities follow their example. There is a great increase of praying societies also in Edinburgh and other towns and villages; and in them they are keeping days of thanksgiving for the partial waterings the Lord is giving us. Those in Edinburgh send printed memorials to others through the nation, to excite them to it.*

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* Extract of a letter from a person of distinction to the compiler. "Edinburgh, February, 1742. I would not ascribe all the revival of religion in Scotland to the instrumentality of Mr. Whitefield. At Cambuslang it began before he had been there; but in Edinburgh, and all the other places in Scotland that I heard of after dilligent inquiry, it began with his first visit. This honor he had from his divine Master, and it ought not to be taken from him. And every time he came to Scotland, it is an undoubted fact, that an uncommon power attended his ministry; and many were always brought under serious and lasting impressions."

"The greatest strangers to religion could not avoid hearing of these things, but they were very differently affected with them. Whilst some became more thoughtful and serious, many mocked, and some were even filled with rage. On the other hand, the temper and behavior of those who were the subjects of this remarkable work, were strong evidences that it came from above. Their earnest desire to be rightly directed in the way to heaven, their tender and conscientious walk, their faithfulness in the duties of their stations, their readiness to make ample restitution for any act of injustice they had formerly committed, their disposition to judge mildly of others, but severely of themselves, their laying aside quarrels and law suits, and desiring to be reconciled, and to live peaceably with all men; such amiable and heavenly qualities, especially when appearing in some who had formerly been of a very opposite character, could not fail to strike every serious observer. In short, it was such a time for the revival of religion, as had never before been seen in Scotland.

"The enmity which wicked and profane men discovered against this work, and the derision with which they treated it, is no more than what might naturally be expected. But it is not easy to account for the conduct of the seceders. These, not satisfied with forbearing to approve of it, went the length even to appoint a general fast among themselves, one of the grounds of which was, the receiving Mr. Whitefield in Scotland; and another, the delusion, as they called it, at Cambuslang and other places. And Mr. Gibb, one of their ministers, wrote a pamphlet inveighing against both in the most virulent language. Such was the bigotry and misguided zeal of the bulk of the party at that time. It is to be hoped their successors have juster views of this subject.† With respect to Mr. Whitefield, the spring of their first opposition to him sufficiently appears from his conversation with them at Dunfermline, formerly mentioned. And the following letter, which he wrote at Cambuslang, August, 1742, and which was afterwards printed at Glasgow, gives an account of their objections and his answers, which are perfectly agreeable to the spirit of both : 'I heartily thank you for your concern about unworthy me. Though I am not very solcitious what the world say of me, yet I would not refuse to give any one, much less a minister of Jesus Christ (and such a one I take you to be) all reasonable satisfaction about any part of my doctrine or conduct. I am sorry that the Associate Presbytery, besides the other things exceptionable in the grounds of their late fast, have done me much wrong. As to what they say about the supremacy, my sentiments, as to the power and authority of the civil magistrate as to sacred things, agree with what is said in the Westminster Confession of faith, chap. xxiii. paragraphs 3 and 4. And I do own the Lord Jesus to be the blessed head and king of his church.

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* The Rev. Mr. Macknight of Irvine, thus writes to Mr. Whitefield, June 21, 1742. "Blessed be our glorious God, there are some awakenings among us at Irvine, not only of those who have been at Cambuslang, but several others are lately brought into concern about their eternal state, and among them several children; the news of which I know will rejoice you, and I hope will encourage you to visit us to help forward this great and glorious work of converting sinners."

† The reader who wants to see the objections against the work at Cambuslang, fully refuted, may consult Mr. Robe's Letters to Mr. Fisher: and Mr. Jonathan Edwards' Distinguishing Marks of a Work of the Spirit of God. And, as to the argument from the goodness of the fruits, which is level to the

"'The Solemn League and Covenant I never abjured, neither was it ever proposed to me to be abjured; and as for my missives, if the Associate Presbytery will be pleased to print them, the world will see that they had no reason to expect I would act in any other manner than I have done. What that part of my experience is that savors of the grossest enthusiasm, I know not, because not specified; but this one thing I know, when I conversed with them they were satisfied with the account I then gave of my experiences, and also of the validity of my mission; only, when they found I would preach the gospel promiscuously to all, and for every minister that would invite me, and not adhere only to them, one of them, particularly, said, 'They were satisfied with all the other accounts which I gave of myself, except of my call to Scotland at that time.' They would have been glad of my help, and have received me as a minister of Jesus Christ, had I consented to have preached only at the invitation of them and their people. But that was contrary to the dictates of my conscience, and therefore I could not comply. I thought their foundation too narrow for any high house to be built upon. I declared freely, when last in Scotland, (and am more and more convinced of it since) that they were building a Babel.* At the same time,

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capacities of all, the Compiler thinks it his duty to add, that, among his acquaintance who were the subjects of that work, the fruits were generally both good and lasting.

* The event verified this conjecture. In his (MS.) notes, several years after, he makes the following remark: "Such a work, (the religious concern at Cambuslang) so very extensive, must meet with great opposition. My collections for the orphans gave a great handle; but the chief opposition was

they knew very well I was far from being against all church government (for how can any church subsist without it?) I only urged, as I do now, that since holy men differ so much about the outward form, we should bear with and forbear one another, though in this respect we are not of one mind. I have often declared, in the most public manner, that I believe the Church of Scotland to be the best constituted national church in the world. At the same time I would bear with and converse freely with all others, who do not err in fundamentals, and who give evidence that they are true lovers of the Lord Jesus. This is what I mean by a catholic spirit. Not that I believe a Jew or pagan, continuing such, can be a true christian, or have true christianity in them; and if there be any thing tending that way in the late extract which I sent you, I utterly disavow it. And I am sure I observed no such thing in it when I published it, though, upon a closer review, some expressions seem justly exceptionable. You know how strongly I assert all the doctrines of grace, as held forth in the Westminster Confession of faith, and doctrinal articles of the Church of England. These I trust I shall adhere to as long as I live, because I verily believe they are the truths of God, and have felt the power of them in my own heart. I am only concerned that good men should be guilty of such misrepresentations. But this teaches me more and more to exercise compassion toward all the children of God, and to be more jealous over my own heart, knowing what fallible creatures we all are. I acknowledge that I am a poor, blind sinner, liable to err, and would be obliged to an enemy, much more to so dear a friend as you are, to point out my mistakes, as to my practice, or unguarded expressions in preaching or writing. At the same time I would humble myself before my Master for any thing I may say or do amiss, and beg the influence and assistance of his blessed Spirit, that I may say and do so no more.' "

So much for Mr. Whitefield's difference with the seceders. But, notwithstanding all this, upon his second arrival in Scotland, June, 1742, he was received by great numbers, among

made by the seceders, who, though they had prayed for me at a most extravagant rate, now gave out that I was agitated by the devil. Taking it for granted that all converted persons must take the covenant, and that God had left the Scotch established churches long ago, and that he would never work by the hand of a curate of the Church of England, they condemned the whole work as the work of the devil, and kept a fast through all Scotland, to humble themselves, because the devil was come down in his wrath, and to pray that the Lord would rebuke the destroyer, (for that was my title.) But the Lord rebuked these good men; for they split among themselves, and excommunicated one another. Having afterwards a short interview with Mr. Ralph Erskine, we embraced each other, and he said, 'We have seen strange things.' "

whom were some persons of distinction, with much joy; and had the satisfaction of seeing and hearing more and more of the happy fruits of his ministry.* At Edinburgh he preached twice a day, as usual, in the hospital park, where a number of seats and shades, in the form of an amphitheatre, were erected for the accommodation of his hearers. And in consequence of earnest invitations, he went to the west country, particularly to Cambuslang, where he preached three times, upon the very day of his arrival, to a vast body of people, although he had preached that same morning at Glasgow. The last of these exercises began at nine at night, continuing till eleven, when he said he observed such a commotion among the people as he had never seen in America. Mr. McCulloch preached after him, till past one in the morning, and even then could hardly persuade the people to depart. All night in the fields might be heard the voice of prayer and praise. As Mr. Whitefield was frequently at Cambuslang during this season, a description of what he observed there at different times will be best given in his own words: "Persons from all parts flocked to see, and many, from many parts, went home convinced and converted unto God. A brae, or hill, near the manse at Cambuslang, seemed to be formed by Providence for containing a large congregation. People sat unwearied till two in the morning, to hear sermons, disregarding the weather. You could scarce walk a yard, but you must tread upon some, either rejoicing in God, for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under the word and power of God. At the celebration of the holy communion, their joy was so great, that, at the desire of many, both ministers and people, in imitation of Hezekiah's passover, they had, a month or two afterwards, a second, which was a general rendezvous of the people of God. The communion table was in the field; three tents at proper distances, all surrounded with a multitude of hearers: above twenty ministers (among whom was good old Mr. Bonner) attending to preach and assist, all enlivening and enlivened by one another."

Besides his labors at Glasgow and Cambuslang, it is somewhat surprising to think how many other places in the west of Scotland he visited within the compass of a few weeks, preaching once or twice at every one of them, and at several, three or four times. It is worth while to set down the journal of a week or two. In the beginning of July, he preached twice on Monday at Paisley; on Tuesday and Wednesday, three times each day at Irvine; on Thursday, twice at Mearns; on Friday, three times at Cumberland; and on Saturday, twice at Falkirk. And again in the latter end of August, on Thursday he preached twice at Greenock; on Friday, three times at Kilbride; on Saturday, once at Kilbride, and twice at Stevenson; on the Sabbath, four times at Irvine; on Monday once at Irvine, and three times at Kilmarnock; Tuesday, once at Kilmarnock,* and four times at Stewarton; on Wednesday, once at Stewarton, and twice at Mearns. He was also at Inchanned, New Kilpatrick, Calder and Kilsyth, (where the religious concern was still increasing) and at Torphichen.† He was indeed sometimes taken very ill, and his friends thought he was going off; "But in the pulpit, (says he) the Lord, out of weakness, makes me to wax strong, and causes me to triumph more and more." And even when he retired for a day or two, it was on purpose to write letters, and to prepare pieces for the press, so that he was as busy as ever.

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* "Edinburgh, June 4, 1742. This morning I received glorious accounts of the carrying on of the Mediator's kingdom. Three of the little boys that were converted when I was last here, came to me and wept, and begged me to pray for and with them. A minister tells me, that scarce one is fallen back who was awakened, either among old or young. The Sergeant, whose letter brother **L—— has, goes on well with his company."**

When he was at Edinburgh, he received accounts that the Spaniards had landed at Georgia, and of the removal of his family from thence. He immediately wrote a very encouraging epistle to the honourable Mr. Habersham; in which he said, "I long to be with you—and, methinks, would willingly be found at the head of you kneeling and praying, though a Spaniard's sword should be put to my throat."* In a few weeks after, he heard that the enemy were repulsed, and his family returned in safety to Bethesda. About the end of October, he left Scotland, and rode post to London, where he arrived in about five days.

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* A gentleman now living, of an irreproachable character, thus writes to the compiler, April 8, 1771. "When Mr. Whitefield was preaching at Kilmarnock, on the 23d of August, 1742, from these words, 'And of his fulness have all we received, and grace for grace,' I thought I never heard such a sermon on the fulness of grace that is treasured up in Christ Jesus; and can truly say that I felt the efficacy of the Holy Spirit upon my soul, during that discourse. I afterwards shut up myself in my chamber during the remaining part of that day; and, before I laid myself down to rest, I made a solemn and serious dedication of myself to God, by way of covenant, extended and subscribed the same with my hands, and, I think, had communion with God in so doing, to which I have often had recourse since, in adhering thereto, and in renewing thereof. Though my life since has been attended with many backslidings from God, and I have been perfidious in his covenant, yet still I rejoice in his salvation through precious Christ. And it is refreshing to behold the place at this very day, as I have often done since. I, from the era above mentioned, always looked upon Mr. Whitefield as my spiritual father, and frequently heard him afterwards in Edinburgh and Glasgow with much satisfaction. The mentioning of his name always gave me joy, and grieved me when he was reproached. And I can very well remember, that when Cape Breton was taken, I happened to be then at Edinburgh, and, being invited to breakfast with Mr. Whitefield, I never in all my life enjoyed such another breakfast. He gave the company a fine and lively descant upon that part of the world, made us all join in a hymn of praise and thanksgiving, and concluded with a most devout and fervent prayer. In the evening of that day he preached a most excellent thanksgiving sermon, from the first two verses of Psalm cxxvi.

† "I never preached with so much apparent success before. At Greenock, Irvine, Kilbride, Kilmarnock, and Stewarton, the concern was great; at the three last, very extraordinary."

CHAPTER XI.

From his arrival in London in the year 1742, *to his embarking for America*, 1744.

On Mr. Whitefield's arrival in London, he found a new awakening at the tabernacle, which had been enlarged. He observes: "I am employed, and glory to rich grace, I am carried through the duties of each day with cheerfulness and almost uninterrupted tranquility. Our society is large, but in good order. My Master gives us much of his gracious presence, both in our public and private ministrations."

In March, 1743, he went into Gloucestershire, where people appeared to be more eager to hear the word than ever. "Preaching," says he, "in Gloucestershire, is now like preaching at the tabernacle in London." And in a letter, dated April 7, he says, "I preached and took leave of the Gloucester people, with mutual and great concern on Sunday evening last. It was past one in the morning before I could lay my weary body down. At five I rose again, sick for want of rest; but I was enabled to get on horseback, and ride to Mr. T——'s, where I preached to a large congregation, who came there at seven in the morning. At ten, I read prayers and preached, and afterwards administered the sacrament in Stonehouse church. Then I rode to Stroud, and preached to about TWELVE THOUSAND in Mr. G——'s field; and about six in the evening, to a like number on Hampton common." Next morning he preached near Dursley to some thousands; at about seven reached Bristol, and preached to a full congregation at Smith's hall; and on Tuesday morning, after preaching, set out for Waterford, in South Wales,† where he opened the association which he and his brethren had agreed upon, and was several days with them, settling the affairs of the societies. He continued in Wales some weeks, and preached with great apparent success;* and in the latter end of April returned to Gloucester, after having, in about three weeks, traveled about FOUR HUNDRED English miles, spent three days in attending associations, and preached about FORTY times.

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* The manner in which the Spaniards were repulsed, with remarks upon the kindness of Providence to the colony, may be seen in an extract of general Oglethorpe's proclamation for a thanksgiving, in Letter 502.

† "The work begun by Mr. Jones, spread itself far and near, in North and South Wales, where the Lord had made Mr. Howel Harris an instrument of converting several clergy as well as laymen. The power of God at the sacrament, under the ministry of Mr. Rowland, was enough to make a person's

At one of the associations held in Wales, a motion was made to separate from the established church: "But," says Mr. Whitefield, "by far the greater part strenuously opposed it, and with good reason: for, as we enjoy such great liberty under the mild and gentle government of his present majesty King George, I think we can do him, our country, and the cause of God, more service in ranging up and down, preaching repentance towards God, and faith in our Lord Jesus Christ, to those multitudes who would neither come into church or meeting, but who are led by curiosity to follow us into the fields. This is a way to which God had affixed his seal for many years past."

In May, he went back to London: "Once more," as he expressed it, "to attack the prince of darkness in Moorfields," during the holidays. The congregations were amazingly great, and much affected. And by the collections made now, and formerly, he had the pleasure of paying all that he owed in England, and of making a small remittance to his friend Mr. Habersham, for Georgia.

About the middle of June following, he again left London, and went to Bristol, where he continued for some time, preaching twice every day, and four times on Sunday. Afterwards he preached at Exeter to very large congregations, where many of the clergy attended, who were successfully connected with him. Among these was the Rev. J. Cennick, then in co-operation with Mr. Whitefield. He was preaching in the high street of the city of Exeter, on a large open spot of ground, and surrounded by a great number of people, by some of whom he had been previously ill treated. An incident is worth relating here, to show how God sometimes confronts his servants' enemies. Mr. C. was expatiating on the blood of Christ, when a profane butcher, who was among the crowd, said, "If you love blood, you shall presently have enough;" and ran to get some

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heart burn within him. At seven in the morning have I seen perhaps TEN THOUSAND from different parts, in the midst of a sermon, crying, *Gogunniant—bendytti*—ready to leap for joy. Associations were now formed, and monthly or quarterly meetings appointed, and a closer connection established between the English and Welsh, so that several came over to assist."

* When at Carmarthen, he writes: "It was the great sessions. The justices desired I would stay till they rose, and they would come. Accordingly they did, and many thousands more; and several people of quality."

to throw on him. A Mr. Saunders (who for several years drove what was called *road work*, post-chaises not then being much in use) was also a by-stander, and, though at that time an entire stranger to divine things, from a sense of the ill usage Mr. C. had received, and was likely to receive, felt an inclination to defend him. Seeing the man come with a pail nearly full of blood, he calmly went to meet him, and when he came even with him, suddenly caught hold of the pail, and poured it over the man's head. This drew the attention of the riotous part of the people from the preacher to Mr. Saunders, who with some difficulty escaped their rage, by taking shelter in a house, and was obliged to leave the town very early on the next morning.

Mr. Saunders was afterwards awakened to a true sense of his condition before God, under the ministry of the late Rev. William Romaine, at St. George's, Hanover Square. He continued his occupation as a coachman, till about the year 1745 or 6; when he was appointed body-coachman to his majesty, and so continued till about the year 1780, when he petitioned for a dismission, on account of his age, being about seventy years old; it was granted with regret. His majesty, when riding on horseback through Kensington, if he saw his old servant walking, would often inquire after his health; and the same regard was shown by the other branches of the royal family. On the 13th August, 1799, at the advanced age of eighty-nine, he sweetly breathed his happy soul into the bosom of his Redeemer.

In August Whitefield returned to London, but made no long stay there. "I thank you," says he to a correspondent, "for your kind caution to spare myself; but evangelizing is certainly my province. Every where effectual doors are opened. So far from thinking of settling at London, I am more and more convinced that I should go from place to place."

Accordingly we find him in the months of October, November and December, preaching and traveling through the country, as if it were the middle of summer. At Avon in Wilts, Retherton, Clack, Brinkworth, Chippenham, Wellington, Collampton, Exeter, Axminster, Ottery, Biddeford,* St. Gennis in Cornwall,†

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* "Here is a clergyman about eighty years of age, but not above one year old in the school of Christ. He lately preached three times, and rode forty miles the same day. A young Oxonian who came with him, and many others, were deeply affected. I cannot well describe with what power the word was attended. Dear Mr. Hervey, one of our first Methodists at Oxford, and who was lately a curate here, had laid the foundation."

† "Many prayers were put up by the worthy rector and others, for an outpouring of God's blessed Spirit. They were answered. Arrows of conviction flew thick, and so fast, and such a universal weeping prevailed from one end of the congregation to the other, that good Mr. J. their minister, could not help going from seat to seat, to speak, encourage, and comfort the wounded souls."

Birmingham,* Kidderminster,† and Broomsgrove. Nor did he feel his health much impaired, though it was so late in the season. He observes, indeed, that he had got a cold; but adds, "The Lord warms my heart."

February, 1741, he lost his only child, an event which tended to keep him humble. Before its birth, his mind was so impressed, that he publicly declared that the child would be a boy, and hoped he would live to preach the gospel. But his fond expectations were speedily blasted, the infant dying when but four months old. This was no doubt very humbling to the father; but he was helped to make the wisest and best improvement of it. "Though I am disappointed," says he, writing to a friend, "of a living preacher by the death of my son; yet I hope what happened before his birth, and since at his death, has taught me such lessons as, if duly improved, may render his mistaken parent more cautious, more sober-minded, more experienced in Satan's devices, and consequently more useful in his future labors to the church of God."‡

March 3, he was obliged to attend the assizes at Gloucester. The occasion was this: in the summer of 1734, the Methodists had been severely persecuted by the mob, especially at Hampton, where many were hurt, and the lives of the preachers threatened. Other means having been tried in vain, Mr. Whitefield, with the advice and assistance of his friends, resolved to seek the protection of the law, and, lodged an information against the Hampton rioters, in the court of King's Bench. Facts being proved, and the defendants making no reply, the rule was made absolute, and an information filed against them. They pleading *not guilty*, the cause was referred to the assizes in Gloucester. After a full hearing, a verdict was given for the plaintifs, and all the defendants were brought in guilty. This prosecution had a very good effect; the rioters were greatly alarmed. But the intention of the Methodists was only to show them what they could do, and then forgive them.

About this time, several anonymous papers, entitled, "Observations upon the conduct and behavior of a certain sect, usually distinguished by the name of Methodists," were printed and handed about in the religious societies of London and

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* "It is near eleven at night, and nature calls for rest. I have preached five times this day, and, weak as I am, through Christ strengthening me, I could preach five times more."

† I was kindly received by Mr. Williams. Many friends were at his house. I was greatly refreshed to find what a sweet savor of good Baxter's doctrine, works, and discipline remained to this day."

‡ In speaking to a friend of this child he said, he would not part with him for the whole world; but if God should demand him, he should have him at a moment's warning. God he added, took him at his word, and deprived him of his child by a sudden indisposition.

Westminster, and given to many private persons, with strict injunctions not to part with them.. Mr. Whitefield having accidentally had the hasty perusal of them; and finding many queries concerning him and his conduct contained therein; and having applied for a copy which was refused him, thought it his duty to publish an advertisement desiring (as he knew not how soon he might embark for Georgia) a speedy, open publication of the said papers, that he might make a candid and impartial answer. He had reason to believe the bishop of London was concerned in composing or revising them: but that he might not be mistaken, after the publication of the advertisement, he wrote the bishop a letter, wherein he desired to know, whether his lordship was the author or not; and also desired a copy. The bishop sent word, "he should hear from him." Some time after, a Mr. Owen, printer to the bishop, left a letter for Mr. Whitefield, informing him that he had orders from *several of the bishops*, to print the Observations, *with some few additions*, for their use: and when the impression was finished, Mr. Whitefield should have a copy.

For these reasons Mr. Whitefield thought it proper to direct his *Answer to the Observations*, to the bishop of London, and the other bishops concerned in the publication of them. This answer occasioned the Rev. Mr. Church's expostulatory letter to Mr. Whitefield; to which he soon replied, with thanks to the author for prefixing his name.

Being invited by Mr. Smith, a merchant, then in England, (in the name of thousands) to make another visit to America, he took a passage with that gentleman, in a vessel going from Portsmouth; but the captain refusing to take him, as he said, for fear of spoiling the sailors, he was obliged to go to Plymouth, where he was in imminent danger of being assassinated. "In my way," says he, "I preached at Wellington, where a Mr. Darracott had been a blessed instrument of doing much good. Exeter also, I re-visited, where many souls were awakened to the divine life. At Biddeford, where good Mr. Hervey had been curate, we had much of the power of God: and also at Kingsbridge. But the chief scene was at Plymouth and the Dock, where I expected least success."*

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* MS. Upon mentioning Biddeford, he adds [here a character of Mr. Hervey:] it is pity he did not write it down. However, we have a sketch of it. "Your sentiments concerning Mr. Hervey's book are very just. The author of it is my old friend; a most heavenly minded creature, one of the first of the Methodists, who is contented with a small cure, and gives all that he has to the poor. He is very weak, and daily waits for his dissolution."

Among the many whom Mr. Whitefield was honored to be the means of converting to the knowledge of the truth, who shall be a crown of joy to him in the day of the Lord, it is perhaps not generally known that the celebrated

While at Plymouth, four gentlemen came to the house of one of his particular friends, and with much seeming kindness, inquired after him, desiring to know where he lodged. Soon afterwards, Mr. Whitefield received a letter informing him, that the writer was a nephew of Mr. S——, an attorney at New York; that he had the pleasure of supping with Mr. Whitefield at his uncle's house; and desired his company to sup with him and a few more friends, at a tavern. Mr. Whitefield sent him word, "that it was not customary for him to sup abroad at a tavern, but should be glad of the gentleman's company to eat a morsel with him at his lodgings." He accordingly came and supped; but was observed frequently to look around him, and to be very absent. At last he took his leave, and returned to his companions in the tavern; and being by them interrogated, what he had done, answered, that he had been used so civilly, he had not the heart to touch him." Upon which, another of the company, a lieutenant of the navy, laid a wager of ten guineas, that he would do his business for him. His companions, however, took away his sword. It was midnight: and Mr. Whitefield, having preached to a large congregation, and visited the French prisoners, had gone to bed; when the landlady came and told him, that a well dressed gentleman desired to see him. Mr. Whitefield imagining it was somebody under conviction, desired him to be brought up. He came and sat down by the bed side, congratulated him on the success of his ministry, and expressed much concern at being detained from hearing him. Soon after he broke out into the most abusive language; and in a cruel and cowardly manner beat him in bed. The landlady and her daughter hearing the noise, rushed into the room, and seized upon him; but he soon disengaged himself from them, and repeated his blows on Mr. Whitefield; who, being apprehensive that he intended to shoot or stab him, underwent all the surprise of a sudden and violent death. Afterwards, a second came into the house, and cried out from the bottom of the stairs, "take courage, I am ready to help you." But by the repeated cry of *murder!* the alarm was now so great, that they both made off. "The next morning," said Mr. Whitefield, "I was to expound at a private house, and then to set out for Biddeford. Some urged me to stay and prosecute; but being better employed, I went on my intended journey, was greatly blessed in preaching the everlasting gospel, and upon my return was well paid for what I had

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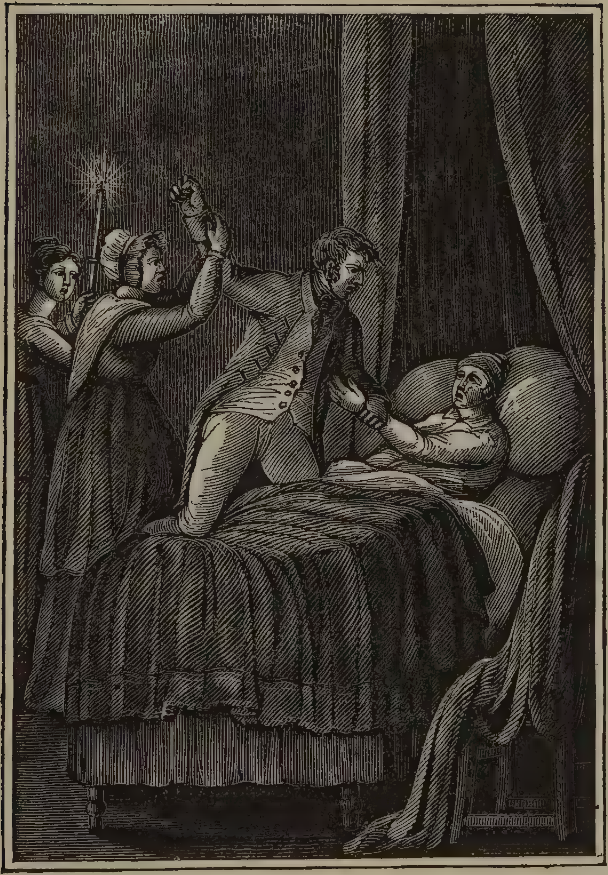
Mr. Hervey is to be numbered. In a letter to Mr. Whitefield, Mr. Hervey thus expresses himself: "Your journals, dear sir, and sermons, and especially the sweet sermon on 'What think ye of Christ?' were a means of bringing me to the knowledge of the truth."

suffered: curiosity having led perhaps two thousand more than ordinary, to see and hear a man that had narrowly escaped being murdered in his bed. And I trust in the five weeks time, while I waited for the convoy, hundreds were awakened and turned unto the Lord. At the Dock also, near Plymouth, a glorious work was begun. Could the fields, between Plymouth and the Dock, speak, they could tell what blessed seasons were enjoyed there.

The following narrative shows the power and influence of his preaching there.

The late Rev. Henry Tanner, of Exeter, in the year 1743, removed to Plymouth, to obtain employment as a ship builder. Here it pleased God to call him by his grace, under the ministry of Mr. Whitefield. Being at work, he heard from a considerable distance, the voice of that zealous man of God, who was preaching in the street, or fields, probably between Plymouth town and Dock; he immediately concluded that the preacher was a madman; and determined, with five or six more of his companions, to go and knock him off from the place on which he stood; and, for the purpose of more effectually injuring *the mad parson*, they loaded their pockets with stones. When, however, Mr. Tanner drew near, and perceived Mr. Whitefield extending his arms, and in the most pathetic language inviting poor lost sinners to Christ, he was struck with amazement. His resolution failed him: he listened with astonishment, and was soon convinced that the preacher was not mad; but was indeed speaking the "words of truth and soberness." Mr. Whitefield was then preaching from Acts xvii. 19, 20. "May we know what this new doctrine whereof thou speaketh is?—for thou bringest certain strange things to our ears." He went home much impressed, and determined to hear him again the next evening. He attended. Mr. Whitefield was wonderfully fervent in prayer. His text was Luke xxiv. 47. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." After speaking of the heinous sin of the Jews, and of the Roman soldiers, who were the instruments of perpetrating the cruel murder of the Lord of life, Mr. Whitefield, turning from the spot where Mr. Tanner then stood, near his side, said, "You are reflecting now on the cruelty of those inhuman butchers, who imbued their hands in his innocent blood," when, suddenly turning round, and looking intently at Mr. Tanner, he exclaimed, "Thou art the man!" These words, sharper than any two edged sword, pierced him to the heart; he felt himself the sinner, who, by his iniquities, had crucified the Son of God. His sins stared him in the face; he knew not how to

WHITEFIELD ASSAULTED IN BED.



" Soon after he broke out into the most abusive language ; and in a cruel and cowardly manner beat him in bed." p. 99.

stand; and in agony of soul he was forced to cry, "God be merciful to me a sinner!" The preacher then, in melting language, proclaimed the free and superabounding grace of God in Christ, which was commanded to be preached; first of all to Jerusalem sinners, the very people who had murdered the Prince of life; and from which a gleam of hope beamed into his heart. Under this sermon, many other persons were convinced of sin, and brought to God. The next night Mr. Tanner heard Mr. Whitefield preach again: his subject was "Jacob's ladder." From this discourse he obtained such views of the person, character, and love of the great Mediator, as enabled him to lay hold on the hope set before him, and to rejoice in Christ Jesus.

The advances which Mr. Tanner made in religious knowledge and experience, were exceedingly rapid. By reviewing his former state, he learned to pity the souls of his fellow men, whom he saw perishing for lack of knowledge. Having experienced the power of divine truth on his own heart, he became strongly inclined to the ministry of the gospel. In 1754, he hired a room, and soon began to preach. His labors were remarkably blessed, and he seemed never to preach one sermon in vain! A circumstance now occurred, which perhaps deserves to be recorded:—A man, who lived in the court in which Mr. Tanner preached, was so very much exasperated at having a Methodist preaching room near him, that he determined to remove to another part of the city. He did so; but afterwards returned to the same house. Here he was taken ill; and was confined in a room so near the preaching place, as to be able to hear Mr. Tanner. He heard him pray with great fervor for the king, and all classes of men. His prejudices were overcome: he began to think well of him. Mr. Tanner, introduced some part of the articles and homilies of the Church of England, to prove that the doctrines which he taught were consistent with them. The next morning the man brought a bible with the articles, that he might judge of the truth of what he had heard. When he read, he said to those about him, "this is just as this man preaches." He afterwards ventured to go into the room, where the Lord made the gospel "the power of God" unto his salvation. This man afterwards went into the neighboring villages to speak to his fellow sinners; and there is reason to believe that his attempts were blessed to many souls.

In 1769, Mr. Tanner built the Tabernacle in Exeter, where he labored for many years, preaching three times every Lord's day, and twice in the week, besides engaging in more private exercises.

Mr. Tanner did not confine his ministry to Exeter; he looked with compassion on its peculiarly dark neighborhood. At the request of the late Rev. Augustus Montague Toplady, he used to preach at Broad Hembury: he likewise labored in the towns of Moreton, Hampstead, Crediton, and Topham, and in various villages in the vicinity. In each of these places he met with great opposition; yet some in heaven, and others on their road thither bless God that they ever heard him.

Mr. Tanner's exertions continued unabated till within a short time of his death. His frequent petition was, that he might die in his Master's work. His petition was granted. For he was taken out of the pulpit, being unable to finish his sermon; and shortly after fell asleep in Jesus, March 30, 1805, aged eighty-six. This is but one of the numberless instances showing Whitefield's marvelous instrumentality in forwarding the kingdom of his Master.

CHAPTER XII.

From his embarking for America in 1744, *to his going to the Bermudas, in the year* 1748.

In the beginning of August 1744, as soon as the convoy came,* Mr. Whitefield embarked, though in a poor state of health; and after a tedious passage of eleven weeks† arrived at York in New England. Colonel Pepperell went with some friends in his own boat, to invite him to his house; but he declined the invitation, being so ill of a nervous cholic, that he was obliged immediately after his arrival to go to bed. His friends expressed much anxiety on his behalf. An eminent physician attended him, who had been a deist, but was awakened the last time he was in New England. For some time he was, indeed very weak: "yet," he writes, "in these three weeks, I was enabled to preach: but, imprudently going over the ferry to Portsmouth, I caught cold, immediately relapsed, and was taken, as every one thought, with death, in the house of my dear friend Mr. Sherburne. What concerned me was, that notice had been given of my coming to preach. While the doctor was preparing a medicine, feeling my pains abated, I on a sudden cried, 'Doctor, my pains are suspended: by the help of God, I will go and preach, and then come home and die.' In my own apprehension, and in all appearance to others, I was a dying man. I preached, the people heard me as such. The invisible realities of another world lay open to my view. Expecting to stretch into eternity, and to be with my Master before the morning, I spoke with peculiar energy. Such effects followed the word, I thought it was worth dying for a thousand times. Though wonderfully comforted within, at my return home I thought I was dying indeed. I was laid on a bed upon the ground, near the fire, and I heard my friends say, 'He is gone.' But God was pleased to order it otherwise. I gradually recovered; and soon after, a poor negro woman would see me. She came, sat down upon the ground, and looked earnestly in my face, and then said, in broken language, 'Master, you just go to heaven's gate, but Jesus Christ said, Get you down, you must not come here yet, but go first and call some more poor negroes.' I prayed to the Lord, that if I was to live, this might be the event.

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* "August 4. Our convoy is now come. I desire you all to bless God for what he is doing in these parts; for preaching in the Dock is now like preaching at the Tabernacle. Our morning lectures are very delightful. Oh the thousands that flock to the preaching of Christ's gospel!"

"P. S. I must tell you one thing more. There is a ferry over to Plymouth. The ferry-men are now so much my friends, that they will take multitudes that come to hear me preach; saying, 'God forbid that we should sell the word of God.'"

† His letter to the clergy of the Diocese of Litchfield and Coventry is dated during this voyage.

"In about three weeks I was enabled, though in great weakness, to reach Boston; and, every day, was more and more confirmed in what I had heard about a glorious work that had been begun and carried on there, and in almost all parts of New England, for two years together. Before my last embarkation from Georgia, Mr. Colman and Mr. Cooper wrote me word, that upon Mr. Tennent's going out as an itinerant, the awakening greatly increased in various places,* till, at length, the work so advanced every where, that many thought the latter day glory was indeed come, and that a nation was to be born in a day. But, as the same sun that lightens and warms the earth, gives life to noxious insects, so the same work, that for a while carried all before it, was sadly blemished, through the subtlety of Satan,† and the want of more experience in ministers and people, who had never seen such a scene before. Opposers, who waited for such an occasion, did all they could to aggravate every thing. One rode several hundred miles, to pick up all the accounts he could hear of what was wrong in what he called only 'a religious stir.' And God having been pleased to send me first, all was laid upon me. Testimonies signed by various ministers came out against me,‡ almost every day. And the disorders were also at the highest; so that for a while my situation was rendered uncomfortable.* But amidst all this smoke, a blessed fire broke out. The awakened souls were as eager as ever to hear the word.† Having heard that I had expounded early in Scotland, they begged I would do the same in Boston. I complied, and opened a lecture at six in the morning. I seldom preached to less than two thousand. It was delightful to see so many of both sexes, neatly dressed, flocking to hear the word, and returning home to family prayer and breakfast before the opposers were out of their beds. So that it was commonly said, that between early rising and tar water the physicians would have no business."

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* See Prince's Christian History, Vol. II. page 304, where are attestations of above a hundred and twenty ministers to the goodness of the work.

† Thus it was at the reformation in Germany.

‡ He wrote an answer to a testimony by Harvard College.

It was now spring, 1745, and at that time the first expedition was set on foot against Cape Breton. Colonel Pepperell, who was then at Boston, and constantly attended Mr. Whitefield's lecture, was pleased, the day before he accepted a commission to be general in that expedition, to ask Mr. Whitefield's opinion of the matter. He told him, with his usual frankness, "That

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* While some published testimonials against Mr. Whitefield, others published testimonials in his favor; as Mr. Hobby, Mr. Loring, fifteen ministers convened at Taunton, March 5, 1745. The following paragraph is in Prince's Christian History, No. XCIV:

"Saturday, November 24, 1744, the Rev. Mr. Whitefield was so far revived as to be able to set out from Portsmouth to Boston, whither he came in a very feeble state the Monday evening after; since which, he has been able to preach in several of our largest houses of public worship, particularly the Rev. Dr. Coleman's, Dr. Sewall's, Mr. Webb's, and Mr. Gee's, to crowded assemblies of people, and with great and growing acceptance. At Dr. Colman's desire, and with the consent of the church, on the Lord's day after his arrival he administered to them the holy communion. And last Lord's day he preached for Mr. Cheever of Chelsea, and administered the holy supper there. The next day he preached for the Rev. Mr. Emerson of Malden. Yesterday he set out to preach in some towns north, and purposes to return hither the next Wednesday evening, and after a few days to comply with the earnest invitations of several ministers to go and preach to their congregations in the southern parts of the province. He comes with the same extraordinary spirit of meekness, sweetness, and universal benevolence, as before. In opposition to the spirit of separation and bigotry, he is still for holding communion with all Protestant churches. In opposition to enthusiasm, he preaches a close adherence to the scriptures, the necessity of trying all impressions by them, and of rejecting whatever is not agreeable to them, as delusions. In opposition to Antinomianism, he preaches up all kinds of relative and religious duties, though to be performed in the strength of Christ; and, in short, the doctrines of the Church of England, and of the first fathers of this country. As before, he first applies himself to the understandings of his hearers, and then to the affections. And the more he preaches, the more he convinces people of their mistakes about him, and increases their satisfaction."

† "A man of good parts, ready wit, and lively imagination, who had made it his business, in order to furnish matter for preaching over a bottle, to come and hear, and then carry away scraps of my sermons, having one night got sufficient matter to work upon, as he thought, attempted to go out; but being pent in on every side, he found his endeavors fruitless. Obliged thus to stay, and looking up to me, waiting for some fresh matter for ridicule, God was pleased to prick him to the heart. He came to Mr. P. full of horror, confessed his crimes, and longed to ask pardon."

WHITEFIELD PREACHING TO SOLDIERS.

"As many as were in debt came to David, and he became a captain over them."

p. 105.

he did not, indeed, think the scheme proposed for taking Louisburgh very promising; that the eyes of all would be upon him. If he did not succeed, the widows and orphans of the slain soldiers would be like lions robbed of their whelps; but if it pleased God to give him success, envy would endeavor to eclipse his glory; he had need, therefore, if he went, to go with a single eye; and then there was no doubt, but if Providence really called him, he would find his strength proportioned to the day." About the same time, Mr. Sherburne, another of Mr. Whitefield's friends, being appointed one of the commissioners, told him, "He must favor the expedition, otherwise the serious people would be discouraged from enlisting; not only so, but insisted he should give him a motto for his flag, for the encouragement of the soldiers." This he refused to do, as it would be acting out of character. But Mr. Sherburne would take no denial. He therefore, at last, gave them one, *Nil desperandum, Christo Duce.* "If Christ be captain, no fear of a defeat." Upon which great numbers enlisted. And before their embarkation, the officers desired him to give them a sermon. This he readily complied with, and preached from these words: "As many as were in debt, came to David, and he became a captain over them." He spiritualized the subject, and told them, how distressed sinners came to Jesus Christ the son of David; and in his application, exhorted the soldiers to behave like the soldiers of David, and the officers to act like David's worthies; then he made no manner of doubt, there would be good news from Cape Breton. After this he preached to the general himself, who asked him if he would not be one of his chaplains. But he excused himself, and said, "He should think it an honor, but believed, as he generally preached three times a day, in various places, to large congregations, he could do more service by stirring up the people to pray, and thereby strengthening his and his soldiers' hands." And in this practice he persisted during the siege of Louisburgh. "I believe (adds he) if ever people went with a disinterested view, the New Englanders did then. Though many of them were raw and undisciplined, yet numbers were substantial persons, who left their farms, and willingly ventured all for their country's good. An amazing scene of providences appeared, and though some discouraging accounts were sent during the latter end of the siege, yet in about six weeks news came of the surrender of Louisburgh. Numbers flocked from all quarters to hear a thanksgiving sermon upon the occasion. And I trust the blessing bestowed on the country through the thanksgivings of many, redounded to the glory of God."

The New England people had, some time ago, offered to build him a large house to preach in; but as this scheme might have abridged his liberty of itinerating, he thanked them for their kind offer, and at the same time begged leave to refuse the acceptance of it. As his bodily strength increased, and his health grew better, he began to move farther southward; and, after preaching eastward as far as Casco Bay and North Yarmouth, he went through Connecticut, Plymouth, Rhode Island, preaching to thousands, generally twice a day. "And though (says he) there was much smoke, yet every day I had more and more convincing proof, that a blessed gospel fire had been kindled in the hearts both of ministers and people. At New York, where I preached as usual, I found that the seed sown had sprung up abundantly; and at the east end of Long Island I saw many instances. In my way to Philadelphia, I had the pleasure of preaching, by an interpreter, to some converted Indians, and of seeing near fifty young ones in one school, near Freehold, learning the Assembly's catechism. A blessed awakening had been begun and carried on among the Delaware Indians, by the instrumentality of David Brainerd,* such as has not been heard of since the awakening of New England by the venerable Mr. Elliot, who used to be styled the apostle of the Indians; his brother followed him. Mr. William Tennent, whose party I found much upon the advance, seemed to encourage his endeavors with all his heart.

"His brother, Mr. Gilbert Tennent, being early solicited thereto, I found settled in the place formerly erected at the beginning of the awakening. The gentleman offered me eight hundred pounds a year, only to preach among them six months, and to travel the other six months where I would. Nothing remarkable happened during my way southward. But when I came to Virginia, I found that the word of the Lord had run and was glorified. During my preaching at Glasgow, some persons wrote some of my extempore sermons, and printed them almost as fast as I preached them. Some of these were carried to Virginia, and one of them fell into the hands of Samuel Morris. He read and found benefit. He then read them to others; they were awakened and convinced. A fire was kindled; opposition was made; other laborers were sent for; and many, both white people and negroes, were converted to the Lord.

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* It is a circumstance worthy of note, that about the same period that the great Head of the church was preparing Messrs. Whitefield, Wesleys, and others, in England, to stem the torrent of infidelity, and propagate divine truth, he manifested the same care and concern for the inhabitants of the new world, in raising up that burning and shining light, Dr. Jonathan Edwards, to disseminate the seed of eternal life in that barren soil.

In the year 1729, the spirit was poured out from on high, and the divine glory began to shine upon the land; but in the year 1733, there was a very remarkable revival of the work of God, in New England, and great numbers of souls were savingly converted unto God.

"In North Carolina, where I stayed too short a time, little was done. At Georgia, through the badness of the institution, and the Trustees' obstinacy in not altering it, my load of debt and care was greatly increased, and at times almost overwhelmed me. But I had the pleasure of seeing one, who came as a player from New York, now converted unto God, and a preacher of Jesus Christ. One Mr. Ratteray brought me ten pounds; and, at my return northward, fresh supplies were raised up. The generous Charleston people raised a subscription of three hundred pounds, with which I bought land, it being cheap during the war; and a plantation and a few negroes were purchased at Indian-land. Thus, for a while, the gap was stopped. I preached a sermon upon the rebellion; was very sick at Philadelphia; kindly received at Bohemia and at New York."

As itinerating was his delight, and America, being a new world, particularly pleasing, he now began to think of returning no more to his native country. But traveling, care, and a load of debt, contracted not for himself but for the Orphan house, weighed him down.

In his letters during this period, are the following passages:

"August 26, 1746. The door for my usefulness, opens wider and wider. I love to range in the American woods, and sometimes think I shall never return to England any more."

"October 8. I have had some sweet times with several of the Lutheran ministers at Philadelphia."

"June 1, 1747. The congregations yesterday were exceedingly large. I am sick and well, as I used to be in England; but the Redeemer fills me with comfort. I am determined, in his strength to die fighting."

"June 4. I have omitted preaching one night to oblige my friends, that they may not charge me with murdering myself; but I hope yet to die in the pulpit, or soon after I come out of it."

"June 23. Since my last, I have been several times on the verge of eternity. At present I am so weak that I cannot preach. It is hard work to be silent, but I must be tried every way."

"September 11. We saw great things in New England. The flocking and power that attended the word, was like unto that seven years ago. Weak as I was, and have been, I was enabled to travel ELEVEN HUNDRED miles, and preach daily."

About this time, being much troubled with stitches in his side, he was advised to go to the Bermudas, for the recovery of his health. He accordingly embarked, and landed there March 15, 1748.

CHAPTER XIII.

From his arrival at the Bermudas, to his return to London in July, 1748.

WHITEFIELD met with the kindest reception at the Bermudas, and for about a month he preached generally twice a day, traversing the island from one end to the other; but his activity, treatment, success, will best appear from the following extracts from his manuscript journal of that period.

"The simplicity and plainness of the people, together with the pleasant situation of the island, much delighted me. The Rev. Mr. Holiday, minister of Spanish Point, received me in a most affectionate, christian manner; and begged I would make his house my home. In the evening I expounded at the house of Mr. Savage, at Port Royal, which was very commodious; and which also he would have me make my home. I went with Mr. Savage, in a boat lent us by Captain ——, to the town of St. George, in order to pay our respects to the governor. All along we had a most pleasant prospect of the other part of the island; a more pleasant one I never saw. One Mrs. Smith, of St. George, for whom I had a letter of recommendation from my dear old friend, Mr. Smith, of Charleston, received me into her house. About noon, with one of the council, and Mr. Savage, I waited upon the governor. He received us courteously, and invited us to dine with him and the council at a tavern. We accepted the invitation, and all behaved with great civility and respect. After the governor rose from the table, he desired, if I staid in town on Sunday, that I would dine with him at his house.

"Sunday, March 20. Read prayers and preached twice this day, to what were esteemed here large auditories—in the morning at Spanish Point church, and in the evening at Brackish Pond church, about two miles distant from each other. In the afternoon I spoke with greater freedom than in the morning; and I trust not altogether in vain. All were attentive—some wept. I dined with Colonel Butterfield, one of the council; and received several invitations to other gentlemen's houses. May God bless and reward them, and incline them to open their hearts to receive the Lord Jesus! Amen and Amen!

"Wednesday, March 23. Dined with Captain Gibbs, and went from thence and expounded at the house of Captain F——le, at Hunbay, about two miles distant. The company was here also large, attentive, and affected. Our Lord gave me utterance. I expounded on the first part of the eighth chapter of Jeremiah. After lecture, Mr. Riddle, a counsellor, invited me to his house; as did Mr. Paul, an aged Presbyterian minister, to his pulpit: which I complied with, upon condition the report was true, that the governor had served the ministers with an injunction that I should not preach in the churches.

"Friday, March 25. Was prevented from preaching yesterday by the rain, which continued from morning till night; but this afternoon, God gave me another opportunity of declaring his eternal truths to a large company at the house of one Mr. B——s, who last night sent me a letter of invitation.

"Sunday, March 27. Glory be to God! I hope this has been a profitable Sabbath to many souls: it has been a pleasant one to mine. Both morning and afternoon I preached to a large auditory, for the Bermudas, in Mr. Paul's meeting house, which I suppose contains about four hundred. Abundance of negroes, and many others, were in the porch, and about the house. The word seemed to be clothed with a convincing power, and to make its way into the hearts of the hearers. Between sermons, I was entertained very civilly in a neighboring house. Judge Bascom, and three more of the council, came thither, and each gave me an invitation to his house. How does the Lord make way for a poor stranger in a strange land! After the second sermon I dined with Mr. Paul; and in the evening expounded to a very large company at Counsellor Riddle's. My body was somewhat weak; but the Lord carried me through, and caused me to go to rest rejoicing. May I thus go to my grave, when my ceaseless and uninterrupted rest shall begin!

"Monday, March 28. Dined this day at Mrs. Dorrel's, mother-in-law to my dear friend the Rev. Mr. Smith; and afterwards preached to more than a large house full of people, on Matthew ix. 12. Towards the conclusion of the sermon, the hearers began to be more affected than I have yet seen them. Surely the Lord Jesus will give me some seals in this island! Grant this, O Redeemer for thy infinite mercy's sake!

"Thursday, March 31. Dined on Tuesday, at Colonel Corbusier's; and on Wednesday, at Colonel Gilbert's, both of the council; and found, by what I could hear, that some good had been done, and many prejudices removed. Who shall hinder, if God will work? Went to an island this afternoon, called Ireland, upon which live a few families; and to my surprise, found a great many gentlemen, and other people, with my friend, Mr. Holiday, who came from different quarters to hear me. Before I began preaching, I went round to see a most remarkable cave, which very much displayed the exquisite workmanship of Him, who in his strength setteth fast the mountains, and is girded about with power. While I was in the cave, quite unexpectedly I turned and saw Counsellor Riddle, who with his son, came to hear me: and while we were in the boat, told me, that he had been with the governor, who declared he had no personal prejudice against me—and wondered I did not come to town, and preach there, for it was the desire of the people; and that any house in the town, the court house not excepted, should be at my service. Thanks be to God for so much favor! If his cause requires it, I shall have more. He knows my heart: I value the favor of man no farther, than as it makes room for the gospel, and gives me a larger scope to promote the glory of God. There being no capacious house upon the island, I preached for the first time here in the open air. All heard very attentively; and it was very pleasant after sermon to see so many boats full of people returning from the worship of God. I talked seriously to some in our own boat, and sung a psalm, in which they readily joined.

"Sunday, April 3. Preached twice this day at Mr. Paul's meeting house, as on the last Sabbath, but with greater freedom and power, especially in the morning; and I think to as great, if not greater auditories. Dined with Colonel Harvy, another of the council—visited a sick woman, where many came to hear—and expounded afterwards, to a great company, at Captain John Dorrel's, Mrs. Dorrel's son, who with his wife, courteously entertained me, and desired me to make his house my home. So true is that promise of our Lord, 'that whosoever leaves father and mother, houses or lands, shall have in this life a hundred fold with persecution, and in the world to come, life everlasting.' Lord, I have experienced the one: in thy good time grant that I may experience the other also!

"Wednesday, April 6. Preached yesterday at the house of Mr. Anthony Smith, of Baylis Bay, with a considerable degree of warmth; and rode afterwards to St. George, the only town on the Island. The gentlemen of the town had sent me an invitation by Judge Bascom; and he, with several others, came to visit me at my lodgings; and informed me, that the governor desired to see me. About ten I waited upon his excellency, who received me with great civility, and told me he had no objection against my person, or my principles, having never yet heard me; and he knew nothing in respect to my conduct in moral life, that might prejudice him against me; but his intentions were, to let none preach in the island, unless he had a written license to preach somewhere in America, or the West Indies: at the same time he acknowledged that it was but a matter of mere form. I informed his excellency that I had been regularly inducted into the parish of Savannah; that I was ordained priest by letters dismissary from my lord of London, and under no church censure from his lordship; and would always read the church prayers, if the clergy would give me the use of their churches. I added farther, that a minister's pulpit was looked upon as his freehold, and that I knew one clergyman who had denied his own diocesan the use of his pulpit. But I told his excellency, I was satisfied with the liberty he allowed me, and would not act contrary to his injunction. I then begged leave to be dismissed, because I was obliged to preach at eleven o'clock. His excellency said he intended to do himself the pleasure to hear me; at eleven the church bell rung. The church bible, prayer book, and cushion, were sent to the town house. The governor, several of the council, the minister of the parish, and assembly-men, with a great number of the town's people, assembled in great order. I was very sick, through a cold I caught last night; but read the church prayers. The first lesson was the 15th chapter of the 1st book of Samuel. I preached on those words, 'Righteousness exalteth a nation.' Being weak and faint and afflicted much with the head-ache, I did not do that justice to my subject, which I sometimes am enabled to do; but the Lord so helped me, that, as I found afterwards, the governor and the other gentlemen expressed their approbation, and acknowledged they did not expect to be so well entertained. Not unto me, Lord! not unto me! but unto thy free grace be all the glory!

"After sermon, Dr. F——bs, and Mr. P——t, the collector, came to me, and desired me to favor them and the gentlemen of the town with my company at dinner. I accepted the invitation. The governor and the president, and Judge Bascom were there. All wondered at my speaking so freely and fluently, without notes. The governor asked, whether I used minutes? I answered no. He said it was a great gift. At table, his excellency introduced something of religion, by asking me the meaning of the word HADES? Several other things were started about free will, Adam's fall, predestination, &c., to all which God enabled me to answer so pertinently, and taught me to mix the *utile* and *dulce* so together, that all at table seemed highly pleased, shook me by the hand, and invited me to their respective houses. The governor, in particular, asked me to dine with him on the morrow; and Dr. F——bs, one of his particular intimates, invited me to drink tea in the afternoon. I thanked all, returned proper respects, and went to my lodgings with some degree of thankfulness for the assistance vouchsafed me, and abased before God at the consideration of my unspeakable unworthiness. In the afternoon, about five o'clock, I expounded the parable of the prodigal son to many people at a private house; and in the evening had liberty to speak freely and closely to those that supped with me. Oh that this may be the beginning of good gospel times to the inhabitants of this town! Lord, teach me to deal prudently with them, and cause them to melt under thy word!

"Friday, April 8. Preached yesterday with great clearness and freedom, to about fourscore people, at a house on David's Island, over against the town of St. George—went and lay at Mr. Holiday's, who came in a boat to fetch me—and this day I heard him preach and read prayers; after which I took the sacrament from him. Honest man! he would have made me administer and officiate; but I chose not to do it, lest I should bring him into trouble after my departure. However, in the afternoon, I preached at Mr. Todd's, in the same parish, to a very large company indeed. The Lord was with me. My heart was warm—and what went from the heart, I trust went to the heart; for many were affected. Oh that they may be converted also! Then will it be a good Friday, indeed, to their souls.

"Sunday, April 10. Dined and conversed yesterday very agreeably with Judge Bascom, who seems to have the greatest insight into the difference between Arminian and Calvinistic schemes, of any one I have met with upon the island. In the afternoon, I visited a paralytic; and this day preached twice again at Mr. Paul's meeting house. The congregations were rather larger than ever, and the power of God seemed to be more among them. I think I see visible alteration for the better every Lord's day. Blessed be God! In the evening I expounded at Mr. Joseph Dorrel's, where I dined, to a very large company: then went to his kinsman's, my usual lodging on Saturday and Sunday evenings; who with his wife and other friends, seemed kinder and kinder daily. Good measure pressed down, and running over, may the Lord, both as to spirituals and temporals, return into all their bosoms!

"Saturday, April 16. Preached since Lord's day, at five different parts of the island; but was more indisposed one night after going to bed, than I had been for some time. On two of the days of this week, I dined with the president, and Captain Spafford, one of the council, both of whom entertained me with the utmost civility.

"Sunday, April 17. Still God magnifies his power and goodness more and more. This morning we had a pleasing sight at Mr. Paul's meeting house. I began to preach, and the people to hear and be affected as in days of old at home. Indeed, the prospect is encouraging. Praise the Lord, O my soul! After preaching twice to a large congregation in the meeting house, I, at the desire of the parents, preached in the evening a sermon at the funeral of a little boy, about five years of age. A great number of people attended, and the Lord enabled me so to speak, as to affect many of the hearers. Blessed be the Lord for this day's work! Not unto me, O Lord! not unto me, but unto thy free grace be all the glory!

"Sunday, April 24. The last week being rainy, I preached only five times in private houses; and this day but once in the meeting house; but I hope neither time without effect. This evening expounded at Counsellor Riddle's, who with the other gentlemen treat me with great respect every day. Colonel Gilbert, one of the council, has lent me his horse, during my stay; and Mr. Dorrel, this morning, informed me of a design the gentleman had, to raise a contribution to help me to discharge my arrears, and support my orphan family. Thanks be given to thy name, O God! Thou knowest all things; Thou knowest that I want to owe no man any thing, but love; and provide for Bethesda, after my decease. Thou hast promised Thou wilt fulfil the desire of them that fear thee. I believe, Lord help my unbelief, that thou wilt fulfil this desire of my soul. Even so. Amen!

"Saturday, April 30. Preached since Lord's day, two funeral sermons, and at five different houses in different parts of the island, to still larger and larger auditories, and perceived the people to be affected more and more. Twice or thrice I preached without doors. Riding in the sun, and preaching very earnestly, a little fatigued me; so that this evening I was obliged to lie down for some time. *Faint, yet pursuing*, must be my motto still.

"Sunday, May 1. This morning was a little sick; but I trust God gave us a happy beginning of the new month. I preached twice with power, especially in the morning, to a very great congregation in the meeting house; and in the evening, having given previous notice, I preached about four miles distant, in the fields, to a large company of negroes, and a number of white people who came to hear what I had to say to them. I believe in all, there were nearly fifteen hundred people. As the sermon was intended for the negroes, I gave the auditory warning, that my discourse would be chiefly directed to them, and that I should endeavor to imitate the example of Elijah, who, when he was about to raise the child, contracted himself to its length. The negroes seemed very sensible, and attentive. When I asked, if they all did not desire to go to heaven, one of them, with a very audible voice said, 'Yes, sir.' This caused a little smiling; but in general every thing was carried on with great decency; and I believe the Lord enabled me so to discourse, as to touch the negroes, and yet not to give them the least umbrage to slight, or behave imperiously to their masters. If ever a minister in preaching, needs the wisdom of the serpent to be joined with the harmlessness of the dove, it must be when discoursing to negroes. Vouchsafe me this favor, O God, for thy dear Son's sake!

"Monday, May 2. Upon inquiry, I found that some of the negroes did not like my preaching because I told them of their cursing, swearing, thieving, and lying. One or two of the worst of them, as I was informed, went away. Some said, they would not go any more. They liked Mr. M——r better, for he never told them of these things; and I said, their hearts were as black as their faces. They expected, they, said to hear me speak against their masters. Blessed be God, that I was directed not to say any thing, this first time, to the masters at all, though my text led me to it. It might have been of bad consequence, to tell them their duty, or charge them too roundly with the neglect of it, before their slaves. They would mind all I said to their masters, and, perhaps, nothing that I said to them. Every thing is beautiful in its season. Lord, teach me always that due season, wherever I am called, to give either black or white a portion of thy word! However, others of the poor creatures, I hear were very thankful, and came home to their masters' houses, saying, that they would strive to sin no more. Poor hearts! These different accounts affected me; and upon the whole, I could not help rejoicing, to find that their consciences were so far awake.

"Saturday, May 7. In my conversation these two days, with some of my friends, I was diverted much, in hearing several things that passed among the poor negroes, since my preaching to them last Sunday. One of the women, it seems, said, 'that if the book I preached out of, was the best book that was ever bought at London, she was sure it had never all that in it, which I spoke to the negroes.' The old man, who spoke out loud last Sunday, and said, 'yes,' when I asked them whether all the negroes would not go to heaven, being questioned by somebody, why he spoke out so, answered, 'that the gentleman put the question once or twice to them, and the other fools had not the manners to make me any answer; till, at last, I seemed to point at him, and he was ashamed that nobody should answer me, and therefore he did.' Another, wondering why I said negroes had black hearts; was answered by his black brother thus: 'Ah, thou fool! dost thou not understand it? He means black with sin.' Two more girls were overheard by their mistress, talking about religion; and they said, 'they knew, if they did not repent, they must be damned.' From all which I infer, that these negroes on the Bermudas are more awake than I supposed; that their consciences are awake, and consequently prepared in a good measure, for hearing the gospel preached unto them.

"Sunday, May 8. This also, I trust, has been a good Sabbath. In the morning I was helped to preach powerfully to a melting, and rather a larger congregation than ever, in Mr. Paul's meeting house; and in the evening, to almost as large a congregation of blacks and whites as last Sunday in the fields, near my hearty friend, Mr. Holiday's house. To see so many black faces was affecting. They heard very attentively, and some of them now began to weep. May God grant them a godly sorrow that worketh repentance not to be repented of!

"Friday, May 13. This afternoon preached over the corpse of Mr. Paul's eldest son, about twenty four years of age; and by all I could hear, and judge of by conversing with him, he did indeed die in the Lord. I visited him twice last Lord's day, and was quite satisfied with what he said, though he had not much of the sensible presence of God. I find he was a preacher upon his death bed: for he exhorted all his companions to love Christ in sincerity; and blessed his brother and sister, and, I think, his father and mother, just before his departure. A great many people attended the funeral. I preached on Luke vii. 13. 'And when the Lord saw her, he had compassion on her, and said unto her, weep not.' Many were affected in the application of my discourse, and, I trust, some will be induced, by this young man's good example, to remember their Redeemer in the days of their youth. Grant it, O Lord, for thy dear Son's sake.

"Sunday, May 15. Praise the Lord, O my soul, and all that is within me praise his holy name! This morning I preached my farewell sermon at Mr. Paul's meeting house—it was quite full; and, as the president said, above one hundred and fifty whites, besides blacks, were around the house. Attention sat on every face; and when I came to take my leave, Oh! what a sweet, unaffected weeping was there to be seen every where. I believe there were few dry eyes. The negroes, likewise, without doors, I heard weep plentifully. My own heart was affected; and though I have parted with friends so often, yet I find every fresh parting almost unmans me, and very much affects my heart. Surely, a great work is begun in some souls at the Bermudas. Carry it on, O Lord! and if it be thy will, send me to this dear people again. Even so, Lord Jesus. Amen!

"After sermon, I dined with three of the council, and other gentlemen and ladies, at Captain Bascom's; and from thence went to a funeral, at which Mr. M——r preached: and after that. I expounded on our Lord's transfiguration, at the house of one Mrs. Harvey, sister to dear Mr. Smith, of Charleston. The house was exceedingly full, and it was supposed above three hundred stood in the yard. The Lord enabled me to lift up my voice like a trumpet. Many wept. Mr. M——r returned from the funeral with me, and attended the lecture; as did the three counsellors, with whom I conversed freely. May God reward them, and all the dear people of the island, for those many favors conferred on me, who am the chief of sinners, and less than the least of all saints!

"Sunday, May 22. Blessed be God! the little leven thrown into the three measures of meal, begins to ferment, and work almost every day for the week past. I have conversed with souls loaded with a sense of their sins; and, as far as I can judge, really pricked to the heart. I preached only three times, but to almost three times larger auditories than usual. Indeed the fields are white ready unto harvest. God has been pleased to bless private visits. Go where I will, upon the least notice, houses are crowded, and the poor souls that follow, are soon drenched in tears. This day I took, as it were, another farewell. As the ship did not sail, I preached at Somerset in the morning to a large congregation in the fields; and expounded in the evening, at Mr. Harvey's house, around which stood many hundreds of people. But in the morning and evening, how did the poor souls weep! Abundance of prayers and blessings were put up for my safe passage to England, and speedy return to the Bermudas again. May they enter into the ears of the Lord of Sabaoth! With all humility and thankfulness of heart, will I here, O Lord, set up my *Ebenezer:* for hitherto surely thou hast helped me! Thanks be to the Lord for sending me hither. I have been received in a manner I dared not expect: and have met with little, very little opposition, indeed. The inhabitants seem to be plain and open hearted. They have loaded me with provisions for my sea store; and in the several parishes, by a private voluntary contribution, have raised me upwards of ONE HUNDRED POUNDS sterling. This will pay a little of Bethesda's debt, and enable me to make such a remittance to my dear yoke fellow, as may keep her from being embarrassed, or too much beholden in my absence. Blessed be God, for bringing me out of my embarrassments by degrees! May the Lord reward all my benefactors a thousand fold! I I hear that what was given, was given exceedingly heartily; and people only lamented that they could do no more."*

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* Bermudas is placed by itself in almost the middle of the Atlantic ocean. It has been justly celebrated by Waller the Poet, and the late Bishop Berkeley, who resided there for some time.

After having transmitted to Georgia what was given to him for the Orphan-house, and dreading to go back to America in that season of heat, for fear of relapsing, and having pressing calls to England, he took the opportunity of sailing in a brig, and in twenty-eight days arrived at Deal.* The next evening, July 6, 1748, he reached London, after an absence of nearly four years.

CHAPTER XIV.

From his arrival in London, 1748, *to his going to Ireland in the year* 1751.

On Whitefield's visiting a few of his friends, immediately after his return, he found himself in no very agreeable situation. His congregation at the Tabernacle was sadly scattered. And as to his outward circumstances, he had sold all his household furniture, to help to pay the Orphan-house debt, which yet was far from being canceled. But under all these discouragements, he was still supported. His congregation was soon recruited, and received him with the greatest joy. And at this time a very unexpected thing happened to him. The Countess of Huntingdon, before his arrival, had ordered Mr. Howel Harris to bring him to her house at Chelsea, as soon as he came on shore. He went and having preached twice, the countess wrote to him, that several of the nobility desired to hear him. "Blessed be God," he says, in his reply, "that the rich and great begin to have a hearing ear: I think it is a good sign that our Lord intends to give, to some at least, an obedient heart. How wonderfully does our Redeemer deal with souls! If they will hear the gospel only under a ceiled roof, ministers shall be sent to them there; if only in a church, or a field, they shall have it there. A word in the lesson, when I was last with your ladyship, struck me,—*Paul preached privately to those that were of reputation.* This must be the way, I presume, of dealing with the nobility, who yet know not the Lord." This is characteristic; and his answer to a second note, respecting the time, is still more so. "Ever since the reading your ladyship's condescending letter, my soul has been overpowered with His presence, who is all in all. When your ladyship styled me *your friend*, I was amazed at your condescension; but when I thought that Jesus was my friend, it quite overcame me and made me to lie prostrate before Him, crying, Why me? why me? I just now rose from the ground, after praying the Lord of all lords to water your soul, honored madam, every moment. As there seems to be a door opening for the nobility to hear the gospel, I will defer my journey, and, God willing, preach at your ladyship's. Oh that God may be with me, and make me humble! I am ashamed to think your ladyship will admit me under your roof; much more am I amazed that the Lord Jesus will make use of such a creature as I am;—quite astonished at your ladyship's condescension, and the unmerited superabounding grace and goodness of Him who has loved me, and given Himself for me."

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* During this voyage, among other letters, he wrote the following:—

"June 24, 1748, (on board.) Yesterday I made an end of revising all my Journals. Alas! alas! in how many things I have judged and acted wrong. I have been too rash and hasty in giving characters both of places and persons. Being fond of scripture language, I have often used a style too apostolical, and at the same time I have been too bitter in my zeal. Wild-fire has been mixed with it, and I find that I frequently wrote and spoke in my own spirit, when I thought I was writing and speaking by the assistance of the Spirit of God. I have, likewise, too much made inward impressions my rule of acting, and too soon and too explicitly published what had been better kept in longer, or told after my death. By these things I have hurt the blessed cause I would defend, and also stirred up needless opposition. This has humbled me much, and made me think of a saying of Mr. Henry—'Joseph had more honesty than he had policy, or he never would have told his dreams.' At the same time, I cannot but praise God, who fills me with so much of his holy fire, and carried me, a poor weak youth, through such a torrent, both of popularity and contempt, and set so many seals to my unworthy ministrations. I bless him for ripening my judgment a little more, for giving me to see and confess, and I hope in some degree to correct and amend some of my former mistakes."

At this time also he finished his "Abridgment of Mr. Law's Serious Call;" which he endeavored to make more useful, by excluding whatever is not truly evangelical, and illustrating the subject more fully from the Holy Scriptures.

Lord Chesterfield and Bolingbroke* were among his auditors at Chelsea: the countess had done well in inviting those persons who stood most in need of repentance. The former complimented the preacher with his usual courtliness; the latter is said to have been much moved at the discourse: he invited Whitefield to visit him, and seems then to have been not disinclined to pass from infidelity to christianity.

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* This celebrated infidel and tory, was one day reading Calvin's Institutes. A clergyman (the Rev. Mr. Church, who died curate of Battersea) of his lordship's acquaintance coming in on a visit, Lord B. said to him, "You have caught me reading John Calvin; he was indeed a man of great parts, profound sense, and vast learning; he handles the doctrines of grace in a very masterly manner." "Doctrines of grace!" replied the clergyman, "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so;" answered Lord B., "you who profess to believe and to preach christianity. Those doctrines are certainly the doctrines of the Bible, and if I believe the Bible I must believe them. And, let me seriously tell you, that the greatest miracle in the world is the subsistence of christianity, and its continued preservation, as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

Lady Huntingdon, pleased, perhaps, by the applause which was bestowed upon the performance, appointed Whitefield one of her chaplains. He, at this time, writing to Mr. Wesley, says, "What have you thought about a union? I am afraid an external one is impracticable. I find, by your sermons, that we differ in principles more than I thought, and I believe we are upon two different plans. My attachment to America will not permit me to abide very long in England, consequently I should but weave a Penelope's web if I formed societies; and, if I should form them, I have not proper assistants to take care of them; I intend, therefore, to go about preaching the gospel to every creature."

In September, 1748, he visited Scotland the third time, and was received with a hearty welcome. Multitudes crowded to hear him, both at Edinburgh and Glasgow. "I have reason," says he, "to believe some have been awakened, and many quickened and comforted. My old friends are more solidly so than ever; and a foundation, I trust, has been laid for doing much good, if ever the Lord should call me thither again. Two Synods and one Presbytery, brought me upon the carpet; but all has worked for good."

These were the Synods of Glasgow and Perth, and the Presbytery of Edinburgh. What happened in the Synod of Glasgow, may be seen in a pamphlet, entitled, "a fair and impartial Account of the Debate in the Synod of Glasgow and Air, October 6th, 1748, against employing Mr. Whitefield," published at Edinburgh the same year, and supposed to be written by the Rev. Dr. Erskine, who was then minister at Kirkintillock. The short history of the matter is this: A motion was made, tending to prohibit or discourage ministers from employing Whitefield. The speeches made in support of the motion were upon the following topics: His being a priest of the Church of England—That he had not subscribed the Formula—His imprudences—Chimerical scheme of the Orphan-house—Want of evidence that the money he collects is rightly applied—Asserting that assurance is essential to faith—Encouraging a dependence on impulses and immediate revelations—Declaring, on slender evidence, some people converted, and others carnal and unregenerated—Often, indeed, pretending to repent of his blunders, and retract; but as often relapsing into them—And lastly, his being under a sentence of suspension by Commissary Garden, from which he had appealed to the High Court of Chancery, and made oath to prosecute that appeal in a twelve month; and yet it was never prosecuted.

On the other hand, the ministers who were against the motion, spoke in this manner: "I blush to think (said one) that, any of our brethren should befriend a proposal so contrary to that moderation and catholic spirit which now is, and I hope ever will be, the glory of our church. I am sensible, that many things in the Church of England need reformation; but I honor her, notwithstanding, as our sister church. If Bishop Butler, Bishop Sherlock, or Bishop Secker, were in Scotland, I should welcome them to my pulpit. In this I should imitate Mr. Samuel Rutherford, as firm a Presbyterian as any of us, who yet employed Bishop Usher. There is no law of Christ, no act of Assembly, prohibiting me to give my pulpit to an Episcopal, Independent, or Anabaptist minister, if of sound principles in the fundamentals of religion, and of a sober life. Our church expressly enjoins, Act. XII, April, 1711, that great tenderness is to be used to foreign Protestants. The requiring strangers to subscribe our Formula, before they preach with us, would lay as effectual a bar against employing those of Congregational principles, or Presbyterian non-subscribers, as those of the Church of England."

"As to Mr. Whitefield (said another) there are few ministers whose characters have been so well attested, by the most competent judges, both at home and abroad. One thing I cannot but observe: those who have spoken most warmly against Mr. Whitefield in this debate, acknowledge they have made little or no inquiry into his character: whereas those on the other side have made a careful inquiry; and that inquiry has turned out entirely to their satisfaction. With regard to his imprudences, there is a great difference betwixt blunders owing to a bad heart, and those that are owing only to a misinformed judgment; especially, when the mistakes that occasioned them have misled several great and good men. Whether Mr. Whitefield's scheme of the Orphan-house be prudent or not, it is demonstrable it was honestly meant. The magistrates of Savannah published, three years ago, in the Philadelphia Gazette, an affidavit that they had carefully examined Mr. Whitefield's receipts and disbursements, and found that what he had collected in behalf of the orphans had been honestly applied; and that, besides, he had given considerably to them of his own property. As to his maintaining that assurance is essential to faith, encouraging an unwarrantable regard to impressions, and being too hasty in pronouncing men carnal or converted, his sentiments in these particulars, have been altered for upwards of two years. And now he scarce preaches a sermon, without guarding his hearers against relying on impressions, telling them that faith, and a persuasion we are justified, are very different things; and that a holy life is the best evidence of a gracious state. The retractions are owing to a real change of sentiment. Letters from correspondents in New England show, that this change is at least of two years date, and that ever since it happened he has preached and acted with remarkable caution. Lastly, with respect to the prosecution of his appeal, Mr. Whitefield exerted himself to the utmost to get his appeal heard, but could not prevail on the Lords Commissioners so much as once to meet on the affair; they, no doubt, thinking of Mr. Garden's arbitrary proceedings with the contempt they deserved. But, say some, 'Mr. Whitefield, being under a suspension not yet reversed, is now no minister.' But for what was he suspended? Why, for no other crime, than omitting to use the form of prayer prescribed in the communion book, when officiating in a Presbyterian congregation. And shall a meeting of Presbyterian ministers pay any regard to a sentence which had such a foundation?"

The issue of the debate was, a rejecting of the motion by a vote of 37 to 13; and a resolution which was so expressed as to be a decent burial of it; laying no new restriction on ministers from inviting strangers, but leaving things precisely as they were before. And they who chose to give Whitefield their pulpits never after met with any molestation. Upon the whole, the attacks made on Whitefield's character proved the occasion of informing the Synod of the falsehood of many aspersions thrown out against him, of the great increase of his prudence and caution, and the remarkable change in his sentiments and behavior, so far as either were offensive. And thus what was intended for his reproach turned out to his honor.

While he was in Scotland, he endeavored to do all the service he could to the New Jersey College, and in conjunction with some ministers who wished well to the institution, advised the sending over a minister from America, to make application in person: which was afterwards done in the year 1754, when application was made by Mr. Tennent and Mr. Davies to the assembly, who appointed a general collection.

Mr. Whitefield's thoughts were now engaged on a plan for making his Orphan-house, which was at first intended only for the reception of poor fatherless children, a seminary of literature and academical learning. He thought that such an institution was much wanted in America, and that, if properly conducted, it would render very essential service to the colony. In consequence of which, on his return to England, he signified this to be his intention, by letter to the Trustees, if they would be pleased to alter the government of the colony, and permit a limited use of negroes; for otherwise, it was his opinion, that Georgia would never become a flourishing province. In the mean time, he traveled, preached every where as usual, meeting with great success during the winter.

In February, 1749, he made an excursion to Exeter* and Plymouth, where he was agreeably surprised to find a great alteration in the people, since his last visit to those parts, about five years before. He was received by his late converts as an angel of God; and by none more cordially than the Rev. Andrew Kinsman;† at whose house he resided during the present and every subsequent visit. From this time, Mr. Kinsman became intimately acquainted, and closely connected with White-

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* When Whitefield was preaching at Exeter, a man was present who had loaded his pockets with stones, in order to fling them at that precious ambassador of Christ. He heard his prayer, however, with patience: but no sooner had he named his text, than the man pulled a stone out of his pocket, and held it in his hand, waiting for a fair opportunity to throw it. But God sent a word to his heart, and the stone dropped from his hand. After sermon he went to Mr. Whitefield and told him, "Sir, I came to hear you this day, with a view to break your head; but the Spirit of God, through your ministry, has given me a broken heart." The man proved to be a sound convert and lived an ornament to the gospel. Such power belongeth unto God!

† The Rev. Andrew Kinsman was born at Tavistock, in the county of Devon, November 17, 1724. His childhood and youth were marked by a disposition and manners mild and engaging, together with a behavior to his parents peculiarly dutiful. He was, however, unacquainted with the religion of the gospel, until he had attained his seventeenth year, when providentially meeting with a volume of Mr. Whitefield's sermons, one of those on the new birth, was greatly blessed as a means of informing his judgment, and alarming his conscience. Having but a few spiritual friends to converse with, he continued for some time in a state of suspense, relative to his interest in divine things, and was uncertain whether he was actually renewed in the spirit of his mind. But God, who heareth the sorrowful sighing prisoner, at length gave him the "oil of joy for mourning, and the garment of praise for the spirit of heaviness."

His gloomy and tormenting fears being happily dissipated, and his heart exulting in the grace of God his Savior, he was soon impressed with an ardent concern, to interest the attention of his relations in these important objects.

Their great indifference, even to the form of godliness, gave frequent occasion to many strong cries and tears to God in secret, that Christ might be formed in their hearts, the hope of glory. But being unable to suppress his feelings any longer, he one evening exclaimed, with an effectual emotion, as they were retiring to their chambers, "What! shall we go to bed without prayer? How do we know but some of us may awake in hell before morning?" By this unexpected address, the family were siezed with a solemn awe; and while they looked on each other with conscious shame, for the neglect of so obvious a duty, he fell upon his knees, and prayed with a readiness and fervor, which greatly excited their astonishment.

Nor was his anxiety confined to their spiritual welfare; for his heart's desire was, that his neighbors might also participate in the unsearchable riches of Christ. He therefore shortly began to read Whitefield's sermons, to as many as would attend; and supposed, with Melancthon, that what had proved so singular a blessing to himself, would not fail to produce similar effects on them, as soon as they were heard. Continuing to read the works of eminent divines for some time, the small company who attended these exercises, perceiving him to be a youth of promising abilities, encouraged him to cultivate them, by the study and delivery of his own discourses. After repeated solicitations he was prevailed upon; and his first essay of this nature, was from Ezek. xxxvii. 3. "Son of man, can these bones live? and I answered, O Lord God, thou knowest." He used to speak of this as a season peculiarly solemn and affecting. The Lord encouraged these his early efforts, giving him many seals to his ministry, among whom were his father, mother, and three sisters.

About this period, Whitefield, in one of his voyages to America, was obliged, by an unexpected occurrence, to repair to Plymouth, where he had never been before, to secure himself a passage in a ship about to sail from that port. Here, according to his usual custom, he embraced the first opportunity of preaching to the inhabitants. He had not delivered many discourses, before a gracious Providence preserved him from being assassinated, and at the same time, overruled the horrid attempt of his enemies, to the furtherance of the gospel. Intelligence of these circumstances being circulated around the adjacent country, Mr. Kinsman fled with great eagerness to hear him. Being introduced after sermon to his company, he prevailed on him to visit Tavistock. But the opposition he there met with was so violent, as to excite such a deep rooted antipathy in the mind of Mr. Kinsman, to his native town, that he resolved to reside in it no longer. Having removed to Plymouth, he, at the age of about twenty-one, commenced an acquaintance with Miss Ann Tiley, with whom he was united in marriage, in the year 1745. She was a very spiritual and zealous christian; and, with many others, had been converted under Mr. Whitefield's ministry, while he was detained there through the delays of the convoy. By her he had four children, Ann, Andrew, John, and George; the two former of whom still survive, and are members of the religious community over which he presided.

At Plymouth, God gave testimony to the word of his grace. The congregations rapidly increased; and many were "added to the church of such as should be saved." A large place of worship was shortly after erected, called "The Tabernacle," towards the erection of which, Mr. Kinsman generously contributed. This place was chiefly supplied by Mr. Whitefield's colleagues, the Rev. Messrs. Cennick, Adams, Middleton, &c. &c. who were kindly entertained under Mr. Kinsman's roof, free of any expense to themselves, or the infant cause.

As Plymouth Dock, about two miles from Plymouth, became increasingly populous; and as there was no place of worship in all the town to accommodate the inhabitants, except the little chapel in the King's Yard, Mr. Kinsman considered this circumstances as a fit occasion to diffuse among them the savor of the knowledge of Christ. He began to preach out of doors, and continued this practice for some time, amidst the most violent persecutions; being frequently obliged to fly for his life; and he often expected that before the ensuing morning, his dwelling house at Plymouth would be demolished. At times he has been surrounded by eight or nine drums from the military, to drown his voice.

But amidst this formidable opposition, his strength was equal to his day. *Now* Providence would soften his adversaries into pity, and thereby divert them from their evil purposes; *then* would fortify him with courage to withstand the united efforts of outrageous mobs. Once in particular, at Dock, a person of considerable fortune hired a number of men to interrupt his preaching. On arriving at the spot, they were so moved by his engaging address, that they not only desisted from their design, but directed their vengeance against their mischievous employer, who with difficulty escaped with his life; and so exemplified the words of David, "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

At another time, when the congregation was assembled in Plymouth Tabernacle, it was disturbed by a lieutenant of the navy; who came with a part of his crew, armed for a desperate assault. Having broken the windows, they entered the place in a body. Their first attempt was to extinguish the lights, and then to fall upon the people; but a person perceiving their design, drew up the chandelier to the ceiling of the building. Baffled in this project, they fell upon the people, without regard either to age or sex, and beat them with their bludgeons in a merciless manner.

The worship being interrupted, a general alarm and outcry of murder field; for whom he retained the most filial affection to his dying day; frequently traveled with, and consulted him as a father upon all his religious concerns.

ensued. At this instant, Mr. Kinsman, by an extraordinary effort, throwing himself into the midst of the throng, seized the lieutenant, the ringleader of the rioters; and as he was drawing his sword upon him, wrested it from his hand. No exertion on the side of the rioters could force Mr. Kinsman to quit his hold of the lieutenant; and by main strength, in the heat of the rencounter, he drew him out of the Tabernacle into the yard, where the same scene of confusion was continued. Here the lieutenant made many violent struggles to disengage himself, left his laced hat, and had his clothes considerably torn in the attempt. But Mr. Kinsman preserved his hold, dragged him into his dwelling-house, and carried him off through the front door to the magistrate. Both parties were now at a loss to discover what had become of their champions. Mr. Kinsman's friends were almost distracted, supposing he had been carried off by the rioters, and torn piece-meal. But they were soon agreeably disappointed. The lieutenant conducted himself with great insolence before the magistrate, who committed him to the watch house, where he lay all night. Being brought before him again the next morning, he acknowledged his offence, engaged to repair all damages, and make such other concessions as the injured party might require. Mr. Kinsman having obtained his bject, and being unwilling to injure the cause of reiglion in the esteem of the world, by a spirit of inexorable resentment, acceded to his proposals, and he was accordingly dismissed; nor was he ever after called upon by Mr. Kinsman or his friends, to fulfil his engagements.

Having procured a private house in Dock, he preached the first time to about sixteen persons; but the congregations rapidly increased; and in the year 1752, a meeting house was erected, which, by the blessing of God upon his ministry, it became necessary to enlarge six or seven times.

He was now called out to itinerate frequently in many counties in the kingdom; and his peculiar abilities attracted general attention, which, together with the affability of his manners, and his uncommon cheerfulness, raised him to a high degree of esteem wherever he went. Nor was he less respected, nor his ministry attended with less general good, at Bristol and London—cities to which he was invited by Whitefield; who used to call Bristol Mr. Kinsman's *America*, alluding to his own popularity and success in that quarter of the world.

Whitefield being about to sail for America, sent for him to London. On his arrival he was introduced, and dined with him at the Tabernacle-house, in company with a young clergyman. After dinner there was a most tremendous storm of thunder and lightning. As they stood at the window below the raging elements, Mr. Kinsman, supposing the clergyman, from his being a visitant to Whitefield, to be a serious person, familiarly put his hand upon his shoulder, and with great cheerfulness and energy, repeated the words of Dr. Watts:—

"The God that rules on high
  And thunders when he please;
That rides upon the stormy sky,
  And manages the seas,—"

And then, with peculiar pathos and confidence, added,

"This awful God is ours,
Our Father and our Love!"

The words so appositely introduced, so solemnly and so emphatically delivered, made a deep impression on the mind of the young clergyman, and began a conversation, which, by the blessing of God, ended in his saving conversion.

Multitudes crowded to hear him; and many gave proofs of a solid conversion to God. "Now," says he, "Plymouth seems

Here his ministry was greatly owned: and he thought himself highly honored in preaching the first sermon that ever was delivered from the pulpit of the present Tabernacle. His harmonious voice, his sprightly and pathetic manner of address, brought no small number of all ranks to hear him: among whom was Shuter, the celebrated comedian, who, having been excited by curiosity to hear Whitefield, was so affected with his preaching, that at one time there were hopes of his being under serious impressions. Having also heard Mr. Kinsman, he was so delighted with him, that he frequently visited him. But the lamentable immorality that pervades the stage, the scoffs of ridicule from men of considerable influence, and the contemptuous insinuations of the profane, that most dangerous and destructive method of attack to which Mr. Shuter was, by his profession, particularly exposed, soon operated as a foil to those rising hopes that were entertained concerning him, and, as blasts, swept away those promising and blooming flowers.

Some years after, having forgotten where he lived, accidentally meeting Mr. Kinsman at Plymouth, he embraced him with rapture, and inquired if that was the place of his residence. He replied, "Yes; but I am just returned from London, where I have preached so often, and to such large auditories, and have been so indisposed, that Dr. Fothergill advised my immediate return to the country, for change of air." "And I," said Mr. Shuter, "have been acting Sir John Falstaff so often, that I thought I should have died; and the physicians advised *me* to come into the country for the benefit of the air. Had *you* died, it would have been serving the best of Masters; but had *I*, it would have been in the service of the devil. Oh, sir, do you think I shall ever be called again? I certainly was when I was studying my part in the park; and if Mr. Whitefield had let me come to the Lord's table with him, I never should have gone back again. But the caresses of the great are exceedingly ensnaring. My Lord E—— sent for me to day; and I was glad I could not go. Poor things! they are unhappy, and they want Shuter to make them laugh. But, oh, sir! such a life as yours!—As soon as I leave you, I shall be King Richard. This is what they call a good play, as good as some sermons. I acknowledge there are some striking and moral things in it. But after it, I shall come again with my farce of *A Dish of all Sorts*, and knock all that on the head. Fine reformers are we!" The inhabitants afterwards taking notice that he visited Mr. Kinsman, were astonished; and one gentleman in particular, asked him, if he were a Methodist? "Mine is a fine method, is it not? No; I wish I was. If any are right, they are."

Mr. Kinsman was once preaching in London on the Lord's day, and a heavy and unexpected shower of rain coming on, several Sabbath breakers passing at that instant, fled into the Tabernacle for shelter. Among these, was a young man who was personally acquainted with Mr. Kinsman at Plymouth. Seeing him in the pulpit he immediately resolved to wait till the conclusion of the service, and inquire after the welfare of his relation. This he accordingly did—to whom Mr. Kinsman replied, with his usual affability, "Your good aunt and religious mother are both lately gone to heaven; but which way are you going? What will your pious mother say, if she should miss her William there?" Though the sermon had not the least effect, this sentence struck him to the heart; and God made it the means of his conversion. He afterwards became a very valuable member of the church at Dock, and died an Israelite indeed! Some years after, his youngest son, a wild young man, marrying, and having a child, applied to Mr. Kinsman to baptize it. Mr. K. having some knowledge of his character, told him, he would baptize his child for the grandfather's sake; and then began to relate the striking circumstance of his father's conversion. This so affected the young man, that from that time he became serious; and is now a member of the same church at Dock.

At Plymouth and Dock his preaching was still attended with remarkable success; particularly among young persons. At length the repeated solicitato be quite a new place to me." As his health was impaired in London, he loved to range, as he calls it, after precious souls.

tions of the people induced him to limit the sphere of his operations, and, except his visits to London and Bristol, his labors were chiefly confined to the above places.

In the year 1763, the society at Dock becoming very numerous, wished to be formed into a regular church. They therefore gave Mr. Kinsman a unanimous call to take the oversight of them; and he having accepted it, was set apart for the pastoral office at Broadmead, in Bristol, August 4th, by the Rev. Benjamin Fawcett of Kidderminster; the Rev. George Powell of Wethersfield; the Rev. Jeremiah Field of Wellington, Somerset; the Rev. Hugh Evans, and the Rev. John Thoman of Bristol. In the year 1771, he went to reside wholly at Dock; until which period he never received any pecuniary consideration for his services; nor did he, in the whole course of his ministry at Plymouth, never having required any.

After his settlement in the pastoral office, Providence raised up several of the members of the church to assist in preaching, particularly the Rev. Robert Heath, now of Redborough. But these being frequently called to labor in the adjacent towns and villages, and the state of Mr. Kinsman's health for many years, not admitting of his preaching three times on the Lord's day, both places were obliged to be provided with regular assistants, the most distinguished of whom were: at Plymouth the Rev. Messrs. Dunn and Padden; at Dock, the Rev. Messrs. Jones and Lake; each of whom continued for some time in the exercise of his talents with success, until invited to the pastoral office of other places. After they were removed, a succession of ministers from the metropolis and other parts of the kingdom, regularly supplied the congregation, much upon the same plan with the London and Bristol Tabernacles. In January, 1792, dropsical symptoms began first to make their appearance in his legs, and left little hope to his friends of a long continuance among them. For the last twelve months he could do little more than preach two or three sermons; and it was with great difficulty that he continued to administer the Lord's supper.

As he approached to the close of life, he would frequently look out of his chamber window, and on seeing multitudes flocking to the meeting, would say—"Thither I once led up the tribes of the Lord to worship." When anticipating his approaching dissolution, he would freqently adopt the confidential language of the pious Watts:—

"My God, my portion, and my love,
My everlasting all:
I've none but thee in heav'n above,
Or on this earthly ball!"

And that other well known verse in the 17th Psalm:—

"O glorious hour! O bless'd abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul."

A few hours before he died, he said, "Oh how ill I am! but my God, my life, my time, my all is in thy hands. On thee do I trust; in thee I can confide."

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all!"

Yet he never wished to form a new sect, or strove to become the head of a party. "I have seen enough of popularity," says he, "to be sick of it; and did not the interest of my blessed Master require my appearing in public, the world should hear but little of me henceforth." Notwithstanding, his zeal abated not. "I dread the thoughts of flagging in the latter stage of my road," was an expression used in his letters to his friends. He was often indisposed; but he thought that traveling and preaching did him good. "Fear not your weak body," says he, in a letter to the Rev. James Hervey, "we are immortal till our work is done. Christ's laborers must live by miracle—if not, I must not live at all; for God only knows what I daily endure; my continual vomitings almost kill me; and yet the pulpit is my cure—so that my friends begin to pity me less, and to leave off that ungrateful caution, 'spare thyself.' I speak this to encourage you."

In March, 1749, he returned to London, having traveled about SIX HUNDRED MILES in the west, and to his satisfaction found that his former labors had been abundantly blessed.

In May, he went to Portsmouth and Portsea,* where he

A short time before he died, Mrs. Kinsman asked him how he did. He replied with a sweet serenity, "Still in the body."

"But in his dying countenance was seen
A smile, the index of a soul serene."

Continuing sensible, being almost gone, and scarcely able to articulate, he said in a broken manner,

"Jesus, lover of my soul ——."

Then smiled again, and without a sigh, fell asleep in the arms of that compassionate Jesus, whom he had ardently loved and faithfully preached, for more than fifty years. He died February 23, 1793, in the sixty-ninth year of his age.

On the following Sabbath, two funeral sermons were preached for him: one at Plymouth, by the Rev. Mr. Macall, from John v. 35. "He was a burning and shining light." And the other at Dock, by the Rev. Matthew Wilks, of London, from Daniel xii. 3. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

* This town commenced with the last century: for in the year 1700 there were not more than a dozen houses on the spot: and the parish of Portsea, as it is now called, exclusive of the neighboring town of Portsmouth, did not contain 2000 inhabitants; but it is now a thickly populated town. At that time there was no other place of worship but the parish church; there are now twelve places devoted to the service of God.

About the year 1746, the Rev. John Cennick came to Portsea, and preached in the open air. He was followed by the Rev. Messrs. Adams, Meredith, and others, in connection with Mr. Whitefield, who himself, in 1749, visited the place, and preached in the fields to very numerous congregations. About this time several serious persons, some of whom were members of the Rev. Mr. William's church at Gosport, and others of the Rev. Mr. Norman's at preached to numerous and attentive auditories. Many were savingly wrought upon—prejudices every where removed—and

Portsmouth, formed themselves into a society, and by a small weekly subscription, defrayed the expenses of the preachers who visited them. Their number was considerably increased, by the divine blessing, on three visits paid them by Mr. Whitefield, and by the labors of other ministers. At length, in 1754, they erected a place of worship, fifty-three feet by thirty, which they called, "The Tabernacle." For about fifteen years the congregation was supplied by the Rev. Messrs. Adams, Croon, Vines, Hogg, Winter, and others; but this mode of supply proving inconvenient and expensive, they determined on having a regular minister; and being formed into a church, were providentially led to make choice of the Rev. Thomas Tuppen, to settle among them as their pastor. Mr. Tuppen commenced his stated labors at Portsea, in March, 1769, and was well attended. In a letter to Whitefield, written the 30th of June, 1769, he says, "I have never preached on a Lord's day, but on some parts of it, I have had five hundred hearers; many times double that number; and on the week days, never less than two or three hundred, which I think some encouragement; and there is reason to believe that the Lord owns and blesses his word; and that he has many people in this place."

Mr. Tuppen was born in the year 1742, at Brighthelmstone, in Sussex, where he was trained up by a sober, moral mother, in a strict attachment to the established church, the public ordinances of which he constantly attended on the Lord's day, performing also some religious exercises at home; but, satisfied with the mere performance of religious duties, he remained totally ignorant of spiritual things, and destitute of any real concern for the salvation of his soul. When he arrived at the age of sixteen, the seeds of corruption sprang up with vigor, and produced those fruits of transgression, which are too common at that dangerous period of life, unless prevented by the restraints of divine Providence, or the influence of divine grace. Becoming at this time his own master, more fully than before, by the removal of some of his friends to London, and associating with some very wicked companions, he was hurried on to the gratification of carnal appetites, with increasing eagerness, for about the space of two years.

But the Lord, who had chosen him to be a vessel of honor, to bear his name to Gentile sinners, was pleased to send his favored servant, Whitefield, to Brighton at this period. Induced by curiosity to hear a preacher of such peculiar fame, he attended a sermon out of doors, on a Friday evening, under a tree. at the back of the White Lion Inn. But so far was he from previously wishing to derive any spiritual benefit from the sermon, that, as he confessed afterwards, he could gladly have joined the rabble in stoning him, or at least, like Saul of Tarsus. have held the clothes of those who would. Mr. Whitefield's text was, Ezek. xxxiii. 11.—"Turn ye, turn ye." Under that sermon his malice was changed into admiration; he was convinced, that though young in years, he was a great sinner; that he had revolted from God, and must turn again to him, or perish. This sermon, and others delivered on the same visit, became the happy means of leading him to serious and earnest inquiries about salvation. His friends, who remained near him, were alarmed, and united to oppose his religious progress; while conscience, now awakened, so strongly charged him with sin, that he endured considerable distress. He was now fully satisfied that he could never help himself; and that, if ever he were saved, he must be an eternal debtor to free and sovereign grace. He continued in a state of mental bondage for nearly ten months; and though he joined himself to a little society of christian friends, and constantly united with them in spiritual exercises, he found but transient relief from his burdens, till at one period, being about ten miles distant from home, his mind was set at liberty, and enjoyed the peace of the gospel.

In September, 1761, many of his relations having settled in London, he was induced to follow them; and for a season, communicated with the society at the Tabernacle. At that time he resided in East Cheap, and being near the those who before calumniated and reviled him, wished him to continue with, and preach the gospel to them.

June 24, he wrote thus from Bristol:—"Yesterday God brought me here, after having carried me a circuit of about EIGHT HUNDRED MILES, and enabled me to preach, I suppose, to upwards of ONE HUNDRED THOUSAND SOULS. I have been in eight Welch counties; and, I think, we have not had one dry meeting. The work in Wales is much upon the advance,

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meeting house, then occupied by the Rev. Mr. Elliot, who at that period frequently preached for Whitefield, attended his ministry for several years, and frequently heard the Rev. Mr. Hart there. In December, 1767, on the death of a preacher, who assisted Mr. Elliot, he was requested, both by the minister and the church, to preach among them occasionally, which he did for a year or two.

He was then invited to officiate among a few serious people in a remote corner of Sussex; where he had not been long, before he received an invitation from the society at Portsea, to settle among them. However, previous to his settlement, he was solemnly set apart to the pastoral office; when the Rev. Mr. Elliot, of London; Rev. Dr. Samuel, of Ramsey; Rev. Mr. Ashburner, of Poole; Rev. Mr. Lacey, Baptist minister of Portsea; Rev. Benjamin Francis, of Horsley; Rev. Mr. Meadows, of London, and Rev. Mr. Brown, of Mitchel-Dean, engaged in the various services of the day.

By the blessing of the Lord on Mr. Tuppen's labors at Portsea, the congregation gradually increased; so that in the year 1773, the Tabernacle was insufficient for their accommodation: it was therefore taken down, and a new house, sixty-feet by forty, with three galleries, erected in its stead; which also was soon filled.

Some years after this, Mr. Tuppen's health declined, and he found himself unable to sustain any longer the fatigue of preaching thrice on the Lord's day. It was therefore determined by the church, that they should have but two sermons, namely, in the morning and in the evening, during the summer season. But in November, 1784, Mr. Tuppen informed the church, that he saw it was for their interest to have three sermons on the Sabbath; but as he was not equal to that service, he thought it his duty to recommend to them to look out for another pastor. Early in the succeeding year, Mr. Tuppen preached his last sermon to them. He left the place with regret: and far the greater part of the people were affected in the same manner, though some indulged a hope of his resuming his labors among them again. Few ministers enjoyed a larger share of the affections of their people: but the Lord, it seems, intended him to become the instrument of laying the foundation of a greater work at Bath.

It was in the year 1780, that some serious persons in that city, formed themselves into a body for public worship, according to the dissenting mode: but, in consequence of the smallness of their number, and the opposition they encountered, they with difficulty maintained the cause for four years, when Thomas Welch, Esq., of London, and some other Independents, exerted themselves in their favor, and engaged to look out for a suitable pastor for them. Mr. Tuppen was the person to whom they applied; and in the year 1785, he arrived in Bath, when the congregation rapidly increased. From about twenty-five persons, who at first attended him, the number increased in a few years, to seven or eight hundred. The place in which they worshipped being too small for the congregation, a new one called Argyle Chapel was begun in 1789; and opened October 4, 1790. But his health was then so much reduced, that he was never able to preach a single sermon there; he could only attend the services of the day, which were performed by the Rev. William Jay, who has been the minister of the place ever since.

Mr. Tuppen, after a lingering illness, which he supported with great resignation and patience, entered into his rest on the 22d of February, 1791, at the age of forty-eight.

and likely to increase daily. Had my dear Mr. Henry been there, to have seen the simplicity of so many dear souls, I am persuaded he would have said, *sit anima mea cum methodistis*." After an excursion in July and August, on his return to London, he was visited by two German ministers, who had been preaching among the Jews; and were instrumental to the conversion of many of them.

In the month of September, he went into Northamptonshire and Yorkshire; and preached at Oundle, Abberford, Leeds, and Haworth, where the pious Mr. Grimshaw,* that indefatigable servant of Christ, was minister: in his church, they had above ONE THOUSAND communicants, and above SIX THOU-

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* The Rev. William Grimshaw, A. B., was born September 3, 1708, at Brindle in Lancashire; and was educated at the schools of Blackburn and Heskin, in that county. In the eighteenth year of his age, he was admitted a member of Christ's college, in Cambridge; and here, as is but too usually the case, bad example deplorably prevailed to seduce him from that decent manner of life, and those serious reflections, which had been inculcated upon him by his pious parents; for at this time, having no real change wrought upon him, and consequently *having no root in himself*, the prevalent impiety of the college carried him away so far, that, for the space of more than two years, he seemed utterly to have lost all sense of religion and seriousness: nor was there any revival of his former impressions, till on the day when he was ordained deacon, in the year 1731. On this occasion, he was much affected with a sense of the importance of the ministerial office, which he was taking upon him, and the diligence which ought to be used in the discharge of it. Yet these convictions were but slight, and soon carried away, like the wind of temptation; though, for a little time, they were prompted by an acquaintance with some religious people at Rochdale, who used to meet together once a week, for religious exercises. But, upon his removal thence, very soon after, to Todmorden, though not far distant from Rochdale, instead of acting up to the good motions he had felt in his soul, and which had been encouraged by his pious acquaintance, he pursued a different course, and went no more among them. He conformed to the vain and thoughtless world; he followed all its stupid and trifling diversions: and endeavored to satisfy his conscience with "doing his ministerial duty," according to the common phrase, on a Sunday, without attending any farther, either to the improvement of his own mind by study, or to the improvement of his people, as an effect of his own. He was, in a word, what too many of the modern clerical profession are, an easy companion for easy men, who give themselves no trouble about their own souls, or about God, or any thing else but what the Leviathan is represented to be doing in the world, *taking their pastime therein*. Give them the pleasures of the earth, if not of direct sin too, for a season: and the honor of Christ, and the salvation of sinners are those subordinate affairs, which may be taken care of, at any time, or no time, by any man, or by no man, just as they please. They comprehend no more of spiritual good, than the luxurious epicure, who said, "that he did not understand what great happiness there could be in heaven, where folks were to sit upon a large cloud through eternity, singing hallelujahs, and having nothing to eat or to drink." There are thousands who would be ashamed perhaps to acknowledge the letters of the words, but who are living in the spirit of the worldliness they imply, from day to day. Mr. Grimshaw, to his compunction afterwards, was numbered too long amongst this ungodly fraternity. It was several years before he was enabled to emerge from the low debauchery of the times. However, it is said, he refrained as much as possible from gross swearing, unless in suitable company, and when he got drunk, would take care to sleep it off before he came home. Oh what a scandal to religion are swearing, drinking, hunting, horse-racing, gambling, and ungodly priests, and what a jest, and stumbling block, to the world!

About the year 1734, and in the twenty-sixth of Mr. Grimshaw's life, God was pleased to bring upon him an earnest concern for his own salvation, and consequently for that of his flock at Todmorden. This immediately became visible by his reformation. He quickly left all his diversions; his hunting, card-playing, fishing, and the like, and now began to catechize the young people, to preach up the absolute necessity of a strict and devout life; to visit his people, not in order to drink and be merry with them as before, but to exhort and press them to seek the salvation of their souls, and to enforce what he had delivered to them from the pulpit.

The Lord brought him to very strong and painful convictions of his own guilt, helplessness, and misery; by discovering to him what he did not suspect before, that his heart was deceitful and desperately wicked; and, what was more afflicting still, that all his duties, labors, and goodness, could not procure for him pardon, or gain him a title to eternal life. Very painful apprehensions therefore now seized his mind, of what must become of him. But this was the work of the law upon his conscience, and the preparation of his soul for the gospel of peace. In this state of trouble he continued for some time, not daring to acquaint any with the distress he suffered, lest they should report that he was either mad or melancholy. But by these lasting and deep convictions, being brought to a deep acquaintance with the corruptions of his own heart, and the knowledge of its sin by the law of God, enforced upon him by the Spirit of God, and being therefore made willing to receive salvation freely, and to consider himself humbly as a *brand plucked out of the burning;* the day of his consolation and knowledge of Christ, infinitely precious to his soul, graciously drew near. The Bible began now to appear quite a new book. He found the rich import of those Scriptures, which declare the sacrifice and righteousness of Christ to be the *whole* atonement and justification of a sinner before God; and which testify the remission of sins to believers on his name, and sanctification as the blessed effect of this believing in growing evidence of that remission. "I was now," says he, "willing to renounce myself, with every degree of fancied merit and ability, and to embrace Christ only for my all in all. Oh what light and comfort did I now enjoy in my own soul, and what a taste of the pardoning love of God!"

As he was then taught of God in his own experience, so his preaching in the year 1742, began to be clear and profitable. He dwelt much in representing the nature and excellencies of christian faith, and salvation by Christ alone. All this time he was an entire stranger to serious persons, or to those faithful men who were the occasion under God of the revival of religion among us. He was also an entire stranger to their writings, except a single sermon upon Gal. iii. 24, and a letter to the people of England, published by the Rev. Mr. Seagrave, in which he was surprised to find the nature, life, spirituality, and power of truth and doctrine, in a material point, to be the very same with what he now saw clearly in the word of God, and from which his peace had entirely flowed. Dr. Owen's book on justification was also of great use to him about this time.

In the month of May, 1742, instructed in this manner, Mr. Grimshaw came to the people and church at Haworth, near Bradford, in Yorkshire, and very soon the good effects of his preaching became visible among a people ignorant and brutish, as the face of their country is wild and rugged. Many of his careless flock were brought into deep concern for the salvation of their souls, and were filled with peace and joy through believing. And as in ancient times, before preaching was debased by modern refinement, and alas! to such a cold and languid exercise, that generally one can scarce observe a decent attention to the minister in the pulpit; his people felt in their hearts a deep conviction of sin; and the whole congregation have been often seen in tears, on account of their numerous provocations against God, and under a sense of his goodness in yet sparing them and waiting to be gracious unto them. This lively, powerful manner of representing the truths of God, could not fail of

SAND hearers in the church-yard. At Leeds, the congregation consisted of above TEN THOUSAND souls. Thither he was

being much talked of, and bringing, out of curiosity, many hundreds to Haworth church; and there they received so much benefit by what they heard, that when the novelty was long over, the church continued to be full of people, many of whom came from afar, and this for twenty years together. Indeed, nothing but this will draw souls heartily together, or, according to the prophet's language, *as doves to their windows.* Mere morality, derived from man's ability, neither comes warm from the heart, nor goes warmly to it. With the trash of human attainments and human endeavors, all fallen, corrupt, feeble, and depraved, no soul living can be satisfied. When men preach these, to use the words of Milton,

> "The sheep look up, but are not fed."

It was the pure truth of the gospel, which brought men to reform from popery, and which only can produce true reformation at any time. It was this which hath drawn thousands from the church to various dissenters, where it hath been preached by them; and it is the preaching of this alone, as we have abundant proof, that can fill our churches again.

Mr. Grimshaw was now too happy himself in the knowledge of Christ, to rest satisfied, without taking every method he thought likely to spread the knowledge of his God and Savior. And as some indigent people constantly make their want of better clothes to appear in, an excuse for not coming to church in the day time, when their want would be visible to the whole congregation; he contrived, for their sakes, a lecture on Sunday evenings, though he preached twice in the former part of the day. In which lecture, a chapter or a psalm, after the primitive custom of the christian church, was expounded. God was pleased to give great success to these attempts, which animated him still more to spend and be spent for Christ's cause; so that the next year he began a method, which was continued by him ever after, of preaching in each of the four hamlets under his care, three times every month. By which means the old and infirm, who could not attend the church, had the truth of God brought to their houses; and many, who were so profane as to make the distance from the house of God a reason for almost never coming to it, were induced to hear, and at length received with joy the word of life.

By this time, the great attention and labor with which he instructed his own people, the circumspection and holiness of his conversation, and the lasting benefit which very many from the neighboring parishes had obtained, by attending his ministry; all concurred to bring upon him many earnest entreaties to come to the houses of others who lived in the neighboring parishes, and to expound the word of God to souls as ignorant as they were themselves, before they had heard instruction from his lips. As the purest benevolence was the only motive to this request; so all, who knew Mr. Grimshaw, are assured, (and what others think or say matters not,) that nothing but love to the souls of men, and a desire of proving a blessing to them, engaged him to preach, as occasion offered, in other parishes. So that while he was one of the most diligent in overseeing, and providing abundantly for all in his own flock, he annually found opportunity of instructing nearly three hundred times, large companies, and sometimes large congregations besides. After he had preached for the first time in any place, he commonly thanked the person into whose house or barn he was received, and added: "I hope you will give me leave to come again."

Mr. Grimshaw thus went on preaching *fifteen*, *twenty*, and often *thirty* times in the week, and that for *fifteen* years, or upwards, besides visiting the sick, and other occasional duties of his function. To one of his friends in a neighboring parish, whose wife had been sick, he thus apologized: "I am sorry that I have not been able to visit your wife; I have not wanted inclination, but time; for I have had *thirty times to preach this week.*" It is not easy to ascribe such unwearied diligence, and all amongst the poor, or at least very invited by the Rev. Mr. Wesley's ministers, and also by the societies. And the Rev. Charles Wesley announced him from the pulpit; and by him he was introduced to the pulpit in Newcastle, where he preached four times, and twice in the fields. The season being too far advanced, he did not proceed

obscure people, to any motive but the real one. He thought his tongue should never be still in guilty silence, while he could speak to the honor of that God, who had done so much for his soul. And while he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was transported by love to pity them; and, this notwithstanding the selfish reluctance he felt within, to give up his name to still greater reproach, as well as his time and strength to the work of the ministry. What a reflection should this afford to that laziness of heart, to call it by no worse a name, which thinks the service of God, after naming it in prayers before him a "perfect freedom," to be a hard burden, and which courts easy duty and large fees, only for an indulgence to the flesh, and to hold up a sort of foolish and unmeaning respect in the world.

During all this intense and persevering application to what was the whole delight of his heart, God was exceedingly favorable to him; for, through the space of sixteen years, he was only once suspended from his labors by sickness, though he ventured in all weathers upon the bleak mountains, and used his body with less consideration, than a merciful man would use his beast. In this manner Mr. Grimshaw employed all his talents even to his last illness; and his labors were not in vain in the Lord. He saw an effectual change take place in many of his flock; a deep sense of evil and good, and a striking restraint from the commission of sin, brought upon the parish in general. He saw the name of Jesus exalted, and many souls happy in the knowledge of him, and walking as becomes the gospel of Christ.

Mr. Grimshaw's behavior throughout his last illness, was all of a piece with the last twenty years of his life. From the very first attack of his fever, he welcomed the approach of death. His intimate experimental knowledge of Christ, abolished all the reluctance which nature usually feels to a dissolution; and, triumphing in him, who is the resurrection and the life, he fell asleep in Jesus, April 7, 1763, in the fifty-fifth year of his age, and in the twenty-first of eminent usefulness in the church of Christ. His body was interred with what is more ennobling than all the pomp of solemn dirges, or of a royal funeral; for he was followed to the grave by a great multitude, with the most affectionate sighs, and with many tears; and who cannot still hear his much loved name without weeping for the guide of their souls, to whom each of them was dear as children to their father.

A funeral sermon was preached at St. Dunstan's in the West, London, on the 17th of April, 1763, ten days after his decease, by the Rev. William Romaine, rector of St. Ann's, Blackfriars, from Phil. i. 21. "For *him* to live was Christ, and to die was gain."

A funeral sermon was also preached at Haworth church, by that excellent and faithful minister of Christ, the Rev. H. Venn.

A full account of Mr. Grimshaw can be seen in the "Sketch," drawn of him by Mr. Venn; which mentions several particulars, which are too extraordinary and too valuable to be buried in silence.

The following anecdote was related in a sermon preached at Surry chapel, London, Sept. 29, 1793, by the Rev. Mr. Bull, of Newport Pagnell.

When Mr. Whitefield was once preaching in Mr. Grimshaw's church in Yorkshire, he took occasion to say in his discourse, that "He was willing to hope in the judgment of charity, that most of his hearers were good people—converted people—and truly possessed of the grace of God." Upon which Mr. Grimshaw, who was present rose up, and with an elevated voice, said, "No, no, sir, they are not half of them converted by the grace of God. Speak to them faithfully."—"So let me be faithful *to you*," said Mr. Bull, "not mince the matter, and say, peace, peace, where there is no peace."

to Scotland, but he returned to London, having preached thirty times in Yorkshire; in Cheshire and Lancashire ten. He was also at Sheffield and Nottingham. The congregations were mostly peaceable and attentive, only in one or two places was he rudely treated; but this he regarded not, could he only win souls to Christ.

He came to London in November, and continued till February; during which period, besides laboring in his usual way, he occasionally assisted at West-street Chapel, preaching and administering the sacrament.

February 8th, 1750. From Gloucester he writes thus: "Though I left London in a very weak condition, and the weather was bad, I came here on Friday evening, was strengthened to preach on Saturday, and likewise on Sunday evening, and twice the same day in the country, at the new house at Hampton."

And again, from Bristol, February 12. "Since I wrote last, we have been favored both in Gloucester city, and in the country, with very pleasant and delightful seasons. I have preached above twenty times within these nine days; and though frequently exposed to rain and hail, am much better than when I left London." From Bristol he went to Exeter and Plymouth. On the way he met with the Rev. Mr. Pearsal, an eminent dissenting minister at Taunton, and the Rev. Mr Darracott,*

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* The Rev. Risdon Darracott was the son of a dissenting minister in the Isle of Purbeck in Dorsetshire, where he was born, February 1, 1717. He received his academical education at Northampton, under the care of the pious Dr. Doddridge, and began his ministerial course in 1738, at Penzance, in Cornwall. Here he continued little more than two years, being obliged, by the loss of large quantities of blood from his stomach, to leave an affectionate people. Under this alarming affliction, he spent about half a year among his friends in Devonshire, where his own father had lately been a fervent and useful preacher, and where he died at about the age of forty. Upon the death of the Rev. Mr. Berry, an aged and excellent minister of Christ at Wellington, in 1741, Mr. Darracott had a unanimous invitation to succeed him. He found the congregation small, and the number of communicants but twenty-eight. His ministrations drew a large concourse of hearers from the neighborhood, many of whom had never before made any profession of religion, and were at first brought to Wellington out of more curiosity. His meeting house was soon insufficient to contain the hearers, and was therefore enlarged; but after that, it was usual for many to be obliged to stand without the doors. In proportion to the number of his stated hearers, the Rev. Mr. Fawcett, who preached his funeral sermon, says, "He never knew any congregation which appeared to have so many instances of abiding religious impressions;" and he adds, "I have good reason to believe, that his ministry was owned to the effectual conversion of *many hundreds* of souls." In consequence of this remarkable success, he left behind him more than *two hundred* communicants. He fell asleep in Jesus, March 14, 1759, aged forty-two.

The night before he died, he said, "Oh what a good God have I, in and through Jesus Christ! I would praise him, but my lips cannot. Eternity will be too short to speak his praises." The physician coming in, he said to him, "Oh what a mercy is it, to be interested in the atoning blood of Jesus! I come to the Lord as a vile sinner, trusting in the merits and precious blood of my at Wellington; both of whom he mentions with great respect. He preached at Plymouth twelve times in six days, and each time his hearers increased, as did the zeal of his friends; while the fury of his adversaries began to abate. He proceeded thence to the Land's End, preaching at a great many places by the way.

We find him, by March 21, again at Exeter. "Invitations," says he, "are sent from several places, I want more tongues, more bodies, more souls, for the Lord Jesus. Had I ten thousand, he should have them all."

In April, he was in London, and at Portsmouth; and in May went to Ashby. He had a delightful interview with the Rev. Dr. Doddridge, Rev. James Hervey,* and others. But at Ashby, where it might have been least expected, there was a riot made before Lady Huntingdon's house, during the preaching there: and in the evening, some people returning home, very narrowly escaped being murdered. The justice, upon information, ordered the offenders to be brought before him. "So that I hope," says Mr. Whitefield, "it will be overruled for great good; and that the gospel, for the future, will have free course."

Leaving Ashby, he preached at Radcliff church, Nottingham, and Sutton, with great success. "At Nottingham," says he, "several came to me, inquiring, *What they should do to be saved?* I preached there four times. One evening, Lord S—— and several gentleman were present, and behaved with great

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dear Redeemer. Oh grace! grace! free grace!" His last words were, "I am going from weeping friends to congratulating angels, and rejoicing saints in glory! He is coming! Oh speed thy chariot wheels why are they so long in coming! I long to be gone."

* Mr. Hervey thus wrote of his interview to a friend: "I have seen lately that most excellent minister of the ever blessed Jesus, Mr. Whitefield. I dined, supped, and spent the evening with him at Northampton, in company with Dr. Doddridge and two pious, ingenious clergymen of the Church of England, both of them known to the learned world by their valuable writings. And surely I never spent a more delightful evening, or saw one that seemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in the town invited us to his house, and gave us an elegant treat; but how mean were his provisions, how coarse his delicacies, compared with the fruit of my friend's lips; they dropped as the honey comb, and were a well of life. Surely people do not know that amiable and exemplary man, or else, I cannot but think, instead of depreciating they would applaud and love him. For my part, I never beheld so fair a copy of our Lord, such a living image of the Savior, such exalted delight in God, such enlarged benevolence to man, such a steady faith in the divine promises, and such a fervent zeal for the divine glory; and all this, without the least moroseness of humor, or extravagance of behavior; sweetened with the most engaging cheerfulness of temper, and regulated by all the sobriety of reason, and wisdom of scripture; insomuch that I cannot forbear applying the wise man's encomium of an illustrious woman to this eminent minister of the everlasting gospel; 'Many sons have done virtuously, but thou excellest them all.'"

decency. Many thousands attended. Yesterday morning I breakfasted with three dissenting ministers, at Mr. P——s, who told me that Lady P—— desired he would press me to preach at the church. Yesterday in the afternoon I preached at Sutton, and this morning at Mansfield." He then went to Rotherham and Sheffield; and at the end of May was at Leeds. He says, "methinks I am now got into another climate, where there are many of God's people." He next went to Manchester, and so on to Edinburgh, where he arrived July 16, having preached nearly ONE HUNDRED times since he left London; and it is supposed to above ONE HUNDRED THOUSAND souls. "It is amazing," he writes, "to see how people are prepared in places where I never was before. What shall I render to the Lord?"

At Edinburgh and Glasgow, in which places he spent the month of July, 1750, he was as usual, received with the most unfeigned tenderness and joy, preaching to great multitudes of serious and attentive people, which made him exert himself beyond his bodily strength. "By preaching always twice," he says, "once thrice, and once four times in a day, I am quite weakened, but I hope to recruit again. I am burning with a fever, and have a violent cold; but Christ's presence makes me smile at pain; and the fire of his love burns up all fevers whatsoever."

He left Edinburgh, April 3, and was soon much recovered by riding. At Berwick, one of the ministers sent him an offer of his pulpit, which many others around the town were also willing to do.

When returned to London, he preached often at West-street chapel. Mr. Hervey, at his request, came to town, and lodged in his house, in whose company he enjoyed much pleasure.

In the month of October, he again ranged about, as he expressed it, "to see who would believe the gospel report," preaching at Plymouth, Chatham, Gloucester, Birmingham, Evesham, Wednesbury, and Nottingham. And was more than ordinarily successful at Chatham and Canterbury.

In London, he passed the winter with incessant labor, and with great success. He was a fortnight confined in his room, by a fever and inflammation of the lungs; but in December was able to preach again.

At the latter end of January, 1751, he rode post to Ashby, much alarmed at the news of Lady Huntingdon's dangerous illness, and the afflictions with which her family was visited at that time. On the 29th he writes thus:—"Blessed be God, Lady Huntingdon is somewhat better. Entreat all our friends to pray for her. Her sister-in-law, Lady Frances Hastings, lies dead in the house. She was a retired christian, lived silently, and died suddenly, without a groan. May my exit be like hers. Almost all the family have been sick in their turns."

March 5, he went again into Gloucestershire, and to Bristol, preaching in his way to Plymouth.

April 11, at Exeter, he wrote thus to Mr. Hervey:—"Some good I trust, is to be done this spring to many souls. This western circuit, I believe, has been blessed already. I have preached about forty times since I left London, and have been enabled several times to ride forty miles a day. I find this sensibly refreshes me. I wish you could say so too. At Plymouth, we had sweet seasons; and on Tuesday last, I met with a young clergyman who was awakened by my preaching seven years ago. He has been at Cambridge, and was ordained by the bishop of Exeter. He is followed much, and I suppose, will soon be reproached for his Master's sake. I hope you find strength to proceed in your book."

From Exeter he journeyed through Wales, and rode nearly five hundred miles, preaching twice a day; and then made his visit to Ireland, which he had intended for some time.

CHAPTER XV.

From his first visit to Ireland, to his opening a new Tabernacle at London in the year 1753.

AFTER a passage of five days, he arrived at Dublin, May 24, 1751. There he was received gladly, and lodged at the house of Mr. L——, preaching also every morning and evening. "Surely," says he, "here are many converted souls; among them are two or three students, and several soldiers. At first the greatness and hurry of the place surprised me; but thanks be to the Lord of the harvest, here as well as elsewhere, the fields are white, ready unto harvest. Congregations are large, and hear as for eternity."

And again—"Athlone, June 10. For this week past I have been preaching twice almost every day in some country towns. I found through the many offenses that have lately been given, matters were brought to a low ebb. But the cry now is, 'Methodism is revived again.'"*

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* In the MS. he says, "I took a journey from near Haverford west to Ireland, where a yet greater work had been begun, and carried on to a high degree, amidst prodigious opposition; numbers converted, not only from popery, but to Jesus Christ, at Athlone, Dublin, Limerick, Cork, and various other places."

At Limerick and Cork he preached to great multitudes, undisturbed, although the Methodists had met with violent persecution there.

At Bandon and Kinsale, the like blessings attended him: and at Cork, the numbers of affectionate hearers greatly increased. Being detained at Belfast, by the urgent importunity of the people, he preached in many towns and villages, and so great was the prospect of success, that he wished he had visited the north of Ireland sooner. But he hastened to Scotland, intending to return before winter to his beloved charge in America.

In July, 1751, he therefore went from Belfast to Irvine, where the magistrates requested him to preach; and from thence to Glasgow.

July 12, he writes thus:—"Though I preached nearly eighty times in Ireland, and God was pleased to bless his word, yet Scotland seems to be a new world to me. To see the people bring so many Bibles, turn to every passage when I am expounding, and hanging, as it were, upon me to hear every word, is very encouraging. I feel an uncommon freedom here; and talking with the winter, as well as with the summer saints, feeds and delights my heart."* He was much pleased at this time to hear, that Mr. Dinwiddie, brother-in-law to the Rev. Mr. M'Culloch of Cambuslang was appointed governor of Virginia. There had been a remarkable awakening in that province for several years, in particular in Hanover county, and parts ad-

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* Here it may be proper, once for all, to take notice of some particulars relating to Mr. Whitefield's visits to Scotland, which he continued till within a few years of his death.

Though after the years 1741 and 1742 there were no such extensive new awakenings, Mr. Whitefield's coming was always refreshing to serious persons, and seemed to put new life into them, and also to be the means of increasing their number. His preaching was still eminently useful in various respects. In the first place, it had an excellent tendency to destroy the hurtful spirit of bigotry, and excessive zeal for smaller matters, and to turn men's attention to the great and substantial things of religion. Another effect was, that it drew several persons to hear the gospel, who seldom went to hear it from other ministers. Again, young people in general, were much benefited by his ministry, and particularly young students, who became afterwards serious evangelical preachers. Lastly, his morning discourses, which were mostly intended for sincere but disconsolate souls, were peculiarly fitted to direct and encourage all such in the christian life. And his addresses in the evening to the promiscuous multitudes who then attended him, were of a very alarming kind. There was something exceedingly striking in the solemnity of his evening congregation in the Orphan-house park at Edinburgh, and High churchyard of Glasgow, especially towards the conclusion of his sermons (which were commonly very long, though they seemed short to the hearers) when the whole multitude stood fixed, and, like one man, hung upon his lips with silent attention, and many under deep impressions of the great objects of religion, and the concerns of eternity. These things will not soon be forgotten; and it is hoped the many good effects which, by the divine blessing attended them, never will.

His conversation was no less reviving than his sermons. Many in Edinburgh and Glasgow are witnesses of this, especially at Glasgow, when in company with his good friends, Mr. M'Laurin, and Mr. Robert Scott. One might challenge the sons of pleasure, with all their wit, good humor, and gaiety, to furnish entertainment so agreeable. At the same time, no part of it was more agreeable than it was useful and edifying.

His friends in Scotland, among whom were many of all ranks, from the highest to the lowest, were very constant and steady in their great regard for him. And his opposers grew more and more mild. Some anonymous pamphlets were written against him at his first coming, but these soon died and were forgotten. Afterwards a number of stories were handed about to his disadvantage; but, upon inquiry, it was found either that matters were misrepresented or exaggerated, or that there was no foundation for such reports at all: in short, when they were traced to their origin, they rather turned out to his honor. He used to smile at good Mr. M'Laurin's honest zeal, who on such occasions spared no pains to come at the truth, and, when he had discovered it, was no less eager to communicate the discovery to others, for the vindication of Mr. Whitefield's character, in which he thought the credit of religion was concerned. The following instance is well remembered:—One Lieutenant Wright alleged, that Mr. Whitefield had kept back money sent by a gentlewoman to her son in America. This coming to Mr. M'Laurin's ears, he was restless till he procured a meeting between Whitefield and his accuser. They met; Mr. Wright did not retract what he had said. Upon which a letter was instantly written to the mother at London; and her answer being received, a confutation of the calumny was published in the Glasgow Courant, in the following terms: "October 31, 1748. A story having been spread in this town of Mr. Whitefield's having received twenty pounds sterling from a gentlewoman in London, to give to her son in Georgia, (whereas he had received only three guineas, which he had returned to the gentlewoman when he came back from Georgia, her son having been gone from thence before his arrival) a letter was written to London to clear up this affair, to which the gentlewoman has sent this answer: 'Sir, this is to assure you that I received of Mr. John Stevens the three guineas, which was the full sum that I gave you for my son. I hope it is only a false aspersion on him; for I never heard that he would say any such thing, being three months in England. I am, &c. September 13, 1748.' There is likewise a receipt handed down, dated September 3, to Mr. Stevens. Both the letter and the receipt are to be seen in the hands of the publisher."

But, indeed, Mr. Whitefield's whole behavior was so open to the eyes of the world, and his character, after it had stood many attacks from all quarters, came at last to be so thoroughly established, that several of his opposers in Scotland seemed rather to acquire a certain degree of esteem for him· at least, they all thought proper to give over speaking against him.

When he was at Glasgow, he always lodged with Mr. James Neven, merchant, above the Cross; till, towards the end of his life, his asthmatic disorder made the town air disagree with him. And then he went out in the evenings, and stayed with his good friend Mr. M'Culloch, at Cambuslang.

A person of eminence, whom a sincere esteem of Mr. Whitefield made attentive to his reception and ministrations in Scotland, from first to last, writes thus to the compiler:

"Edinburgh, January, 1772. I think more might be said, with great justice, concerning the effects of his ministry in Scotland, after the first two years; as there was always a remarkable revival following each of his visits; which many of the ministers testified to from their particular knowledge, especially by the number of new communicants. Mention might be made of the great number of ministers in Scotland that employed him, and of the many affectionate letters he received from them, of which there were a good many printed, both in London and Glasgow Weekly Histories, from some of the most eminent men in the church, who had employed him to preach in their pulpits, and continued so to do, when opportunity offered; except in the Presbytery of Edinburgh; and even there the magistrates always allowed him a church to preach in, every time he came."

jacent. Being unsupported by the established clergy, and having put themselves under the care of the Synod of New York, the Methodists were greatly discouraged by men in power. However Providence interposed in their behalf, for the Rev. Samuel Davies, afterwards president of the college at New Jersey, was licensed, and placed over a congregation; after which the power of religion increased, and one congregation in a short time, was increased to seven.

Thus had these good people the pleasing prospect of enjoying equal privileges with Protestant dissenters at home. August 6, he set out from Edinburgh for London, in order to embark for America. He had thrown up much blood in Edinburgh; but traveling recovered him. He was much refreshed with hearing of the happy effects of his labors at Kendal, the year before. Having taken an affectionate farewell of his friends at home, he set sail in the Antelope, Captain M'Lellan, bound for Georgia, with Germans, taking several children with him.

October 27, he arrived at Savannah, and had the consolation to find the Orphan-house in a flourishing state. "Thanks be to God," says he, "all is well at Bethesda. A most excellent tract of land is granted to me, very near the house, which in a few years, I hope, will make a sufficient provision for it."

November, 1751, to the beginning of April, 1752, he was partly at Bethesda and partly in South Carolina, always alert in the path of duty. "I intended," says he, "by God's assistance. now to begin; for as yet, alas! I have done nothing. O that I may be in earnest; it is a new year; God quicken my tardy pace, and help me to do much work in a little time! This is my highest ambition."

Having suffered from the climate formerly, he did not choose to spend the summer in America. But again embarked in April for London. He arrived in a very seasonable time, as it was the intention of government to put the infant colony on the same footing with the others, whereby it was hoped it would soon become a flourishing province. This revived his spirits much. He now thought that Providence was appearing for Georgia and Bethesda; and determined, therefore, to dispose of his plantation, and to carry all his strength to the Orphan-house.

In June he planned a new excursion. "Next week," says he, "God willing, I will go to Portsmouth, and through Bath to Wales, and may be to Scotland and Ireland." And we find his letters about this time, dated at Portsmouth, Bristol, Cardiff, and Haverfordwest. In returning to Bristol, he met an association, at which were present, about nine clergymen, and nearly forty lay preachers; "who," says he, "I trust are all born of God, and desirous to promote his glory, and his people's good. All was harmony and love."

August 17. His letter of this date, from London, to his friend Dr. T——, the celebrated electrical philosopher, deserves a particular notice here. "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent and unprejudiced pursuit and study, the mystery of the *new birth*. It is a most important, interesting study; and when mastered, will richly answer and repay you for all your pains. One at whose bar we are shortly to appear, hath solemnly declared, that without it we cannot enter the kingdom of heaven. You will excuse this freedom. I must have *aliquid Christi* in all my letters."

From London he next proceeded to Edinburgh, where he arrived in the beginning of September, 1752. He preached twice, in his way; at Lutterworth, the parish of the famous John Wickliffe, and at Leicester; and at each place, much good was done. At Newcastle he was entreated to stay, and preached four times to very large congregations.

At Edinburgh and Glasgow, he labored as usual. From the latter he writes:—"At Edinburgh, great multitudes, among whom were an abundance of the better sort, attended twice a day. Many young ministers and students have given close attention, and I hear of several persons that have been brought under deep convictions. I intended to send you a copy of two letters from a highland school master, who is honored of God to do much good among the poor highland children. I have brave news from Leicester and Newcastle, and have strong invitations to Yorkshire and Lancashire. What a pity it is that the year goes round so soon."*

On his return to London, he preached at Berwick, and all the principal towns. November 1, from Sheffield he writes: "Since I left Newcastle, I have scarce known sometimes, whether I was in heaven, or on earth. At Leeds, Barstall, Haworth, and Halifax, thousands and thousands have flocked twice a day to hear the word of life. I am now come from Bolton, Manchester, Stockport, and Chinly. Yesterday I preached in a church. Four ordained ministers, friends to the work of God, have been with me. The word has run so swiftly at Leeds, that friends are come to fetch me back; and I am now going to Rotherdam, Wakefield, Leeds, York, and Epworth. God favors us with weather; and I would fain make hay whilst the sun shines. O that I had as many tongues, as there are hairs upon my head! The ever loving, ever lovely Jesus should have them all. Fain would I die preaching."

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* In 1752, the General Assembly of the Church of Scotland, upon a division of the house, by a few votes, deposed Mr. Gillespie; which afterwards gave occasion to the society called the Presbytery of Relief. Whitefield, being informed of the circumstances of that affair, writes thus—"I wish Mr. Gillespie joy. The Pope, I find, has turned Presbyterian. The Lord reigns, that is enough for us." And again—"Now will Mr. Gillespie do more good in a week, than before in a year. How blind is Satan! what does he get by casting out Christ's servants? I expect that some great good will come out of these confusions."

November 10, he arrived at the Tabernacle, in London. December 15, he says, "my hands are full of work; and I trust I can say, the Lord causes his work to prosper in my unworthy hands. More blessed seasons were never enjoyed. Our sacramental occasions have been exceedingly awful and refreshing."

He now thought of erecting a new Tabernacle, a capacious building, eighty feet square; which was finished the summer following. Mr. Hervey and he, about this time, were employed in revising each other's works. Of Mr. Hervey's he says—"for me to play the critic on them, would be like holding up a candle to the sun. However, I will just mark a few places, as you desire. I foretell their fate; nothing but your scenery can screen you. Self will never bear to die, though slain in so genteel a manner, without showing some resentment against its artful murderer."

Again, "I thank you a thousand times for the trouble you have been at revising my poor compositions, which I am afraid you have not treated with a becoming severity. How many pardons shall I ask for mangling, and I fear murdering your THERON and ASPASIO. If you think my two sermons will do for the public, pray return them immediately. I have nothing to comfort me but this, that the Lord chooses the weak things of this world, to confound the strong, and things that are not, to bring to nought things that are. I write for the poor—you for the polite and noble. God will assuredly own and bless what you write."

About this time he was very much afflicted, on account of the death of the Rev. Mr. Steward, a valuable minister, who began to be popular in the church, but was soon called to his everlasting rest. "When I met the workmen to contract about the building, I could scarce bear to think of building a Tabernacle. Strange! that so many should be so soon discharged, and we continued. Mr. Steward spoke for his Lord, as long as he could speak at all. He had no clouds nor darkness. I was with him till a few minutes before he slept in Jesus."

March 1, 1753, he laid the foundation of the new Tabernacle, and preached from Exodus xx. 24. While the building was erecting he preached abroad, in Moorfields, and Spitalfields, and made excursions to Chatham, Sheerness, and Braintree.

In April, he went, for a few days, to Norwich,* preaching twice a day; the people flocked with the greatest earnestness, to hear. In the evening some riotous persons endeavored to disturb him, but in vain. It was about this time that he published his expostulatory letter to Count Zinzendorf, the bishop of the Moravians, in London.

In May, he took another circuit westward; and every where a gracious melting season appeared to be among the people. In about a fortnight, he rode THREE HUNDRED AND FIFTY miles, and preached above TWENTY times.

His new Tabernacle was opened on Sunday, June 10, 1753, with a sermon in the morning, from 1 Chronicles xxix. 9.

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* A young man of the city of Norwich, of about eighteen years of age, was walking one morning, with a party of other young men, who had all agreed to make that day a holiday. The first object that attracted their attention was an old woman, who pretended to tell fortunes. They immediately employed her to tell theirs, and that they might fully qualify her for their undertaking, first made her thoroughly intoxicated with spirituous liquor. The young man of whom mention was first made, was informed, among other things, that he would live to a very old age, and see his children, grand children, and great grand children, growing up around him. Though he had assisted in qualifying the old woman for the fraud, by intoxicating her, yet he had credulity enough to be struck with these parts of her predictions which related to himself. "And so," quoth he, when alone, "I am to see children, grand children, and great grand children! At that age I must be a burden to the young people. What shall I do? There is no way for an old man to render himself more agreeable to youth, than by sitting and telling them pleasant and profitable stories. I will then, thought he, during my youth, endeavor to store my mind with all kinds of knowledge. I will see and hear, and note down every thing that is rare and wonderful, that I may sit, when incapable of other employment, and entertain my descendants. Thus shall my company be rendered pleasant, and I shall be respected rather than neglected in old age. Let me see what I can acquire first? Oh! here is the famous Methodist preacher, Whitefield; he is to preach, they say, to-night. I will go and hear him."

From these strange motives the young man declared he went to hear Whitefield. He preached that evening from Matthew iii. 7. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" "Mr. Whitefield," said the young man, "described the sadducean character; this did not touch me. I thought myself as good a christian as any man in England. From this he went to that of the pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off; paused for a few moments; then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'O my hearers! *The wrath's to come! the wrath's to come!*' These word's sunk into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me, wherever I went, '*The wrath's to come! the wrath's to come!*'" The issue was, that the young man, soon after made a public profession of religion, and in a little time became a considerable preacher. He himself related the foregoing circumstances a few years since, to the Rev. Andrew Fuller, of Kettering.

CHAPTER XVI.

From his opening the new Tabernacle in Moorfields, to his preaching at the chapel in Tottenham court road, 1756.

WHITEFIELD, having preached at his Tabernacle a few days with his accustomed earnestness and success, to crowded auditories, in the end of June, set out for Scotland.

In his progress, he enjoyed very pleasant opportunities at Oulney. He preached likewise at Leicester, Nottingham, and Sheffield. Multitudes every where were flocking like doves to to their windows, to receive the word of eternal life.

In his way to Leeds, he preached at Rotherham* and

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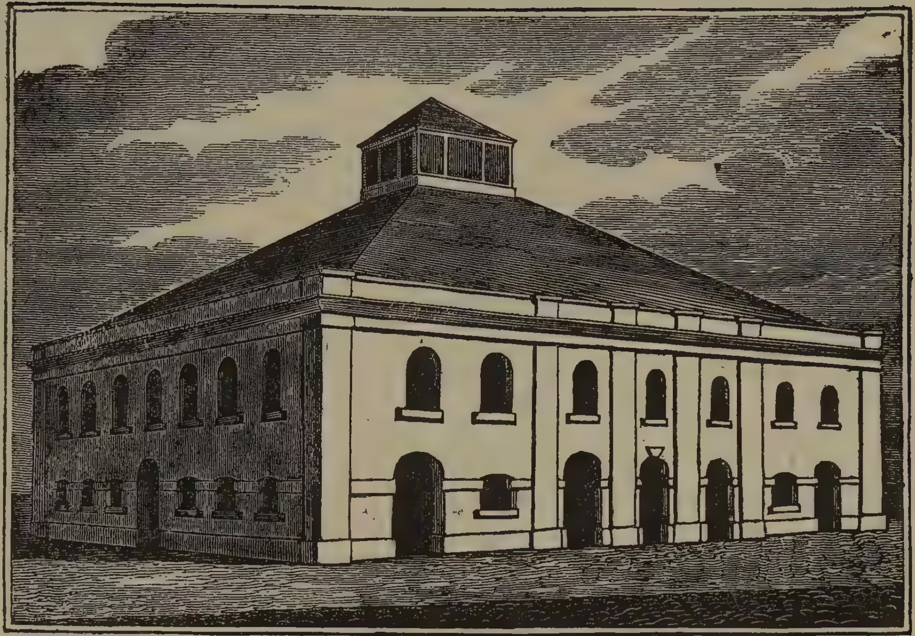
* Rotherham, and its environs, had, for a considerable time, been ranked by serious people, among those parts of Yorkshire, which were least inclined to favor the spread of evangelical religion; and when Whitefield attempted to disseminate divine knowledge in that neighborhood, his person and message was treated with contempt. The propagation of malicious falsehoods was encouraged, with a design to counteract the good effects of his ministry. Mr. Thrope, afterwards pastor of the Independent church at Masborough, near Rotherham, ranged under the standard of his most virulent opposers; and not content with personal insult, added private ridicule to public interruption. Public houses became theatres, where the fate of religious opinions was to be determined.

It was at one of these convivial resorts, that Mr. Thrope and three of his associates, to enliven the company, undertook to mimic the preacher. The proposition was highly gratifying to all parties present, and a wager agreed upon, to inspire each individual with a desire of excelling in this impious attempt. That their jovial auditors might adjudge the prize to the most adroit performer, it was concluded that each should open the Bible, and hold forth from the first text that should present itself to his eye. Accordingly three in their turn mounted the table, and entertained their wicked companions, at the expense of every thing sacred. When they had exhausted their little stock of buffoonery, it devolved on Mr. Thrope to close this very irreverent scene. Much elated, and confident of success, he exclaimed as he ascended the table, "I shall beat you all!" But O! the stupendous depths of divine mercy! who would have conceived that a gracious Providence should have presided over such an assembly, and that this should be the time of heavenly love to one of the most outrageous mockers!

Mr. Thrope, when the Bible was handed to him, had not the slightest preconception, what part of the scripture he should make the subject of his banter. However, by the guidance of an unerring Providence, it opened at that remarkable passage, Luke xiii. 3. "*Except ye repent ye shall all likewise perish.*" No sooner had he uttered the words, than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction now seized him, and conscience denounced tremendous vengeance upon his soul. In a moment he was favored with a clear view of his subject, and divided his discourse more like a divine, who had been accustomed to speak on portions of scripture, than like one who never so much as thought on religious topics, except for the purpose of ridicule! He found no deficiency of matter, no want of utterance, and he has frequently declared, "If ever I preached in my life by the assistance of the Spirit of God, it was at that time." The impression that the subject made upon his mind had such an effect upon his manner, that the most ignorant and profane could not but perceive that what he had spoken was with the greatest sincerity.

The unexpected solemnity and pertinency of his address, instead of enter-



A PERSPECTIVE VIEW OF THE TABERNACLE. p. 144.

Wakefield; at the former place, he had met with such disturbance from the mob, that he almost resolved to preach there no more. But he was now convinced of the rashness of such a step; for some who had been bitter persecutors, now gladly received him within their doors: acknowledging that God had made him instrumental in their conversion.

At Leeds he had great success; at York he was twice disturbed, and twice he preached in peace, and with much power. At Newcastle and Sunderland, great multitudes were deeply impressed. At five in the morning the great room was filled, and on the Lord's day the congregation without was immense. In short, so promising was the appearance, that he was inclined to wish he had not engaged to go to Scotland, and resolved to return as soon as possible.

Having spent a few days at Edinburgh and Glasgow, in his accustomed manner, with much acceptance, he returned to England, the 7th day of August.* He found his continual ex-

taining the company, first spread a visible depression, and afterwards a sullen gloom, upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his own bosom. No individual appeared disposed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointedness of his remarks; yea, many of his sentences, as he has often related, made, to his apprehension, his own hair stand erect!

When he had left the table not a syllable was uttered concerning the wager; but a profound silence pervaded the company. Mr. Thrope immediately withdrew, without taking the least notice of any person present; and returned home, with very painful reflections, and the deepest distress imaginable. Happily for him, this was his last bacchanalian revel! His impressions were manifestly genuine, and from that period, the connection between him and his former companions was entirely dissolved. Then by a sovereign, and almost unexampled act of divine grace, in a place where, and at a time when, it was least expected, "the prey was taken from the mighty, and the lawful captive delivered."

Hell mourns sincere, as for an only son!
A captive lost—and heaven the prize has won!

The people whom he had before so frequently reviled, became now the objects of his delight. He sought their company with avidity: and soon after, was joined to the Methodist society. His habitual seriousness, and uniform morality, soon endeared him to his new connections, and the specimens he gave of his talents, in his occasional exercises in private, flattered their hopes, that he would soon be called forth to public notice. In these expectations they were not disappointed; for he was quickly sent out by Mr. Wesley to "preach the faith which he once labored to destroy."

About two years after he was stationed for a season at Rotherham. Here his ideas became more enlarged in the doctrines of grace; which procured his dismission from the society. He was chosen pastor of the church at Masborough, where he exercised the ministerial function, thirteen years. On November 8, 1776, about the forty-sixth year of his age, he gently resigned his breath, without a struggle; and doubtless went triumphantly to the perfect worship and happiness of heaven!

* After he had been in Glasgow, the following paragraph appeared in the Newcastle Journal, August 11, 1753. "By a letter from Edinburgh, we are informed, that on the 2d instant, Mr. Whitefield, the itinerant, being at Glas-

ertions exceeding his strength. Yet he went forward, preaching twice or thrice a day, and once five times, often wishing to be with his divine Master in glory.

On his return to England, he went from Newcastle to Stockton, Osmotherly, York, and Leeds. He had a very refreshing season while assisting to administer the sacrament at Haworth, to a great number of communicants; and rode as far as Boston, Manchester, and Stockport. The eagerness of the people was wonderful: he preached in every town through which he passed, and came to London the latter end of September, having traveled about TWELVE HUNDRED miles, and preached ONE HUNDRED and EIGHTY times.

His stay in London was but short, for in the month of October he made a journey to Staffordshire. A scene of extensive usefulness seemed to open to him during his stay at Oulney; at which place, and many adjacent parts, he preached in one week. Also at Birmingham, and all around, the multitudes of hearers were very attentive. At a place not far from Dudley, called Guarnell, he was told of a whole company that were awakened by reading his sermons. He had the pleasure of meeting with others who had been awakened years ago; and heard of a notorious persecutor and drunkard, who had

gow, and preaching to an audience, near the play-house lately built, inflamed the mob so much against it, that they ran directly from before him, and pulled it down to ground. Several of the rioters have been since taken up and committed to gaol."

It would not have been worth while to transcribe this, were it not another specimen of the unaccountable liberties taken by some of the opposers of Whitefield, in telling their stories concerning him. The fact was this. Whitefield being informed that the players had lately come to Glasgow, and had met with some encouragement, took occasion in his sermon to preach against play-houses, and to represent their pernicious influence on religion and morality, especially in a populous, commercial city, and the seat of a university. But there was no riot. It was the proprietor of the play-house, at that time a slight temporary booth, supported by the old walls of the bishop's castle, who ordered his workmen to take it down.

Mr. Whitefield, in a letter to the Countess of Huntingdon, dated August 13, 1753, says, "At Glasgow, the man who owned the play-house was made so uneasy by the word preached, that he took down the roof himself. For this Satan owes me a grudge, and therefore it is put in the paper, that a mob was raised. But there was not the least appearance of any such thing. Our weapons are not carnal, but mighty through God to the pulling down of Satan's strong holds."

In another letter, dated August 23, 1753, to the right honorable Lady Frances Shirley, he says, "I have been of late, generally enabled to preach thrice a day, and in all appearance the word never was attended with more success. Satan rages and belies me, about the taking down the Glasgow play-houses; but I hope my letter, lately published in the Newcastle Journal, will set all things right. Thanks be to God, without the assistance of mobs and riots, which my soul abhors, the christian's weapons, through Divine assistance, are mighty to the pulling down of Satan's strong holds. Blessed be his holy name for any begun conquests there; surely his name is wonderful that hath done it."

been powerfully convinced. It was, as he expresses it, his delight to break up new ground; and he sometimes found, to his comfort, that his way was prepared by the divine blessing on his writings, particularly at Alpenham, in Cheshire, and at Liverpool; where a person who had received benefit by reading his sermons, met him at the landing, and took him to his house. Here all was quiet, as well as at Chester, where he preached four times, having several of the established clergy in his congregations. But at Wrexham and Nantwich, where a meeting house had lately been pulled down, he was assaulted by the mob, and compelled to remove with his congregation to a place a little out of town.

Thus he continued traveling about, now and then returning to spend a few days in London. November 16, he thus writes from Gloucester: "After Lord's-day, I am bound from Bristol and Plymouth, and hope to get into my winter quarters, some time before Christmas. Glad should I be to travel for Jesus all the year round; it is more to me than my necessary food."

On Sunday, November 25, he opened the new Tabernacle at Bristol, which he says, "was very large, but not half large enough; for if the place could contain them, nearly as many would attend as in London." He also preached twice in his brother's great house, to the people of quality.

Though it was now so late in the year, he went to Somersetshire, and preached several times, in the open air. In the evening, "my hands and body," says he, "were pierced with cold; but what are outward things, when the soul is warmed by the love of God! The stars shone exceeding bright; and, by an eye of faith, I saw Him *who calleth them all by their names.* My soul was filled with holy ambition, and I longed to be one of those, *who shall shine as the stars for ever and ever.*"

John Wesley, yet his personal friend, had at this time, by his diligence and zeal, brought his life into great danger. Notwithstanding their theological differences, Whitefield still retained the warm personal affection for him, which is implied in the following extract from one of his letters. He thus writes: "Bristol, December 3, 1753. I am now hastening to London, to pay my last respects to my dying friend. The physician thinks his disease is galloping consumption. I pity the church—I pity myself—but not him. Poor Mr. Charles will now have double work: *but we can do all things through Christ strengthening us.*" His letters to both the brothers on this occasion, are very affectionate and sympathizing. In his letter to Charles Wesley, December 3, 1753, he says, "I cannot help sending after you a few sympathizing lines. The

Lord help and support you! May a double spirit of the ascending Elijah, descend and rest on the surviving Elisha! Now is the time to prove the strength of Jesus yours. A wife, a friend, and brother ill together. Well! this is our comfort, all things shall work together for good to those that love God. Glad should I be to reach heaven first: but faith and patience hold out a little longer. Yet a little while, and we shall be all together with our common Lord. I commend you to his everlasting love, and am, my dear friend, with much sympathy, yours, &c." To John Wesley he writes thus:—"If seeing you so weak when leaving London, distressed me, the news and prospect of your approaching dissolution hath quite weighed me down. I pity myself, and the church, but not you. A radiant throne awaits you, and ere long you will enter into your Master's joy. Yonder he stands with a massy crown, ready to put it on your head, amidst an admiring throng of saints and angels. But I, poor I, that have been waiting for my dissolution these nineteen years, must be left behind to grovel here below. Well, this is my comfort, it cannot be long ere the chariots will be sent even for worthless me. If prayers can detain them, even you, reverend and very dear sir, shall not leave us yet: but if the decree is gone forth, that you must now fall asleep in Jesus, may he kiss your soul away, and give you to die in the embraces of triumphant love. If in the land of the living, I hope to pay my last respects to you next week. If not, reverend and dear sir, farewell. My heart is too big, tears trickle down too fast, and I fear you are to weak for me to enlarge. May underneath you be Christ's everlasting arms! I commend you to his never failing mercy, and am, very dear sir, your most affectionate, sympathizing, and afflicted younger brother in the gospel of our common Lord." Shortly after this he went to London, and soon had the pleasure of seeing Wesley recover.

December 26, he received a visit from Messrs. Tennent and Davies, from America, who came to England to raise contributions for the college of New Jersey. And being commissioned to apply for a general collection in Scotland, Whitefield gave them recommendatory letters, and heartily endeavored to further their design. He spent the winter of 1753 in London, longing for a spring campaign, as he expressed it, that he might begin to do something for his divine Master.

March 7, 1754, having got about twenty poor children under his care, he embarked for America, but put in at Lisbon, where he stayed from the 20th of March, to the 13th of April.

From Lisbon he writes:—"This leaves me an old inhabitant of Lisbon. We have now been here almost a week, and

I suppose shall stay a fortnight longer. A reputable merchant has received me into his house, and every day shows me the ecclesiastical curiosities of the country. O my dear friend, bless the Lord of all lords for causing your lot to be cast into such a fair ground as England, and giving you such a goodly heritage. It is impossible to be sufficiently thankful for civil and religious liberty, for simplicity of worship, and powerful preaching of the word of God. O for simplicity of manners,' and a correspondent behavior! The air agrees with my poor constitution extremely well. Through divine assistance, I hope what I see will also much improve my better part, and help to qualify me better for preaching the everlasting gospel." Again. "Never did civil and religious liberty appear to me in so amiable a light as now. What a spirit must Martin Luther, and the first reformers have been endued with, that dared to appear as they did for God! Lord hasten that blessed time, when others, excited by the same spirit, shall perform like wonders. Oh happy England! Oh happy Methodists, who are Methodists indeed! And all I account such, who being dead to sects and parties, aim at nothing else but as holy a method of living too, and dying in the blessed Jesus." Again. "This leaves me pretty well satisfied, not to say surfeited, with the ecclesiastical curiosities of Lisbon. This day fortnight we arrived; and the country being in want of rain, and it being Lent season, we have been favored with frequent processions, and several extraordinary pieces of scenery. Alas! to what lengths will superstition run! And how expensive is the pageantry of a false religion! What engaged my attention most, was the number of crucifixes, and little images of the virgin Mary, and of other real or reputed saints, which were placed almost in every street, or fixed against the walls of the houses, almost at every turning, with lamps hanging before them. To these, I observed the people bow as they passed along; and near some of them stood several little companies, singing with great earnestness. This seemed to me very odd, and gave me an idea of what further ecclesiastical curiosities would probably fall in my way, if I should be detained here any time. These expectations were quickly raised; for, not long after my arrival at my lodgings, where I was received and entertained with great gentility, hospitality, and friendliness, upon looking out of the window, I saw a company of priests and friars bearing lighted wax tapers, and attended by various sorts of people, some of whom had bags and baskets of victuals in their hands, and others carried provisions upon their shoulders on sticks between two. After these, followed a mixed multitude, singing with a very audible voice, and addressing the virgin Mary in their usual strain, '*Ora pro nobis.*' In this manner they proceeded to the prison, where all was deposited for the use of the poor persons confined therein. But a far more pompous procession of the like nature, as a by-stander informed me, passed by a few days before. In this there were nearly three hundred Franciscan friars, many of whom, besides porters hired for the purpose, were loaded with a variety of food; and those who bore no burdens, carried either ladles or spoons in their hands. Sights of this nature being quite a novelty to me, I was fond of attending as many of them as I could. Two things concurred to make them more frequent at this juncture—the season of Lent, and excessive drought, which threatened the total destruction of the fruits of the earth. For the averting so great a judgment, and for the imploring the much longed for blessing of rain, daily processions had been made from one convent or another, for a considerable time. One of these I saw: it was looked upon as a pretty grand one, being made up of the Carmelite friars, the parish priests, and a great number of what they call the brothers of the order, who walked two by two in divers habits, holding a long and very large lighted wax taper in their hands. Amidst these was carried, upon eight or ten men's shoulders, a tall image of the virgin Mary, in a kind of man's attire; for I think she had a very fine white wig on her head, a dress she often appears in, and was much adorned with jewels and glittering stones. At some distance from the lady, under a large canopy of state, and supported likewise by six or eight persons, came a priest, holding in his hand some noted relic. After him, followed several thousands of people joining with the friars in singing, '*Eanden cantilenan, Ora pro nobis,*' all the way. Still rain was denied, and still processions were continued. At length the clouds began to gather, and the mercury in the barometer fell very much. There was brought out a wooden image, which they say never failed. It was the figure of our blessed Lord, clothed with purple robes, and crowned with thorns. I think they called him the LORD OF THE PASSION. Upon his shoulders he bore a large cross, under the weight of which he was represented as stooping, till his body bent almost double. He was brought from Le Grass Convent in very great pomp, and placed in a large cathedral church. Being on board at that time, I lost this sight; but the subsequent evening I beheld the SEIGNEUR fixed on an eminence in a large cathedral church, near the altar, surrounded with wax tapers of a prodigious size. He was attended by many noblemen, and thousands of spectators of all ranks and stations, who crowded from every quarter, and in their turns, were admitted by the guards to come within the rails, and perform their devotions. This they expressed by kneeling, and kissing the SEIGNEUR's heel, by putting their left and right eye to it, and then touching it with their beads, which a gentleman in waiting received from them, and then returned again. This scene was repeated for three days successively; and during all this time, the church and space before it, was so thronged with carriages and people, that there was scarcely any passing. The music on this occasion was extremely soft, and the church was illuminated in a very striking manner. The third day in the forenoon it rained, and soon after the SEIGNEUR was conducted home in a great splendor, and with much greater rejoicing, than when he was brought forth. As my situation was very commodious, I saw the whole; and afterwards went and heard part of the sermon, which was delivered before the SEIGNEUR, in the church to which he belonged. The preacher was full of action; and in some part of his discourse, as one who understood Portuguese informed me, pointing to the image, he said, 'Now he is at rest. He went out in justice, but is returned in mercy.' And toward the conclusion he called upon the people to join with him in an extempore prayer. This they did with great fervency, which was expressed not only by repeating it aloud, but by beating their breasts, and clapping their cheeks, and weeping heartily. To complete the solemnity, immediately after the delivery of the blessing, all on a sudden, from the place near which the image stood, there was heard a most soft and soothing symphony of music, which being ended, the assembly broke up, and I returned to my lodgings; not a little affected, to see so many thousands led away from the simplicity of the gospel, by such a mixture of human artifice and blind superstition, of which indeed I could have formed no idea, had I not been an eye-witness. This concern was still increased, by what I heard from some of my fellow passengers, who informed me that about eleven, one night, after I came on board, they not only heard a friar preaching most fervently before the SEIGNEUR, but also saw several companies of penitents brought in, lashing and whipping themselves severely. How little is this unlike to those who cut themselves with knives and lancets, and cried out from morning to night 'O Baal, hear us.' Methinks I hear you say, 'And had I been present, I should have wished for the spirit of an Elijah to'———Hush, my friend, I am content to guess at the rest till we meet. In the meanwhile, let us comfort ourselves with this thought, that there is a season approaching, when the Lord God of Elijah will himself come, and destroy this and every other species of antichrist, by the breath of his mouth, and the brightness of his appearing, even by the all conquering manifestations of his eternal spirit. Whether as men, christians, or Protestants, we have not more and more reason to pray night and day, for the hastening on of that glorious and long wished for period, you will be better able to judge, when I send you, as I purpose to do, if I have time, a further account of a Lent procession or two, of which I was also a spectator.

The following account of the procession of St. Francis, Mr. Whitefield gives, in a letter, dated April 3, 1754, to the same friend.

"My dear friend,

"Though some other business demands my attention, yet I must not forget the promise made you of a further account of the processions I saw at Lisbon. Some of those already mentioned, were extraordinary, by reason of the great drought; but that which is to be the subject of my present letter, was an annual one; it being the custom at Lisbon to exhibit some procession or another every Friday in Lent. An intelligent Protestant, who stood near me, was so good as to be my interpreter of the dumb show as it passed along. I say *dumb show:* for for you must know it was chiefly made up of waxen or wooden images, carried on men's shoulders through the streets, intending to represent the life and death of St. Francis, the founder of one of their religious orders. They were brought out from the Franciscan convent, and were preceded by three persons in scarlet habits, with baskets in their hands, in which they received the alms of the spectators, for the benefit of the poor prisoners. After these, came two little boys in parti-colored clothes, with wings fixed on their shoulders, in imitation of little angels. Then appeared the figure of St. Francis, very gay and beau like, as he used to be before his conversion. In the next, he was introduced under conviction, and consequently stripped of his finery. Soon after this, was exhibited an image of our blessed Lord himself, in a purple gown, with long black hair, with St. Francis lying before him, to receive his immediate orders. Then came the virgin mother, (*horresco referens*) with Christ her son at her left hand, and St. Francis making obeisance to both. Here, if I remember aright, he made his first appearance in his frair's habit, with his hair cut short, but not as yet shaved on the crown of his head. After a little space, followed a mitred cardinal, gaudily attired, and before him lay St. Francis, almost prostrate, in order to be confirmed in his office. Soon after this, he appears quite metamorphosed into a monk, his crown shorn, his habit black, and his loins girt with a knotted cord. Here he prays to our Savior, hanging on a cross, that the marks of the wounds in his hands, feet and side, might be impressed on the same parts of his body. The prayer is granted; blood comes from the hands, feet, and sides; and the saint, with great devotion, receives the impressions. This was represented by red waxen strings, reaching from those parts of the image, to the corresponding parts of St. Francis' body. Upon this he begins to do wonders; and therefore, in a little while, he is carried along, as holding up a house, which was just falling. This miracle, they say, was performed, if my information be true, at Madrid, but the particulars of its history I have forgotten. At length, the father died, and is brought forth lying in his grave. But lo! the briers and nettles under which he lay, are turned into fine fragrant flowers. After this, he is borne along upon a bier, covered with a silver pall, and four friars lamenting over him. He then appears for the last time, but with an increase of power; for he was represented as drawing tormented people out of purgatory with his knotted cord, which, as you may well imagine, the poor souls caught at, and took hold of very eagerly. At length, came a gorgeous friar, under a splendid canopy, bearing in his hand a piece of the holy cross. After him followed two more little winged boys, and then a long train of fat and well favored Franciscans, with their *Calceis Fenestratis*, as Erasmus calls them; and so the procession ended. Methinks I hear you say, 'It is full time;' and so say I; for as the sight itself disgusted me, so I am persuaded the bare narration of it, though ever so short, cannot be very pleasant to one who I know abhors every thing that savors of superstition and idolatry. We will, therefore, take our leave of St. Francis, whose procession was in the day time: but I must tell you, it is only to inform you of another of a much more awful and shocking nature, which I saw afterwards in the night. About ten o'clock, being deeply engaged in conversation with my kind host, in came an Englishman, and told me in all haste, that he had seen a train of nearly two hundred penitents passing along, and that in all probability I might be gratified with the same sight, if I hastened to a place whither he would conduct me. I very readily obeyed the summons, and, as curiosity quickened my pace, we soon came up with some of these poor creatures, who were then making a halt, and kneeling in the street, while a friar from a high cross, with an image of our Lord crucified in his hand, was preaching to them and the populace with great vehemence. Sermon being ended, the penitents went forward, and several companies followed after, with their respective preaching friars at their head, bearing crucifixes. These they pointed to and brandished frequently, and the hearers as frequently beat their breasts, and clapped their cheeks. At proper pauses they stopped and prayed, and one of them, more zealous than the rest, before the king's palace, sounded the word *penitentia* through a speaking trumpet. The penitents, themselves, were clothed and covered all over with white linen vestments, only holes were made for their eyes, to peep out at. All were bare-footed, and all had long heavy chains fastened to their ankles, which, when dragged along the street, made a dismal rattling: but though alike in dress, yet in other respects there was great variety amongst them. For some carried great stones on their backs, and others dead men's bones and skulls in their hands. Some bore large and seemingly very heavy crosses upon their shoulders, while others had their arms extended quite wide, or carried a bow full of swords, with the points downwards. Most of them whipped and lashed themselves, some with cords, and others with flat bits of iron. It being a moonlight night, I could see them quite well; and indeed, some of them struck so hard, that I perceived their backs, left bare on purpose to be lashed, were quite red, and swollen very much by the violence and repetition of the blows. Had my dear friend been there, he would have joined with me in saying, that the whole scene was horrible; so horrible, that, being informed it was to be continued till morning, I was glad to return from whence I came about midnight. Had you been with me, I know you would have joined with me in praising and gratefully adoring the Lord of all lords, for the great wonder of the reformation, and also for that glorious deliverance wrought out for us a few years past, in defeating the unnatural rebellion. O what a mighty spirit and power from on high must Luther, Calvin, Melancthon, Zuinglius, and those glorious reformers, have been necessarily endued with, who dared first openly to oppose and stem such a torrent of superstition and spiritual tyranny! and what gratitude owe we to those, who, under God, were instrumental in saving us from the return of such spiritual slavery, and such blind obedience to a papal power! To have had a papist for our king; a papist, if not born, yet from his infancy nursed up at Rome; a papist, one of whose sons is advanced to the ecclesiastical dignity of a cardinal, and both under the strongest obligations to support the interest of that church, whose superstitions, as well as political state principles, they have sucked in and imbibed even from their infancy. But, blessed be God, the snare is broken, and we are delivered. O for Protestant practises to be added to Protestant principles! O for an obediential acknowledgment to the ever blessed God, for our repeated deliverances! But alas! Pardon me, my dear friend, I stop to weep. Adieu. I cannot enlarge, but leaving you to guess from what source my tears flow, I must hasten to subscribe myself, my dear friend, yours, &c."

In another letter, dated April 9, 1754, he observes, "The preachers here have also taught me something; their action is graceful. *Vividi oculi,—vividæ manus,—omnia vivida.* Surely our English preachers would do well, to be a little more fervent in their address. They have truth on their side, why should superstition and falsehood run away with all that is pathetic and affecting?" In another letter he says, "Vast are the outward preparations made here. Altars upon altars are erecting. Penitents upon penitents are walking and lashing themselves: but what I want to have erected and adorned, is an altar in my heart, and the blows and lashes I desire to feel, are the crucifixion and mortification of the old man and its deeds. Without this, all is mere parade." Again he says, April 10, 1754, "To-morrow is what they call *Holy Thursday*. May I be as solicitous to have my heart illuminated by the spirit of God, as the people here are to illuminate their churches and altars. The pageantry is, indeed, incredible. Though I have been detained longer than expectation, yet I trust what I have seen and heard, will do me service in the future part of my life. O that I may be like a busy bee, and suck some honey even from superstitious flowers! I do not wonder now, whence the illuminations, dressings of altars, and those other things which I have lately mentioned in a public manner on another occasion, took their birth. It is all an imitation of what is daily practised abroad. May the Lord Jesus crush the cockatrice in its egg, and prevent its growing any bigger!"

The following letter contains a long and lively description of the superstitious and impious farces which he saw performed on *Holy Thursday*, as they call it; and concludes with suitable reflections, and sympathetic expressions towards the poor deluded people, the unhappy dupes of their crafty and designing priests, who cruelly prevent them from examining the word of God.

"LISBON, April 12, 1754.

"My dear friend,

"Providence still detains us at Lisbon, and therefore I know you will be inquiring what more news from thence? Truly, as extraordinary as ever: for I have now seen the solemnities of a Holy Thursday, which is a very high day in this metropolis, and particularly remarkable for the grand illuminations of the churches, and the king's washing twelve poor men's feet. Through the interest of a friend, I got admittance into the gallery were the ceremony was performed. It was large, and hung with tapestry; one piece of which represented the humble Jesus washing the feet of his disciples. Before this, upon a small eminence, sat twelve men in black. At the upper end, and in several other parts of the gallery, were side boards of large gold and silver basins and ewers, most curiously wrought; and near these a large table covered with a variety of dishes, all cold, set off and garnished after the Portuguese fashion. Public high mass being over, his majesty came in, attended with his nobles, who seemed to me to look like so many Roman senators. The act of washing the feet, I did not get in time enough to see; but that being ended, several of the young noblemen served up the dishes to the king's brother and uncles; these again handed them to his majesty, who gave, I think, twelve of them in all, to each poor man. Every thing was carried on with a great deal of decency and good humor. The young noblemen served very cheerfully, their seniors looked quite pleased, and the king and his royal relations behaved in a very polite, easy manner. Upon the whole, though, as you may easily guess, it was not an exact copy of the tapestry, yet as the poor men's clothes and food, when sold, came to about ten moidores; and as there was a little mixture of superstition in it, I cannot say but I was as well pleased with my morning's entertainment as any thing I had seen since my arrival. I believe the whole took up nearly two hours. After dinner we went to see the churches; but the magnificence and sumptuousness of the furniture, cannot well be expressed. Many of them were hung on the occasion with purple damask trimmed with gold. In one of them there was a solid silver altar of several yards circumference, and nearly twelve steps high: and in another a gold one, still more magnificent, of about the same dimensions. Its basis was studded with many precious stones, and near the top were placed silver images, in representation of angels. Each step was filled with large silver candlesticks, with wax tapers in them, which going up by a regular ascent, until they formed themselves into a pyramid, made a most glittering and splendid blaze. The great altars also of the other churches were illuminated most profusely, and silver pots of artificial flowers, with large wax tapers between each, were fixed all around several of them. Between these, were large paintings in black and white, representing the different parts of our Savior's passion. And, in short, all was so magnificently, so superstitiously grand, that I am persuaded several thousands of pounds would not defray the expenses of this one day. Go which way you would, nothing was to be seen but illuminations within, and hurry without. For all persons, princes and crowned heads themselves not excepted, are obliged on this day to visit seven churches or altars, in imitation, as is supposed, of our Lord's being hurried from one tribunal to another, before he was condemned to be hung upon the cross. I saw the queen pass in great state to visit three of them. Velvet cushions were carried before her majesty, and boards laid along the streets for herself and retinue to walk upon. Guards attended before and behind, and thousands of spectators stood on each side to gaze at them as they passed along. Being desirous of seeing the manner of their entrance, we got into the last church before they came. It was that of St. Domingo, where was the gold altar before mentioned, and at which her majesty and train knelt about a quarter of an hour. All the while, the Dominican friars sung most surprizingly sweet. But as I stood near the altar, over against the great door, I must confess my very inmost soul was struck with a secret horror, when, upon looking up I saw, over the front of the great window of the church, the heads of many hundred Jews, painted on canvas, who had been condemned by what they call the *Holy Inquisition*, and carried out from that church to be burned. Strange way this, of compelling people to come in! Such was not thy method, O meek and compassionate Lamb of God! thou camest not to destroy men's lives, but to save them. But bigotry is as cruel as the grave. It knows no remorse. From all its bitter and dire effects, good Lord deliver us! But to return to the queen. Having performed her devotions, she departed and went in a coach of state, I believe, directly from the church to her palace, and without doubt sufficiently fatigued; for, besides walking through the streets to the several churches, her majesty also, and the princesses, had been engaged in waiting upon, and washing the feet of twelve poor women, in as public a manner as the king. In our walk home, we met his majesty with his brother and two uncles, attended only by a few noblemen in black velvet, and a few guards without halberts. I suppose he was returning from his last church, and as one may well imagine, equally fatigued with his royal consort and daughters. When church and state thus combine to be nursing fathers and nursing mothers to superstition, is it any wonder that its credit and influence is so diffusive among the populace? O Britain! Britain! hadst thou a zeal proportionable to thy knowledge, an inward purity adequate to the simplicity of thy external worship, in what a happy and godlike situation wouldst thou be! Here I could weep again. Again I leave you to guess the cause; and if I can send you one more letter of a like nature, before we leave this place, it is all you must expect from, my dear friend, yours most assuredly in our glorious Head, &c."

The following account of the representation of the crucifixion of the blessed Jesus, in one of the large churches, is curious.

"LISBON, April 12, 1754.

"My dear friend,

"After the news already sent you, I thought our Lisbon correspondence would entirely have been put a stop to; for upon returning to my lodgings, as weary I believe, as others that had been running from church to church all day, word was sent to me, that our ship would certainly sail the next morning. This news, I own, was not altogether agreeable to me, because I wanted to see the conclusion of the Lent solemnities. However, I made ready; and having despatched my private affairs over night, was conducted very early in the morning, by my kind host, down to Bellum, where the ship lay. We parted. The wind promised to be fair; but dying away, I very eagerly went ashore once more. But how was the scene changed! Before, all used to be noise and hurry; now, all was hushed and shut up in the most awful and profound silence. No clock or bell had been heard since yesterday noon, and scarcely a person was to be seen in the street all the way to Lisbon. About two in the afternoon we got to the place, where, I heard some days ago, an extraordinary scene was to be exhibited. Can you guess what it was? Perhaps not. Why then I will tell you. It was the crucifixion of the Son of God, represented partly by dumb images, and partly by living persons, in a large church belonging to the convent of St. De Beato. Several thousands crowded into it; some of whom, as I was told, had been waiting there from six in the morning. Through the kind interposition and assistance of a protestant or two, I was not only admitted into the church, but was very commodiously situated to view the whole performance. We had not waited long before the curtain was drawn up. Immediately, upon a high scaffold hung in the front with black baize, and behind with silk purple damask, laced with gold, was exhibited to our view an image of the Lord Jesus at full length, crowned with thorns, and nailed on a cross between two figures of like dimensions, representing the two thieves. At a little distance on the right hand, was placed an image of the virgin Mary, in plain long ruffles, and a kind of widow weeds. Her veil was purple silk, and she had a wire glory round her head. At the foot of the cross lay, in a mournful posture, a living man, dressed in woman's clothes, who personated Mary Magdalen; and not far off stood a young man, in imitation of the beloved disciple. He was dressed in a loose green silk vesture, and bob wig. His eyes were fixed on the cross, and his hands a little extended. On each side, near the front of the stage, stood two sentinels in buff, with formidable caps and long beards; and directly in the front stood another yet more formidable, with a large target in his hand. We may suppose him to be the Roman centurion. To complete the scene, from behind the purple hangings came out about twenty little purple vested winged boys, two by two, each bearing a lighted wax taper in his hand, and a crimson and gold cap on his head. At their entrance upon the stage, they gently bowed their heads to the spectators, then kneeled and made obeisance, first to the image on the cross, and then to that of the virgin Mary. When risen, they bowed to each other, and then took their respective places over against one another, on steps assigned for them at the front of the stage. Opposite to this, at a few yards distance, stood a black friar in a pulpit hung in mourning. For a while he paused, and then, breaking silence, gradually lifted up his voice until it was extended to a pretty high pitch, though I think scarcely high enough for so large an auditory. After he had proceeded in his discourse about a quarter of an hour, a confused noise was heard near the front great door; upon turning my head, I saw four long bearded men, two of whom carried a ladder on their shoulders, and after them followed two more with large gilt dishes in their hands, full of linen, spices, &c. These, as I imagined, were the representatives of Nicodemus and Joseph of Arimathea. On a signal given from the pulpit, they advanced towards the steps of the scaffold. But upon their first attempting to mount it, at the watchful centurion's nod, the observant soldiers made a pass at them, and presented the points of their javelins directly to their breasts. They are repulsed. Upon this a letter from Pilate is produced. The centurion reads it, shakes his head, and with looks that bespoke a forced compliance, beckons to the sentinels to withdraw their arms. Leave being thus obtained, they ascend; and having paid their homage, by kneeling first to the image on the cross, and then to the virgin Mary, they retired to the back of the stage. Still the preacher continued declaiming, or rather, as was said, explaining the mournful scene. Magdalen persists in wringing her hands, and variously expressing her personated sorrow; while John, seemingly regardless of all besides, stood gazing on the crucified figure. By this time it was near three o'clock, and therefore proper for the scene to begin to close. The ladders are ascended, the superscription and crown of thorns taken off, long white rollers put around the arms of the image, and then the nails knocked out which fastened the hands and feet. Here Mary Magdalen looks most languishing, and John, if possible, stands more thunder-struck than before. The orator lifts up his voice, and almost all the hearers expressed concern by weeping, beating their breasts, and smiting their cheeks. At length the body is gently let down. Magdalen eyes it, and, gradually rising, receives the feet into her wide spread handkerchief; while John, who hitherto stood motionless like a statue, as the body came nearer the ground, with an eagerness that bespoke the intense affection of a sympathizing friend, runs toward the cross, seizes the upper part of it into his clasping arms, and, with his disguised fellow-mourner, helps to bear it away. And here the play should end, were I not afraid you would be angry with me, if I did not give you an account of the last act, by telling you what became of the corpse after it was taken down. Great preparations were made for its interment. It was wrapped in linen and spices, &c., and being laid upon a bier richly hung, was afterwards carried round the church yard in grand procession. The image of the virgin Mary was chief mourner, and John and Magdalen, with a whole troop of friars, with wax tapers in their hands, followed after. Determined to see the whole, I waited its return, and in about a quarter of an hour the corpse was brought in, and deposited in an open sepulchre prepared for the purpose; but not before a priest, accompanied by several of the same order in splendid vestments, had perfumed it with incense, sung to, and kneeled before it. John and Magdalen attended the obsequies; but the image of the virgin Mary was carried away and placed upon the front of the stage, in order to be kissed, adored, and worshipped by the people. This I saw them do with the utmost eagerness and reverence. And thus ended this Good Friday's tragi-comical, superstitious, idolatrous farce. A farce, which, while I saw, as well as now while I am describing it, excited in me a high indignation. Surely, thought I, while attending on such a scene of mock devotion, if ever, now is the Lord Jesus crucified afresh; and I could then, and even now, think of no other plea for the poor beguiled devotees, than that which suffering innocence put up himself for his enemies, when actually hanging upon the cross: 'Father, forgive them, for they know not what they do.' There was but one thing wanting to raise one's resentment to the highest pitch, and that was, for one of the soldiers to have pierced the side of the image upon the cross. This in all probability you have heard has actually been done in other places, and with a little more art, might, I think, have been performed here. Doubtless it would have afforded the preacher as good, if not a better opportunity of working upon the passions of his auditory, than the taking down the superscription and crown of thorns, and wiping the head with a blooded cloth, and afterwards exposing it to the view of the people; all which I saw done before the body was let down. But alas! my dear friend, how mean is that eloquence, and how entirely destitute of the demonstration of the

PULPIT SCENE.

"At the tabernacle a man came up to him in the pulpit. p. 165."

spirit, and of a divine power, must oratory necessarily be, that stands in need of such a train of superstitious pageantry to render it impressive! Think you, my dear friend, that the apostle Paul used or needed any such artifices to excite the passions of the people of Galatia, amongst whom, as he himself informs us, 'Jesus Christ was crucified, and evidently set forth?' But thus it is, and thus it will be, when simplicity and spirituality are banished from our religious offices, and artifice and idolatry seated in their room. I am well aware that the Romanists deny the charge of idolatry; but after having seen what I have seen this day, as well as at sundry other times since my arrival here, I cannot help thinking that a person must be capable of making more than metaphysical distinctions, and deal in very abstract ideas indeed, fairly to evade the charge. If weighed in the balance of the sanctuary, I am positive the scale must turn on the Protestant side. But such a balance these poor people are not permitted to make use of! Doth not your heart bleed for them? Mine doth I am sure, and I believe would do so more and more, were I to stay longer, and see what they call their hallelujah, and grand devotions on Easter day. But that scene is denied me. The wind is fair, and I must away. Follow me with your prayers, and believe me to be, my dear friend, yours, &c."

Leaving Lisbon, after a passage of six weeks, he arrived, May 27, at Beaufort, in South Carolina, with his orphans, all in health. Having settled them in his family in Georgia, which now consisted of upwards of one hundred, and spent some time in Carolina, he made an excursion to the northward.

"At Charleston," says he, "and other parts of Carolina, my poor labors have met with the usual acceptance; and I have reason to hope a clergyman has been brought under very serious impressions. My health is wonderfully preserved. My wonted vomitings have left me; and though I ride whole nights, and have been frequently exposed to great thunders, violent lightnings, and heavy rains, yet I am rather better than usual, and as far as I can judge, am not yet to die. O that I may at length learn to begin to live! I am ashamed of my sloth and lukewarmness, and long to be on the stretch for God!"

He arrived at New York, by water, July 27, and preached backwards and forwards, from New York to Philadelphia, and Whitely Creek, till the middle of September. "Every where," he observes, "a divine power accompanied the word, prejudices were removed, and a more effectual door opened than ever for preaching the gospel."

In the latter end of September, he enjoyed the pleasure of meeting his venerable old friend. Governor Belcher, at Elizabethtown, New Jersey.* And it being the New Jersey commencement, the president and trustees presented Mr. Whitefield with the degree of A. M. The meeting of the Synod succeeded, before whom he preached several times. He had much satisfaction in their company. "To-morrow," says he, "October 1, God willing, I shall set out with the worthy president, Mr. Burr, for New England, and expect to return back to the Orphan-house, through Virginia. This will be about a TWO THOUSAND miles circuit; but the Redeemer's strength will be more than sufficient." He likewise wished, had it been practicable, to stop some time at the West Indies, before he returned to England.

October 9, he arrived at Boston, accompanied by President Burr, where he remained a week, preaching with great success. "In Rhode Island and Boston," he says, "souls fly to the gospel, like *doves to their windows.* Opposition seems to fall daily." To his great joy, while at Boston, he heard the welcome news, that a governor was at last appointed for Georgia, to whom his friend, Mr. Habersham, was made secretary. To him he writes, "may the King of kings enable you to discharge your trust, as becomes a good patriot, subject, and christian!"

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* When Whitefield was in this country, the Rev. William Tennent paid him a visit; and dined, together with him and other ministers, at a gentleman's house. After dinner, Mr. Whitefield adverted to the difficulties attending the gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; he then appealed to the ministers, if it was not their great comfort that they should soon go to rest. They generally assented, except Mr. Tennent who sat next to Whitefield in silence; and by his countenance discovered but little pleasure in the conversation. Whitefield tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Whitefield pressed him again; and Mr. T. again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and to serve my master as faithfully as I can, until he shall think proper to call me home." Whitefield still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it: I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing very hard, I am weary of the work you have appointed me, and am overdone with the heat and burden of the day: do master, let me return home, and be discharged from this hard service?' What would I say? Why, that he was a lazy fellow; that it was his business to do the work I had appointed him, until I should think fit to call him home." The pleasant manner in which this reproof was administered, rather increased the social harmony of the company; who became satisfied that it was very possible to err, even in desiring with undue earnestness "to depart and be with Christ, which is far better" than to remain in this imperfect state; and that it is the duty of the christian in this respect to say, "all the days of my appointed time will I wait till my change come."

He now traveled north as far as Portsmouth, New Hampshire, always preaching two or three times a day. At Boston he met with a far more agreeable reception than formerly; and his ministry, in general, seemed to be attended with as great a blessing as ever.

November 7, at four o'clock in the morning, he took an affectionate leave of his friends in Boston, proceeded to Rhode Island, and went onward through Maryland and Virginia, with a prospect so pleasing, that he lamented he had not come sooner. The whole country seemed eager to hear the gospel, many coming forty or fifty miles, and a spirit of conviction and consolation appeared in every congregation. Prejudices seemed to have fled—churches were opened to him—high and low, rich and poor, now seemed to think favorably of his ministrations; and many acknowledged what God had done for their souls, through his preaching, when he was there before.

In February, 1755, he went back to Charleston, and then to Savannah, preaching as usual; till in the latter end of March he embarked for England, and arrived safe, on the 8th of May, at New Haven in Sussex.

The chief thing which he took notice of, on his landing once more in his native country, was the wonderful success of the gospel. "Glory be to the great head of the church! the word hath still free course. The poor despised Methodists are as lively as ever; and in several churches the gospel is now preached with power. Many in Oxford are awakened to the knowledge of the truth; and I have heard almost every week of some fresh minister, or another, that seems *determined to know nothing but Jesus Christ and him crucified*."* This consideration re-animated him. He seemed to preach with increasing energy and success in London, Bristol, Bath, and in Gloucestershire, till the month of August. He then went to open the Tabernacle at Norwich. "At this last place," he says, "notwithstanding offenses have come, there has been a glorious work begun, and is now carrying on, (August 30, 1755.) The polite and great seem to hear with much attention; and I scarce ever preached a week together with greater freedom."

Soon after this, he set out on his northern circuit; and the Lord wonderfully blessed his labors all the way, especially at Northampton, Liverpool, Bolton, Manchester, Leeds, Bradford,

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* In the MS. he puts down the names of Jones, Romaine, and Madan, of whom it appears he intended to have written more particularly.

York, &c.* He proposed to go to Ireland; but after spending a few days at Newcastle, he found it was too late to go there, or even to Scotland; he therefore returned to London, having preached two or three times a day for two months, to many thousands. "Next to Jesus," says he, "my king and country, were upon my heart. I hope I shall always think it my bounden duty, next to inviting sinners to the blessed Jesus, to exhort my hearers to exert themselves against the first approaches of popish tyranny, and arbitrary power.† O that we may be enabled to watch and pray, against all the opposition of antichrist in our hearts! for after all, there lies the most dangerous *man of sin*."

In November he caught cold, and preached in much pain, having a sore throat: this obliged him to be silent a few days; as it was feared, it would end in an inflammatory quinsy. But as soon as the danger was over, he could not be restrained from his master's work.‡

Application being now made to him, by many persons, to preach twice a week at Long Acre chapel, near the theaters, upon being assured that the place was licensed, he preached his first sermon there, December 23, 1755; but not without great opposition. He received a prohibition from the bishop of B———. A number of soldiers, drummers, and many other malicious persons were employed to make a noise in an adjoining house, or yard, belonging to a Mr. C———: these raised a dreadful uproar, and that as often as Mr. Whitefield preached. They were hired by subscription, and supplied with drums, bells, &c., thus keeping up a continual din, from the beginning to the end of his sermon. Thus mobs were excited to riot at the doors of the chapel, insulting and abusing both preacher and hearers, as soon as service was over. They repeatedly broke the windows with large stones, by which several of the congregation were severely wounded. In consequence of these unwarrantable proceedings, Whitefield wrote several spirited letters to the bishop of B———; in one of them he thanks his lordship for his candor, favorable opinion, and good wishes, the bishop having answered his first letter; but yet, in a manly style, and with a just sense of British liberty, defended his own conduct, and powerfully remonstrated against

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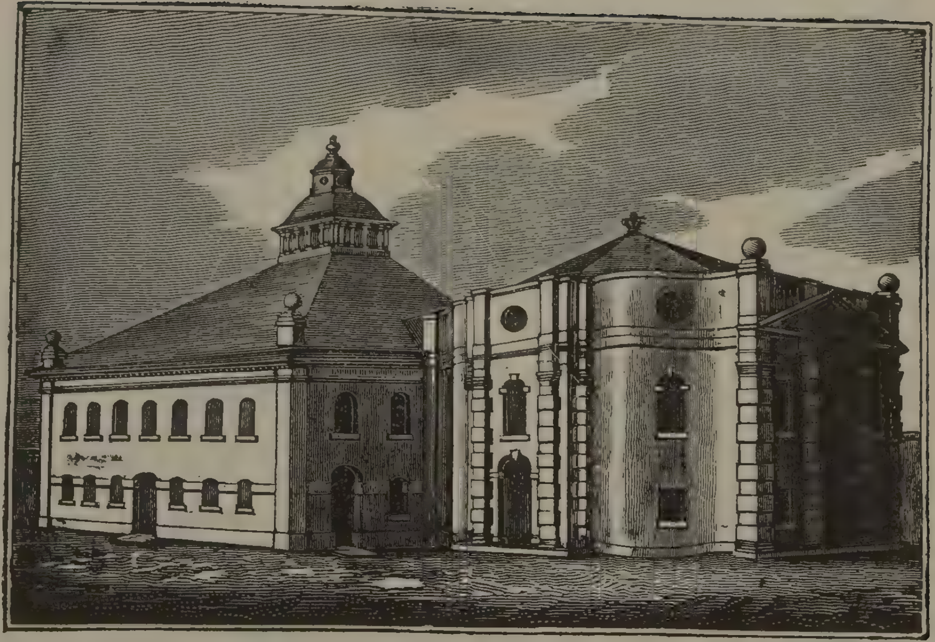
* "At York, I hope a fine gentleman was touched; and several, I find, were awakened there, and at Newcastle, at my last visit."

† This refers to the encroachments made by the French upon the British colonies in America; and their threatening Great Britain with an invasion; which occasioned a declaration of war against France next year.

‡ "One physician prescribed a *perpetual blister*; but I have found *perpetual preaching* to be a better remedy. When this great catholicon fails, it is over with me."



A PERSPECTIVE VIEW OF TOTTENHAM COURT CHAPEL. p. 167

the riotous proceedings of his enemies. "Last Tuesday night," says he, "all was hushed, and in order to throw off all popular odium, I gave it as my opinion, that it was owing to your lordship's kind interposition. One Mr. C——, and one Mr. M——, I am informed are greatly concerned. I know them not; and I pray the Lord of all lords, never to lay this ill and unmerited treatment to their charge. If no more noise is made on their part, I assure your lordship, no further resentment shall be made on mine. But, if they persist, I have the authority of the apostle, on a like occasion, to appeal unto Cæsar; and thanks be to God, we have a Cæsar to appeal to, whose laws will not suffer any of his loyal subjects to be treated in such an inhuman manner. I have only one favor to beg of your lordship, that you would send, as they are your lordship's parishioners, to the above gentlemen, and desire them, henceforward to desist from such unchristian, and, especially at this critical juncture, such riotous and dangerous proceedings. Whether as a chaplain to a most worthy peeress, and a presbyter of the Church of England, and a steady disinterested friend to our present happy constitution, I have not a right to ask such a favor, I leave to your lordship's mature deliberation." In the mean time his preaching was blessed by God, particularly to one, who had been a subscriber to hire rioters to make a noise.

In the beginning of February, 1756, he sent eighty pounds of the collection which he had made at the Tabernacle, on the day of the public fast, to the society for relieving the poor persecuted French Protestants.*

The riots at Long Acre chapel still continuing with increasing violence, his friends persuaded him to prosecute those notorious offenders against all law and decency; which being known, his life was threatened. At the Tabernacle, a man came up to him in the pulpit: and three anonymous letters were sent him, denouncing certain and sudden death, unless he desisted from preaching and pursuing the offenders. As the matter concerned not only himself, but the public also, and struck at the welfare of civil government, he sent a copy of one of the letters to the Honorable Hume C——ll, begging the favor of his advice; who advised him, by all means, to put all concerned into the court of king's bench. The Earl of Holderness, one of the secretaries of state, to whom he was introduced on this occasion, received him very courteously, seeming inclined to offer a reward for the discovery of the letter writer.

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* This year, 1756, he published, "A short Address to Persons of all Denominations, occasioned by the alarm of an intended invasion," which will be found near the end of this volume.

"I find," says Whitefield, in a letter to Lady Huntingdon, May 2, 1756, "that all things happen for the furtherance of the gospel. I suppose your ladyship has seen his majesty's promise of a pardon, to any that will discover the writer: and this brings the further news of my having taken a piece of ground, very commodious to build on, not far from the foundling hospital. I have opened the subscription, and through God's blessing, it has already amounted to near six hundred pounds. I hope, in a few months, to have, what has long been wanted, a place for the gospel at the other end of the town. This evening, God willing, I venture once more to preach at Long Acre." The place he here speaks of, is the chapel in Tottenham court road, which he began to build, May 10, 1756.

Soon after this, he again made his favorite tour, successfully preaching about three weeks at the following places; at Bristol, and in Gloucestershire; at Bradford, Fromer, Warminster, and at Portsmouth; and returned to London in the beginning of June.

In a letter, dated July 27, he says, "The gospel flourishes in London. I am just returned from preaching at Sherness, Chatham, and in the camp." The next day he set off for Scotland. On his journey he writes thus: "Sunderland, August 14, 1756. How swiftly doth my precious time fly away! It is now a fortnight since I came to Leeds; in and about which, I preached eight days, thrice almost every day, to thronged and affected auditories. On Sunday last, at Bradford, in the morning, the auditory consisted of about ten thousand; at noon, and in the evening, at Birstall, to near double the number. Though hoarse, I was helped to speak so that all heard. Next morning, I took a sorrowful leave of Leeds; preached at Doncaster at noon and at York the same night. On Wednesday, at Warstall, about fifty miles off; on Thursday, twice at Yaran; and last night and this morning here. Wherever he came, he heard of the good effects of his preaching in those parts last year.

Upon receiving pressing invitations, by letter, from friends in Scotland, he again set out and arrived at Edinburgh, on the 20th of August; where, and at Glasgow, he continued to preach with much acceptance, and peculiar success. The Glasgow Courant has the following accounts:

"EDINBURGH, Sept. 9, 1756.

"For near these three weeks the Rev. Mr. Whitefield has been preaching in the Orphan-hospital park, to very crowded auditories, twice every day. As he was frequently very explicit in opening the miseries of popish tyranny and arbitrary power, and very warm in exhorting his hearers to loyalty and courage at home, and in stirring them up to pray for the success of his majesty's forces, both by sea and land abroad, we have reason to believe, that his visit at this juncture hath been particularly useful.

"EDINBURGH, Sept. 23.

"On Sunday evening, the Rev. Mr. Whitefield, after sermon, made a collection for the poor highlanders, when upwards of sixty pounds sterling was collected."

September 22, he received a message from the new governor of Georgia in London, desiring to see and converse with him, concerning the affairs of the colony, before he embarked.

In his way to London, he stopped at Leeds, and went some days into good Mr. G—— and J——'s round, preaching to great multitudes on the mountains; but the appearance of a return of his last year's disorder, obliged him to hasten to town. On the 7th of November, he opened his new chapel in Tottenham court road, preaching from 1 Cor. iii. 11. *For other foundation can no man lay, than that is laid, which is Jesus Christ.*

CHAPTER XVII.

From opening the chapel in Tottenham court road, to his arrival in Edinburgh, in the year 1759.

HIS constant work was now preaching about fifteen times a week, which, with a weak appetite, want of rest, and much care lying upon his mind, reduced him to a state of great bodily weakness. "But yet," says he, "the joy of the Lord is my strength; and my greatest grief is, that I can do no more for him, who has done and suffered so much for me."

His new chapel succeeded according to his wish. On Sunday mornings, hundreds went away, not being able to get in. Several people of rank were desirous of obtaining constant seats; and a very affecting letter was received from one under convictions, who acknowledged that curiosity alone brought him first to see what sort of a place it was.* It is said that Hume was a hearer of Mr. Whitefield, and was much taken with his eloquence. Such testimonies as the latter, are recorded merely for their singularity.†

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* "A neighboring doctor calls the place WHITEFIELD'S SOUL TRAP. I pray the friend of sinners, to make it a soul trap indeed, to many wandering creatures. Shuter, the player, always makes one of the auditory; and, as I hear, is much impressed, and brings others with him."

† An intimate friend of the infidel Hume, asked him what he thought of Mr. Whitefield's preaching; for he had listened to the latter part of one of

In 1757, he again took his circuit northward, and came to Edinburgh some time in the month of May, and at the time of the annual meeting of the general assembly, a circumstance which afforded him much satisfaction. His preaching was attended by many ministers; it is said, a hundred at a time. Many of them appeared to be deeply affected; and thus their prejudices were removed. About thirty of them, as a proof of their regard, invited him to a public entertainment. His majesty's commissioner, Lord Cathcart, also invited him to his table. And his lordship's predecessor, the Earl of L——, showed particular attention to Whitefield, as indeed he had constantly done from the time of his first coming to Scotland. Multitudes, and a great many of them of the highest rank, daily flocked to hear him. The congregations still increased more and more.

Leaving Edinburgh, he arrived at Glasgow on the 8th of June, having preached twice by the way, and continued preaching as usual, till the 14th, in the High Church yard, to large congregations, twice a day; and both forenoon and afternoon, in a church in the city.

Seeing the pitiable condition the poor of Glasgow were in at this time, notwithstanding the bounty of the affluent and humane, he, with the concurrence of the magistrates, at his sermon on Monday evening, made a collection for them, amounting to near sixty pounds. Next day he preached at Paisley; and immediately set out for Ireland.

His reception in Dublin was as promising as formerly; the congregations were very large, and a blessing appeared to attend his preaching, many being much affected. A certain prelate told a noble lord, that he was glad Whitefield had come to rouse the people. Persons of all ranks attended, and all seemed, in some measure, affected with the solemn truths which he delivered.

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his sermons at Edinburgh. "He is sir," said Mr. Hume, "the most ingenious preacher I ever heard. It is worth while to go twenty miles to hear him." He then repeated the following passage which he heard towards the close of that discourse. "After a solemn pause, Mr. Whitefield thus addressed his numerous auditory:—'The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and eyes to heaven, and with gushing tears, cried aloud, 'Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God.' He then in the most simple, but energetic language, described what he called a Savior's dying love to sinful man; so that almost the whole assembly melted into tears. This address was accompanied with such animated, yet natural action that it surpassed any thing I ever saw or heard in any other preacher."

Happy had it been for poor Hume, had he received what he then heard, "as the word of God, and not as the word of man!"

WHITEFIELD ASSAULTED BY A MOB.

"I thought of Stephen, and was in hopes, like him, to go off in this bloody triumph, to the immediate presence of my Master." p.196.

On Sunday afternoon, having preached in Oxmantown Green, a place much frequented by large parties of the Ormond and Liberty Boys, as they were called, who often fought there, he very narrowly escaped with his life. It being war time, he had earnestly exhorted his hearers, as was his usual practice, not only to fear God, but also to honor the king; and prayed for the success of his Prussian majesty's arms. While he was preaching, and earnest in prayer, some stones were thrown at him, which providentially did him no hurt. But when he had done, endeavoring to return the way that he came, by the barracks, to his great surprise, access was denied: so that he was obliged to walk near half a mile over the green, through some hundreds of rioters and buffoons, who, perceiving him to be alone, four preachers and a soldier having deserted him and fled, threw showers of stones upon him from every quarter, which made him reel backwards and forwards, till he was almost breathless, and covered with a gore of blood.* At length, with the greatest difficulty, he staggered to the door of a minister's house, near the green, which was humanely opened to him. For a considerable time he remained speechless, and gasping for breath; but his weeping friends having given him some cordials, and washed his wounds, procured a coach, in which, amidst vollies of oaths, horrid imprecations, and violent threatenings of the rabble, he came safe home; and joined in a hymn of thanksgiving with his mourning, yet rejoicing friends; of whom he says, "none but spectators could form an idea of the affection with which I was received."†

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* "I received many blows and wounds; one was particularly large and near my temples. I thought of Stephen; and was in hopes, like him, to go off in this bloody triumph, to the immediate presence of my Master."

He used to say, in speaking of this event, that in England, Scotland and America, he had been treated only as a common minister of the gospel, but that in Ireland he had been elevated to the rank of an *Apostle*, in having had the honor of being stoned.

† It was under this sermon, that the late Rev. John Edwards was impressed with the great importance of religion. Whitefield, in the sermon alluded to, addressed the consciences of the people with such peculiar energy and success, that Mr. E. thought every word was personally directed to *him*, though he had concealed himself from the preacher's view, and to him was entirely unknown.

In what period of his life he entered on the work of the ministry, we cannot learn. Several years he preached in connection with Mr. Wesley; but some disagreeable circumstances existing in the society of Leeds, he and a number of friends, attached to him as the instrument of their spiritual knowledge and happiness, after much deliberation with each other, and prayer to God, withdrew themselves, and built another chapel, where he continued to dispense the word of life for more than thirty years.

Before he settled at Leeds, in the year 1755, he *went about doing good*, after the example of the friend of sinners. He endured the cross and despised the shame. In Ireland he traveled and labored much in the early part of the ministry; and the effects of his humble exertions to diffuse the knowledge of

The next morning, though extremely weak, he set out for Port Arlington, "leaving," he says, "my persecutors to his mercy, who of persecutors has often made preachers. I pray God, I may thus be avenged of them!"

Having preached at Port Arlington, Athlone, Limerick, and Cork; in the beginning of August, he returned to England; and whenever the weather was favorable, continued to range, as he termed it, every where preaching with as great earnestness and apparent success as ever. "This spiritual hunting,"

Christ, were crowned with abundant success. At one time, while he resided in Dublin, as he was returning from preaching at a village, a party of rude fellows, composed of the *Ormond Boys*, who used to assemble in the evening, recognized him as *swaddling John** a term of reproach applied to the Methodist preachers in Ireland; and seized him with all the madness of their enmity against the truth he preached, declared they would throw him over the bridge into the Liffey. This was observed by an opposite party, who had assumed the appellation of *Liberty Boys*, residing on the other side of the river; they immediately encountered his assailants, determined they would rescue him out of their hands. This they accomplished, and carried him home in triumph; saying he was their *swaddling John*, for he lived on *their* side of the river, and none should hurt him. Thus God preserved his life, and made both the wrath and ignorance of man to praise him.

At another time, having preached out of doors, after he had finished his discourse, a furious mob of the White Boys beset the house into which he had entered, and threatened to burn it to the ground, if he was permitted to continue in it. This desperate menace greatly alarmed the inhabitants, who were extremely unwilling to gratify their wicked desire. There was, however, but one way for his escape, and that was through a window which opened into a garden belonging to a justice of the peace, who was himself a bitter persecutor of the Methodists; through this window he was let down in a basket. Here he stood some time in great consternation, fearing the family would observe him, and charge him with having broken into their garden for bad purposes, and that thereby both himself and religion might be injured. At length he ventured to knock at the door; asked for the squire; and being introduced, ingeniously stated the circumstances of his distressed situation, which had such an effect on the magistrate's mind, that he protected and entertained him at his house two days in a hospitable manner.

He was sincere in all his pastoral engagements—deeply impressed with the vast importance of his work, and greatly loved by his congregation. The salvation of souls excited his watchfulness, his prayers, and his zeal; and in his whole life he was an *epistle of Christ, known and read of all men.*

Governed by a disinterested concern for the peace and prosperity of the people committed to his charge, he was *instant in season and out of season; reproving, rebuking, and exhorting with all long suffering and gentleness.*

"And, as a bird each fond endearment tries
To tempt its new fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allur'd to brighter worlds, and led the way."

On the 17th of February, 1785, aged 71, he bid adieu to all his connections in this mortal life, and entered into his eternal rest.

* This term of reproach originated in the following circumstance. Soon after the introduction of Methodism into Ireland, the late Rev. John Cennick was preaching in Dublin on a Christmas day. His text was Luke ii. 12. *Ye shall find the babe wrapped in swaddling clothes, and lying in a manger.* A drunken fellow, who was listening at the door, to pick up something by which he might ridicule this new religion, which had not yet obtained a name: hearing the word *swaddling* often repeated, ran along the street, exclaiming with great vulgarity, *O! these people are swaddlers, they are swaddlers!* The name quickly took, and became the badge of opprobrium through Ireland.

says he, "is delightful sport, when the heart is in the work!" At Plymouth, he had the pleasure of seeing officers, soldiers, sailors, &c. attending divine worship with becoming reverence and delight. He enjoyed, also, delightful seasons in Exeter, Bristol, Gloucester, and other towns, and about the middle of October, 1757, returned to London. By his unremitted attendance this winter at the chapel and the Tabernacle, together with much study and care, his health became greatly impaired. Weakened as he was by continual vomitings, want of sleep, and loss of appetite, he, however, still went on as well as he could. "I am brought now," says he, "to the short allowance of preaching but once on week days, and twice on a Sunday." When disengaged from his public ministrations, he was ever projecting some plan or other for the advancement of religion; as the erecting of alms-houses for religious widows, on the ground which surrounded the chapel. "I have a plan," says he, "for twelve. The whole expense will be four hundred pounds. I have a prospect of two. I propose allowing each widow half a crown a week. The sacrament money will more than do. If this be affected, many godly widows will be provided for, and a standing monument left that the Methodists were not against good works." In a short time he put this plan into execution. February 16, 1758, the foundation of the alms-house was laid, and the widows began to be admitted in the June following.*

His summer circuit this year, he began at Gloucester: from whence he proceeded to Bristol, and onward to Wales. During his stay in that country, his health was much on the decline; so that he could not sit up in company, as he had been used to do; and could take but little food. Yet, notwithstanding his infirmities, he continued his journey through great part of South Wales, incredible multitudes attending his preaching wherever he went.

In the month of July, he set off for Scotland. In his way, he preached at Everton, St. Neot's, Kayso, Bedford, Oulney, Weston, Underwood, Ravenstone, Northampton, and Newcastle. Four clergymen lent him their pulpits. His bodily strength so little increased by this journey, that he frequently felt an inclination to turn back. But he did not think it consistent with his duty. "Through divine strength," says he, "I hope to go forward; and shall strive, as much as in me lies, to die in this glorious work." Yet, through the divine blessing, his health was greatly increased, soon after his return from Scotland. From Edinburgh, he writes, August 19 and 24 :—"For these four months past, I have been brought so exceedingly low in my body, that I was in hopes every sermon I preached would waft me to my wished for home. Scotland, I hoped would finish my warfare; but it has rather driven me back to sea again. On Tuesday next, I thought to have moved; but as it is race-week, and my health is improving, friends advise me to stay, to stir them up to *run with patience the race that is set before us.*" The following account appeared in the Glasgow Courant.

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* To a gentleman who visited him in London in the year 1768, he pointed out those houses from the room in which they sat, and said, "those are my redoubts. The prayers of the poor women who reside in them, protect me in my house."

"Edinburgh, September 14, 1758. Mr. Whitefield's presence, at this time, has been particularly useful to the Orphan-hospital, for which upwards of two hundred pounds has been raised from the collection at the doors, and seat rents. Before he left Glasgow, he made a collection for the Glasgow Charitable Highland Society, for supporting the highland children; a scheme particularly useful at this time, when so many of their parents and friends are abroad in America, in his majesty's service. During his stay here, he has had occasion to preach three thanksgiving sermons, for the victory of Crevelt, the taking of Cape Breton, and the late defeat of the Russians. By his warm and repeated exhortations to loyalty, and a steady adherence to the Protestant interest on this and all other occasions, it must be acknowledged, even in this view, his visit here has been useful to the community in a civil, as well as a religious light."

Having left Edinburgh, he preached with his usual abundant liberty and success in most of the principal towns, in the north of England; and about the end of October, arrived in London. His affairs in America being in a prosperous state, he now began to think of going over to Georgia again. "Blessed be God," says he, "that I can send you word, a never failing Providence has put it in my power to pay off all Bethesda's arrears. I am talking every day of coming over; but how to do it in war time, or how to get the chapel and Tabernacle supplied, I cannot, as yet, be clear in."

Not being able, it seems, to get over these difficulties, he spent the winter of 1758, in London; and opened his spring campaign at Bristol. The month of June he spent preaching through Gloucestershire and Yorkshire; people of all ranks and distinctions every where flocked, as usual, twice a day, to hear him, and from thence revisited Scotland.

CHAPTER XVIII.

From his arrival at Edinburgh, 1759, *to his opening the Countess of Huntingdon's chapel at Bath,* 1765.

About the beginning of July, 1759, he came to Edinburgh. The congregations were never more numerous or attentive than here and at Glasgow. Yet, he complains in his letters, "that with respect to the power of religion, it was a dead time in Scotland, in comparison with London, and several other parts of England." During his stay, the sum he collected for the benefit of the Orphan-hospital, amounted to two hundred and fifteen pounds. This year's visit to Scotland occasioned an occurrence which redounded much to his credit, and fully cleared him from the charges of mercenary and sordid motives, brought against him very unjustly by some of his adversaries.

A Miss Hunter, a young lady of considerable fortune, made him an offer of her whole estate, both money and lands, amounting to above seven thousand pounds, which he generously refused: and upon his declining to accept it for himself, she again offered it for the benefit of the institution in Georgia, which he also absolutely refused. These are facts too well known to be denied.

This winter he continued in London; during which, he wrote a preface to Dr. Samuel Clarke's bible. He also considerably enlarged his chapel, which was far too small to contain the congregation.

On the 14th of March, 1760, he collected at Tottenham court chapel and Tabernacle, upwards of four hundred pounds for the relief of the distressed Prussians, who suffered so much from the savage cruelty of the Russians, at Newmark, Custrin, &c. For this disinterested act of benevolence, he received the thanks of his Prussian majesty.

In the summer of 1760, he traveled through Gloucestershire and Wales, and afterwards to Bristol. When he preached at the Tabernacle, many more attended than the place would hold; and in the fields there were supposed to be TEN THOUSAND.

About this time, he underwent a new sort of persecution, which however, men of the greatest eminence have sometimes experienced, being burlesqued and ridiculed in a manner the most ludicrous and profane, on the stage of the theater royal, Drury lane. Many acts of violence had been offered to his person, but his enemies being now convinced that the law would not permit them longer to proceed in that way with impunity, determined to try the effect of mockery. For this purpose, they procured for their tool, Mr. Samuel Foote, a man well qualified to act the mimic; who having imitated Whitefield's person and action with success, and spoke some ludicrous sentences in his manner, was thereby encouraged to write a farce, called the MINOR, to be performed at Drury lane. Whitefield takes notice of this in a letter, dated August 16, 1760. It seems to have taken its rise from the malice of the play house people, after they had failed in their attempt to deter him from preaching at Long Acre chapel; and even still more exasperated by his building a chapel of his own in Tottenham court road. A letter was written to David Garrick, Esq., occasioned by the intended representation of the MINOR. This letter was supposed to have been written by the Rev. Martin Madan.

This theatrical piece, by its horrid blasphemy and impiety, excited the just indignation of every serious person. The impious author, intending to expose Mr. Whitefield to public contempt, makes no scruple to treat the very expressions, and sacred doctrines of the Bible, with that profane ridicule, which a sober minded Mahomedan would blush at! Or, to put the most favorable construction upon the matter, he, and the agents employed at the Tabernacle and chapel, to procure materials, were so shamefully ignorant of the inspired writings, as not to know, that what they took for Mr. Whitefield's peculiar language, was that of the word of God! However, they lost their labor; for by their endeavors to lessen the number of his followers, they increased them, and brought thousands more to hear the gospel: and thus Providence gave him the victory over them, baffling all the schemes of the prince of darkness!

Here it will not be amiss to insert the following account from Edinburgh:—"Mr. Foote* being manager of the Edinburgh theater, in the winter of 1770, the MINOR was acted there. The first night it was pretty full, as people fond of any novelty, were led to it without knowing any thing of the nature of the performance. But such was the public sense of the impurity and indecency of it, when known, that on the second night, only ten women appeared. When it was acted on Saturday, November 24, a dispute arose among the spectators, whether it was proper to bring Mr. Whitefield upon the stage, as he was now dead? This, however, was done, and raised a general indignation in the inhabitants of that city. Next day several ministers, the Rev. Dr. Erskine, Dr. Walker, &c., took notice of it in their discourses from the pulpit. Dr. Walker, whose church was frequented by people of the higher rank, observed in his lecture upon 2 Cor. v. 14—21, that he could not read the 17th verse, *if any man be in Christ, he is a new creature*, without expressing the just indignation he felt, upon hearing, that last night a profane piece of buffoonry was publicly acted, in which this sacred doctrine is ridiculed. The Rev. Mr. Baine, of the kirk of relief, preached a sermon on the occasion, December 2, from Psalm xciv. 16. Towards the conclusion he says, "how base and ungrateful is such treatment of the dead! and that too so very nigh to a family of orphans, the records of whose hospital will transmit Mr. Whitefield's name to posterity with honor, when the memory of others will rot! How illiberal such usage of one, whose seasonable good services for his king and country, are well known; and whose indefatigable labors for his beloved Master, were countenanced by heaven!"

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* One evening while *Foote* was exhibiting Whitefield to public ridicule, in the theater of Drury lane, the venerable man himself was engaged in preaching at Tottenham court chapel. His subject was, "*the joys of Heaven.*" Towards the close of his discourse, when his piety, his imagination, and his eloquence were on fire, he cried out in the midst of a melted and enraptured assembly, pointing to the heavens, "*there, there*, an ungodly *foot* tramples on the saints no more."

May 14, 1760, he preached at Tottenham court chapel, from Hosea xi. 8, 9, and at the Tabernacle in the evening, when his text was the last verse of the 80th Psalm. At the former place, he collected two hundred and twenty-two pounds, eight shillings, and ninepence; and at the latter, one hundred and eighty-two pounds, fifteen shillings, and ninepence, for the distressed Protestants in Prussia. Thus it appears that his benevolent disposition led him strictly to observe public occurrences: and surely no man more carefully endeavored to approve them.

The months of September and October, 1760, he spent in traveling and preaching through Yorkshire; and passed the winter in London, in his usual manner.

February 13, 1761, being a day appointed for a general fast, he preached early in the morning at the Tabernacle, from Exodus xxxiv. 3, and collected one hundred and twelve pounds. In the forenoon again, at the chapel, from Joel ii. 15. After sermon, the collection amounted to two hundred and forty-two pounds; and in the evening he preached at the Tabernacle, from Genesis vii. 1, and collected two hundred and ten pounds. These sums, amounting to five hundred and sixty-four pounds, were immediately applied to the noble purposes for which they were collected, the relief of the poor afflicted German Protestants, and the unhappy sufferers by fire at Boston. Four hundred pounds were conveyed to the Germans, through the hands of the Rev. Mr. Ziegenhagen.

"Boston, February 27, 1764. At a meeting of the freeholders and other inhabitants of the town of Boston, on Friday last, it was VOTED UNANIMOUSLY, that the thanks of the town be given to the Rev. George Whitefield, for his charitable care and pains in collecting a considerable sum of money in Great Britain, for the distressed sufferers by the great fire in Boston, in 1760; and a respectable committee was appointed to wait on Mr. Whitefield, to inform him of the vote, and present him with a copy thereof."

But his bodily health, which had often been very bad, now grew worse and worse; so that, in August, 1761, he was brought to the very gates; yet the Lord was pleased to raise him again. It was happy for him, that he frequently obtained the assistance of clergymen from the country at this time; particularly of the Rev. John Berridge,* vicar of Everton, Bed-

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* This eminently humble, laborious, and highly honored ambassador of the Lord Jesus, was born in 1716, at Kingston, in Nottinghamshire. In the fifteenth year of his age he was convinced of the sinfulness of man, and the necessity of being born again, not of the will of man, or of the will of the flesh, but of God.

He was sent to the University of Cambridge in the nineteenth year of his age, and in 1749, began his ministry, at Stapleford, near Cambridge; where he preached regularly six years with zeal and faithfulness, but with little success. In 1755 he was admitted to the vicarage of Everton, in Bedfordshire; where he continued till his death.

From his own memorandums, found among his papers since his decease, it appears he was a stranger to that faith which purifies, works by love, and makes Christ all in all to the believing soul, till the year 1757; and therefore went about preaching up the righteousness of the creature, instead of the merits and righteousness of Jesus Christ alone, for acceptance with God. This made it no wonder that his ministrations were no more blessed to the souls of others than to his own. In the following year it pleased the Lord of his infinite mercy to open the eyes of his mind, to see his error, and make him cry out, "Lord, if I am right, keep me so; but if I am not, make me so; and lead me to the knowledge of the truth as it is in Jesus."

A few days after this, his earnest and constant prayer was granted; he was led by the blessed spirit to acknowledge the insufficiency of good works to merit the divine favor, and accordingly renounced them, as unworthy of dependence, and in no wise meritorious in the sight of God. He was taught the necessity of believing in the Redeemer alone for life and salvation, and joyfully received and depended on him as the only Savior from the wrath to come; agreeably to the declaration of an inspired apostle, Acts iv. 12. "Neither is salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."

From this time he truly found his preaching *was not in vain in the Lord;* for he had many bright and eminent seals added to his ministry, which were his joy in life, and shall doubtless be his crown of rejoicing when time shall be no more. Among these was the Rev. Mr. Hicks, a clergyman of Wrestlingworth, about four miles from Everton, who became a very useful man, and often accompanied him in his itinerant labors from place to place.

Having so good a Master, he entered upon his work with cheerful steps, and pursued it with the greatest industry. Emboldened by the success of Whitefield, he saw it to be his duty to itinerate, or to extend the sphere of his usefulness by becoming a traveling preacher. He did not confine his labors to the narrow limits of Everton, but, like the majestic sun, illuminated an extensive tract of country. His love to mankind was ardent; he knew the worth of an immortal soul; he knew the awful terrors of the Lord; he knew the emptiness of the present world; he knew the sandy foundation upon which thousands build; he knew the dangerous devices of Satan; he knew the awful precipice upon which the ungodly stand. His bowels melted with pity—his heart yearned to assist them. He therefore left no means unatfordshire; Fellow of Clare Hall, Cambridge; and chaplain to the Right Honorable, the Earl of Buchan; of whom he writes,

tempted to awaken their concern, and allure them to the Son of God. In his itineracy he would take the counties of Bedford, Cambridge, Essex, Hertford and Huntingdon, making the episcopal mandate the invariable rule of his operations, "Go and seek Christ's sheep where thou canst find them." In this circuit he preached upon an average from *ten to twelve sermons a week*, and frequently rode a hundred miles. Nor were these extraordinary exertions the hasty fruit of intermitting zeal, but they were regularly continued during the long succession of more than *twenty years*, exemplifying through the whole of his ministerial career, the motto of the late celebrated Dr. Doddridge, *Dum vivimus vivamus.*

The first year that he began to preach the gospel, he was visited by upwards of a *thousand* different persons under serious impressions: and it has been computed, that under his own, and the joint ministry of Mr. Hicks, about *four thousand* were awakened to a concern about their souls, in the space of twelve months.

For several years before Whitefield died, Mr. Berridge preached at the Tabernacle and Tottenham court chapel, and continued to do so annually till 1793; he intended to have come that year, and was expected by his numerous friends in London, but instead of his presence, they received the melancholy tidings of his death. For some days previous to his decease, his strength and health had visibly decreased, and on Sunday, 20th January, he came down into his parlor as usual, but with great difficulty reached his chamber in the evening. A few hours after he was in bed, he appeared to be seized with the symptoms of immediate dissolution. His face was contracted and his speech faltered; and in this situation he continued till about three o'clock on Tuesday afternoon, January 22, when breathing less and less, this champion of his Redeemer calmly entered into the joy of his Lord, in the 76th year of his age. On the ensuing Sabbath, his remains were interred in his own parish church yard. The Rev. Charles Simeon, Fellow of King's college, Cambridge, preached his funeral sermon, from 2. Tim. iv. 7, 8. Six neighboring clergymen attended to bear his pall. The almost immense concourse of people, who assembled from all parts of the country, to be present at this solemnity, the undissembled grief which was depicted upon every countenance, the tears which trickled down every cheek, were a melancholy, but expressive eulogium on his character, and should be considered as a just panegyric on his worth.

Never man entered upon the work of his Master with more disinterested views. His purse was as open as his heart, though not so large. His ear was ever attentive to the tale of woe, his eye was keen to observe the miseries of the poor, the law of kindness was written upon his heart, and his hand was always ready to administer relief. The gains of his vicarage, of his fellowship, and of his patrimonial income, (for his father died very rich,) were appropriated to support his liberality. Houses were rented, lay preachers maintained, and his own traveling expenses disbursed by himself. Cottagers were always gainers by his company. He invariably left a half crown for the homely provisions of the day, and during his itineracy, it actually cost him *five hundred pounds* in this single article of expenditure.

His mental powers were far from contemptible: he possessed a strength of understanding—a quickness of perception—a depth of penetration—a brilliancy of fancy—and a fund of prompt wit, beyond most men. A vein of innocent humour ran through all his public and private discourses. This softened, what some might call the austerity of religion, and rendered his company pleasant to people of less serious habits; but, what is very singular, it never overcame his gravity.

In learning he was inferior to very few of the most celebrated sons of science and literature at the university. His masculine ability, his uniform sobriety, and long residence at college, were favorable to improvement; and so insatiable was his thirst for knowledge, that from his entrance at Clare Hall, to his acceptance of the vicarage of Everton, he regularly studied fif-

"A new instrument is raised up out of Cambridge university: he has been preaching with great fame, and like an angel of the church indeed." After his recovery, which was very gradual, he was so extremely weak as to be unable to labor as formerly; and therefore left London, and visited Bristol, Exeter, and Plymouth.

He now found himself much better, though not able to bear the fatigue of long journeys and frequent preaching, as he used to do. Of this he complains in October, 1761: "I have not preached a single sermon for some weeks. Last Sunday I spoke a little, but I feel its effects ever since. A sea voyage seems more necessary to me now than ever. I now know what nervous disorders are. Blessed be God, that they were contracted in his service! I do not repent, though I am frequently tempted to wish that the report of my death had been true, since my disorder keeps me from my old delightful work of preaching."

In a journey this month to Leeds and Newcastle, although he was enabled to bear riding in a post chaise, he could preach but seldom; and his friends prudently refrained from pressing him. "I hope, however," says he, "I am traveling in order to preach." Accordingly he journeyed slowly to Edinburgh and Glasgow; and was in London till the month of December; when he was much recovered, which he attributed instrumentally to his following the advice and prescriptions of several eminent physicians in Edinburgh; being convinced, as he said, "that their directions had been more blessed, than all the medicines and advice he had elsewhere."

His health being in a great measure restored, he could not refrain from his beloved work. And writes from Bristol, April, 1762: "Bristol air agrees with me. I have been enabled to preach five times this last week, without being hurt. Who knows but I may yet be restored so far as to sound the gospel trumpet for my God! The quietness I enjoy here, with daily riding out, seems to be one very proper means."

Notwithstanding his weakness and shortness of breath, he still continued preaching four or five times a week, till the middle of May; and now and then was enabled to "take the field," as he called it; in which exercise he much delighted. "Mounts," says he, "are the best pulpits; and the heavens the

teen hours a day. He was as familiar with the learned languages as with his mother tongue.

None who intimately knew him, will consider this as an exaggerated history, but will rather join the honest man, who told the minister at the close of his funeral sermon in London, "Sir, I have known good Mr. Berridge above forty years; and after all your commendation, I must say, as the queen of Sheba did on another occasion, *the half has not been told.*"

best sounding boards. O for power equal to my will! I would fly from pole to pole, publishing the everlasting gospel of the Son of God!"

After his return to town, his zealous exertions, increasing cares and labors, affected his spirits, and brought him low again. He therefore resolved on a voyage to Holland; and accordingly set out in the month of July. The sea air agreed so well with him, that finding himself much better, he writes from Norwich, July 31: "The expedition to Holland, was, I trust, profitable to myself and others; and, if ever my usefulness is to be continued at London, I must be prepared for it by a longer itineration both by land and water. At present, blessed be God, I can preach once a day; and it would do your heart good to see what an influence attends the word. All my old times are revived again."

August 18, he arrived at Edinburgh: from thence went to Glasgow: preached at each place alternately every day, and at Cambuslang twice, till September 13, when he returned to England; and rejoiced at the news of an expected peace, hoping soon to embark for America.

During his stay in England, he was not able to preach more than once a day, through extreme weakness and bodily pain. At Leeds, Bristol, and Plymouth, he labored with greater ease and pleasure; but of London, he says, "as affairs are circumstanced, every thing there tends to weigh me down." Having therefore engaged some of his dearest and most intimate friends, to take upon them the whole care and management of the affairs of his chapel and Tabernacle, with all his other concerns in England, he set sail in the month of March, 1763, for Greenock, in Scotland. In this tour, he preached at Everton, Leeds, Aberford, Kippax, and Newcastle; and also was employed in writing his observations, in answer to Bishop Warburton.

For some weeks after his arrival in Scotland, he regularly preached once a day; but was obliged, by the return of his former complaint, when at Edinburgh, to refrain, for the most part, for almost six weeks.

At length he embarked the sixth time for America, on the first of June, in the ship Fanny, Captain Archibald Galbraith, bound from Greenock to Virginia; and arrived there in the latter end of August, after a voyage of twelve weeks. "Thanks to a never failing Redeemer," says he "I have not been laid by an hour, through sickness, since I came on board. A kind captain, and a most orderly and quiet ship's company, who gladly attended when I had breath to preach. Scarce an oath have I heard upon deck, and such a stillness has been through the whole ship, both on week days and the Lord's day, as hath from time to time surprised me." He dated his letters in September, October, and November, from Philadelphia. Though still reduced by weakness, yet he continued to preach twice a week. "Here," says he, "are some young bright witnesses rising up in the church. Perhaps I have already conversed with forty new creature ministers of various denominations. Sixteen popular students, I am credibly informed, were converted in New Jersey college last year. What an open door if I had strength! Last Tuesday we had a remarkable season among the Lutherans; children and grown people were much impressed."

It was his earnest wish to go immediately to Georgia, but he was absolutely dissuaded by his physicians, till he recovered his strength. In the latter end of November, he left Philadelphia and went to New York, preaching several times by the way; at the college of New Jersey, and also at Edinburgh town, with much approbation and success. His spirits now revived, so that he was enabled to preach three times a week. During his stay in New York, in the winter, he writes, "prejudices in this place have most strongly subsided. The better sort flock, as eagerly as the common people, and are fond of coming for private gospel conversation. Congregations continue very large, and, I trust, saving impressions are made upon many." This appears by the following account taken from the Boston Gazette.

"New York, January 23, 1754. The Rev. George Whitefield has spent seven weeks with us, preaching twice a week, with more general approbation than ever; and has been treated with great respect, by many of the gentlemen and merchants of this place. During his stay, he preached two charity sermons, the one on the occasion of the annual collection for the poor, in which double the sum was collected that ever was upon the like occasion; the other was for the benefit of Mr. Wheelock's Indian school at Lebanon, in New England, for which he collected, notwithstanding the present prejudices of many people against the Indians, the sum of one hundred and twenty pounds. In his last sermon, he took a very affectionate leave of the people of this city, who expressed great concern at his departure. May God restore this great and good man, in whom the gentleman, the christian, and accomplished orator, shine forth with such peculiar lustre, to a perfect state of health, and continue him long a blessing to the world, and the church of Christ!"

Having left New York, he preached at East Hamptonbridge, Hampton, and South Hold, on Long Island, at Shelter Island, and at New London, Norwich, and Providence, on the main land, in his way to Boston, where he arrived in the latter end of February, 1764, and was welcomed by many, with great affection. But as the small pox was spreading through the town, he preached for some time in the parts adjacent. At Newbury, in particular, a divine power attended the word preached. From Concord, he writes, to his friend Mr. S——, "How would you have been delighted to have seen Mr. Wheelock's Indians! Such a promising nursery of future missionaries, I believe, was never seen in New England before. Pray encourage it with all your might. I also wish you would give some useful puritanical books to Harvard college library, lately burnt down." The estimation in which he was held by the gentlemen of Harvard college, will be seen by the following:

"At a meeting of the president and fellows of Harvard college, August 22, 1768, the Rev. G. Whitefield, having, in addition to his former kindness to Harvard college, lately presented to the library a new edition of his journals, and having procured large benefactions from several benevolent and respectable gentlemen, VOTED, that the thanks of the corporation be given to the Rev. Mr. Whitefield, for these instances of candor and generosity."

PRESENT.

THE PRESIDENT,
MR. APPLETON,
MR. PROFESSOR WINTHROP,

DR. ELLIOT,
DR. COOPER,
TREASURER HUBBARD.

(A true Copy,)
Per E. HOLYOKE, *President.*

In the month of April his disorder returned; but not so violently as to prevent him long from preaching, and the Bostonians flocked with great eagerness to hear him. He left Boston, in order to proceed immediately southward, but messengers were sent after him to persuade him to return.

June 1, 1764, he writes, "Friends have even constrained me to stay here, for fear of running into the summer's heat. Hitherto I find the benefit of it. Whatever it is owing to, through mercy, I am much better in health than I was this time twelve months, and can preach thrice a week to very large auditories, without hurt; and every day I hear of some brought under concern. This is all of grace!"

He again left Boston, to the great grief of his friends, after a sorrowful parting, and came back to New York; and from thence his letters are dated from June till the end of August. "At present," says he, "my health is better than usual, and as yet I have felt no inconvenience from the summer's heat. I have preached twice lately in the fields, and we sat under the blessed Redeemer's *shadow with great delight.* My late excursions upon Long Island, I trust, have been blessed. It would surprise you to see above one hundred carriages at every sermon, in the new world!"

He spent the months of September and October at Philadelphia; where the provost of the college read prayers for him. Both the present, and the late governor, with the principal gentlemen of the city, attended. He received the thanks of the trustees, for speaking for the charity children, and recommending the institution.

Leaving Philadelphia, he continued his journey southward through Virginia; and November 22, from New Brunswick, in Carolina, he writes thus:—"At Newbern, last Sunday, good impressions were made. From that place to this, I have met with what they call New Lights in almost every stage. I have the names of several of their preachers. This with every other place, being open and exceedingly desirous to hear the gospel, makes me almost determined to come back early in the spring." Having preached at Charleston, he once more arrived at Savannah, and had the happiness to find the state of the colony as prosperous as he could wish. "The colony," says he, "is rising fast; nothing but plenty at Bethesda; and all arrears, I trust, will be paid off before I leave it: so that in a short time, I hope to be freed from these outward encumbrances." And he was not disappointed in his expectations. He writes, "Bethesda, January 14, 1765. God hath given me great favor in the sight of the governor, council, and assembly. A memorial was presented for an additional grant of land, consisting of two thousand acres. It was immediately complied with. Both houses addressed the governor in behalf of the intended college. As warm an answer was given. Every heart seems to leap for joy, at the prospect of its future utility." Again, "Bethesda, February 13. Yesterday morning, the governor, and Lord J. A. G——n, with several other gentlemen, favored me with their company to breakfast. But how was my lord surprised and delighted! After expressing himself in the strongest terms, he took me aside, and informed me, that the governor had showed him the accounts, by which he found, what a great benefactor I had been; that the intended college would be of the utmost utility to Georgia, and the neighboring provinces; that the plan was beautiful, rational, and practicable; and that he was persuaded his majesty would highly approve of, and also favor it with some peculiar marks of his royal bounty." He adds in the same letter, "Now farewell, my beloved Bethesda; surely the most delightful place in all the southern parts of America. What a blessed winter have I had! Peace and love, and harmony, and plenty, reign here! Mr. Wright, hath done much in a littte time, all are surprised at it; but he hath worked night and day, and not stirred a mile for many weeks. Thanks be to God, all outward things are settled on this side the water. The auditing the accounts, and laying the foundation for a college, hath silenced enemies, and comforted friends. The finishing of this affair confirms my call to England, at this time.

Having left Bethesda in such comfortable circumstances, he determined, on the 18th of February, to delay his intended journey to the northward, judging it best to sail immediately for England, to settle the college affairs. However, he spent part of the month of March at Charleston, and then taking an affectionate farewell, proceeded towards Philadelphia, preaching at many places by the way, especially at Newcastle. He says, "all along from Charleston to this place, the cry is, for Christ's sake stay and preach to us! O for a thousand lives to spend for Jesus!"

There being no vessel at Philadelphia, bound for England, he sailed for New York, in the Earl of Halifax packet, and once more landed in England, July 5, 1765. He writes, "we have had but a twenty-eight days' passage. The transition hath been so sudden, that I can scarce believe I am in England. I hope, ere long, to have a more sudden transition into a better country." When he arrived, he was very ill of a nervous fever; which left him extremely weak in body, and prevented him from exerting himself, as he had been used to do. Yet, far from being discouraged, he continued to do all the good he could, being in expectation of soon entering into his eternal rest. "O, to end life well!" says he, "methinks I have now but one river to pass over. And we know of One that can carry us over, without being ankle deep."

On the 6th of October, he was called to open the Countess of Huntingdon's chapel at Bath. His text was 2 Cor. vi. 16. He says, "the chapel is extremely plain, and yet equally grand—a beautiful original—all was conducted with great solemnity. Though a very wet day, the place was very full. I preached in the morning; the Rev. Mr. Townsend, of Pewsy, in the evening."

CHAPTER XIX.

From his opening Lady Huntingdon's chapel at Bath, to his embarking for America, 1769.

Whitefield made but a short stay at Bath, and returned to London. January 18, 1766, he writes to a friend at Sheerness, "I am sorry to acquaint you that it is not in my power to comply with your request, for want of more assistance. I am confined in town with the care of two important posts, when I am only fit to be put into some garrison among invalids." Early in the spring he was awhile relieved; for he was, in the month of March, at Bath and Bristol.

He writes March 17, "the uncertainty of my motions has made me slow in writing; and a desire to be awhile free from London cares, has made me indifferent about frequent hearing from thence. Last Friday evening, and twice yesterday, I preached at Bath, to very thronged and brilliant auditories." A cause of much joy to him about this time, was the repeal of the stamp act; for he had the colonial interest always at heart, and he ardently wished for the restoration of peace and tranquility to his beloved country. We find in his letter book, the following memorandum; "March 16, 1767, stamp act repealed!—*gloria Deo.*"

The celebrated Indian ministers, Mr. Occum* and Mr. Whitaker, now arrived from America, in order to raise subscriptions for Mr. Wheelock's Indian school. That pious institution Whitefield much approved; and concerning it, in a letter, dated London, April 25, he writes, "the prospect of a large and effectual door being opened among the heathen, blessed be God, is very promising. Mr. Occum is a settled, humble christian; the good and great, with a multitude of lower degree, heard him preach last week at Tottenham court chapel, and felt much of the power and presence of the Lord. Mr. Romaine has preached, and collected one hundred pounds, and I believe seven or eight hundred more are subscribed. The truly noble Lord Dartmouth espouses the cause most heartily, and his majesty has become a contributor. The King of kings, and Lord of lords, will bless them for it." Mr. Occum and Whitaker came afterwards to Scotland, and procured very large contributions in the cities of Edinburgh and Glasgow; but especially from the family of Mr. Sprewell, of Glasgow, and from the Rev. Mr. M'Culloch, at Cambuslang.†

June 19, we find him at Collam, near Bristol, from whence he writes:—"As my feverish heat continues, and the weather is too wet to travel, I have complied with the advice of friends, and have commenced a hot well water drinker twice a day. However, twice this week, at six in the morning, I have been enabled to call thirsty souls to come and *drink of the water of life freely*. To-morrow evening, God willing, the call is to be repeated, and again on Sunday."

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* Mr. Occum was one of the Mohegan tribe of Indians, in Connecticut. He was admitted into the Rev. Mr. Wheelock's school, at Lebanon, when a youth, where he learned Latin and Greek, with a view to the exercise of his ministry among the Indians. He married an Indian woman, by whom he had seven or eight children; and kept a school on Long Island, where his wife and family tilled the ground.

He was ordained a preacher by the Suffolk presbytery; and was sent on a mission to the Oneida Indians, one of the six nations, and afterwards to several other tribes.

† It appears from accounts, afterwards published, that they collected the great sum of 9494*l.* 7*s.* 7*d.*

From Collam he returned to London,* from which place he

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* About this time Whitefield became acquainted with that faithful servant of Jesus, the Rev. Torial Joss. Mr. Joss was a native of Scotland. He was born September 29, 1731, at a small village on the sea coast, about twenty miles north of Aberdeen. Mr. Joss was of a very mild disposition, and rather inclined to serious subjects; but these being discouraged at home, he hid his Bible out of the house, and embraced every opportunity of consulting it, as the guide of his youth. As soon as his age would admit, he was placed out to a maritime employment. This was a habit of life, not very favorable to religious improvement; but that God who *sitteth upon the floods*, "Can," as Whitefield said of him and the celebrated Captain Scott, afterwards the Rev. Jonathan Scott, "bring a shark from the ocean, and a lion from the forest, and *form them for himself to show forth his praise*."

The vessel he was in being taken by the enemy, he was carried to a foreign prison, where he suffered extremely. On his return, in the year 1746, a date rendered memorable in the British annals by the total suppression of the Scotch rebellion, he was led by curiosity to view the royal and rebel armies. Here he was impressed, and sent on board a king's ship, stationed n that coast, to co-operate with the land forces.

After some time he made his escape, and traveling to Sunderland, bound himself in articles of apprenticeship to a captain of a coasting vessel, belonging to Robin Hood's Bay, near Whitby, in Yorkshire. It does not appear that his morals were injured by the vicissitudes he had already witnessed; nor was it till after this period, that he gave evident signs of conversion to God. He was, however, eager to obtain useful learning; and during the winter months, when the vessels were laid by, regularly attended at school, to acquire a scientific knowledge of his profession.

By a series of the most singular providences, the gospel was brought to Robin Hood's Bay. Many people heard it with attention; and some believed to the saving of their souls. Wesley, on hearing this circumstance, went, and soon established a society in the town. Mr. Joss had, previous to this, begun to pray and exhort; and was greatly encouraged by Wesley, to proceed. He now joined this newly formed society, and though not an Arminian in sentiment, was ever admitted to the pulpits belonging to that people.

He was now about eighteen years of age, and became exceedingly zealous. He carried the savor of his Master's name on board; where some heard, and others mocked. Waxing strong in the grace that is in Christ Jesus, he sought every occasion to teach and preach in the several harbors, where his vessel lay. His first public sermon was delivered at Boston, in Lincolnshire, where God was with him of a truth.

When Mr. Joss was appointed to the command of a ship, he immediately set up regular worship. As often as the weather would permit, he preached regularly to his crew; and before he left the sea, he had a number of the sailors who could publicly pray and exhort.

Having a flattering prospect of suceeding in life, he was married on Christmas day, 1755, to Miss Moorsom, of Whitby, after a mutual and intimate attachment of ten years. By Mrs. Joss he had eleven children, only two of whom, together with his mournful widow, survive him.

Mr. Joss now looked forward to that period when he should realize a genteel fortune for his growing family. But fortunes, dependent upon the caprice of wind or weather, and especially when they stand in the way of ministerial duty, are a precarious tenure. While he commanded the ships of other pro-writes, September 25: "Many in this metropolis seem to be on the wing for God; the shout of a king is yet heard in the Metho-

prictors, he never experienced the least disaster; but when he became a joint owner, he witnessed nothing else. In his fourth voyage to London, the vessel was lost at the Nore, and he and his crew were with difficulty saved. He then went down to Berwick, to superintend the building of one considerably larger. During his residence at this port, he preached to crowds with great acceptance and success. When the ship was finished and laden, the poor people began to regret the prospect of his departure. The wind was fair, and the next tide he intended to sail; but the next morning it became foul, and detained him five weeks longer than he intended. After he had sailed, a gentleman of Berwick, unknown to Mr. Joss, wrote to an acquaintance of Whitefield in London, saying what a wonderful preacher they had been favored with for nine months. He mentioned when he supposed the vessel would be in the Thames. Her name was the Hartley Trader, but the other coasting crews, called her the *Pulpit*. Whitefield, who had seen the above letter, and had heard that the ship had come to her moorings, published, without the knowledge of Mr. Joss, that a captain would preach on Saturday evening. Being found on board he was apprised of the circumstance, and refused to comply; but the messenger resolved not to go on shore till he consented. The services of this and the ensuing evening, were so gratifying to Whitefield, that he immediately requested him to leave the sea, and labor in the Tabernacle connection. To these solicitations he turned a deaf ear; and nothing short of a speaking Providence would ever have prevailed.

This was his first voyage, and in it he lost his main anchor. On his next return to London, he preached frequently at the Tabernacle, which was greatly attended. Whitefield renewed his application—he declined. In this voyage he lost one of his crew, a promising youth, who was drowned. On his third voyage to London, his congregations were prodigiously crowded; and Whitefield pressed on him the duty of leaving a maritime employment, and being devoted wholly to the ministry. Mr. Joss had on board a younger brother, a pious man, who was very dear to him on many accounts, and thought if ever he should change his views, it would be a good situation for him. He was so far prevailed on, as to send his brother, this trip, while he supplied the Tabernacle; but lo! in going down the river, his brother fell over the side of the ship, and was drowned. Whitefield then addressed him in a very solemn manner, saying, "Sir, all these disasters are the fruit of your disobedience; and, let me tell you, if you refuse to hearken to the call of God, both you and your ship will soon go to the bottom!" Overcome by the voice of Providence, he yielded; and on his fourth voyage, he quitted the compass, the chart, and the ocean, for the service of the sanctuary. This was late in the year 1766. Immediately he entered into close communion with Whitefield, who, to the day of his death continued to him his affection, and intrusted him with his confidence.

In this change of situation, he could not have been actuated by motives of a pecuniary nature; for his prospects in trade were by far more flattering than in the ministry. His sermons, in the former years of his residence in town, were not only attended by large auditories, but with energy to the conversion of many souls; nor did God leave him without many witnesses to the success of his ministerial labors. He generally spent four or five months in the year out of London, for the purpose of itinerating. In this period, he regularly visited South Wales, Gloucestershire, Bristol Tabernacle, and occasionally other parts of the kingdom. In Pembrokeshire the Welsh followed him in multitudes; and, on the Lord's day, would travel from one to twenty miles round Haverford West to hear him. To not a few of these he became a spiritual father; and, indeed, wherever he exercised his talents, though but a few weeks, he left some seals of his apostleship behind.

Mr. Joss died of a fever, after a few days illness, on the 17th of April, 1797, in the 66th year of his age. During his illness, he enjoyed a solid peace; and the Lord Jesus indulged him with a peculiar manifestation of his gracious dist camp. Had I wings, I would gladly fly from pole to pole; but they are clipped by thirty year's feeble labors. Twice or thrice a week I am permitted to ascend my gospel throne. The love of Christ, I am persuaded, will constrain you to pray that the last glimmering of an expiring taper may be blessed to the guiding of many wandering souls to the Lamb of God."

In the month of November, this year, he visited Bath and Bristol. At the latter city he had very numerous and respectable auditories (notwithstanding the weather was extremely bad,) and administered the sacrament; and at Bath, he never remembered so large an assembly of nobility and persons of distinction, attending his preaching before.

About the latter end of November, he again returned to London; and in a letter dated December 15, says, "I have been itinerating at Bristol, Bath, Gloucestershire, and at Oxford, and humbly hope my feeble labors were not altogether in vain in the Lord."

In January, 1767, he wrote a recommendatory preface to a new edition of the works of *Bishop Bunyan*, as he used to call him; which has been published among his tracts; and March 20, he was called to open Lady Huntingdon's new chapel at Brighthelmstone in Sussex, when he preached on 2 Peter iii. 18.

After an excursion to Norwich, in April, 1767, he writes thus; "I fear my spring and summer fever is returning. If so, my intended plan of operations will be much contracted. But future things belong to him who orders all things well." Yet (to our astonishment) the very next month, we find he preached at Rodborough, Gloucester, Haverford West, in Wales; from which place he writes, May 31: "Thousands and thousands attend by eight in the morning. Life and light seem to fly all around. On Tuesday, God willing, I am to preach at Woodstock; on Friday, at Pembroke; here again next Sunday, by eight; and then for England." And after his return to Gloucester, June 10, "blessed be God," says he, "I have got on this

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presence. Some of his last words were, "Into thy hands I commit my soul! O the preciousness of faith! I have finished my course! My pilgrimage is at an end! O, thou Friend of sinners, take thy poor old friend home!" The last word he was heard to speak was, "Archangels!" In a few minutes after, he lifted up both his hands, and smiled and died. Mr. Joss was between thirty and forty years a faithful preacher of the everlasting gospel.

Thus liv'd, and died, this servant of the Lord,
A painful, faithful, preacher of his word;
Ripen'd in age, and steadfast in the faith,
Joyful he sunk into the arms of death;
His soul upmounted to the realms of day;
Let the dark tomb awhile retain his clay,
Which with immortal blooming joys shall rise,
When the last trumpet shakes the vaulted skies.

side the Welch mountains. Blessed be God, I have been on the other side. What a scene last Sunday! What a cry for more of the bread of life! but I was quite worn down."

September 11, he arrived at Leeds, after preaching at North ampton and Sheffield on his way. And September 20, he writes from Newcastle, in high spirits: "I have now a blessed Methodist field street preaching plan before me. This afternoon in the Castle Garth; to-morrow for Sunderland, and then to Yarmouth. I have been enabled to preach in the street at several places, and hope to go to Gesborough, Whitby, Scarborough, New Malton, York, Leeds, Liverpool, Chester, and Manchester." Again from Thirck, September 28: "My body feels much fatigued in traveling; comforts in the soul overbalance." And from Leeds, October 3: "Field and street preaching hath rather bettered than hurt my bodily health."

The negotiations about the intended college at Bethesda, were this winter brought to an issue. A memorial, addressed to his majesty, was put into the hands of the clerk of the privy council, setting forth the great utility of a college in that place, to the inhabitants of the southern provinces; and praying that a charter might be granted upon the plan of the college at New Jersey. This memorial was transmitted by the clerk of the privy council to the lord president, and by his lordship referred to the archbishop of Canterbury, to whom also a draft of an intended charter was presented by the Earl of Dartmouth. Upon which an epistolary correspondence ensued between the archbishop and Whitefield; the consequence of which was, that his grace gave the draft of the college to the lord president, who promised he would consider of it; and gave it as his opinion, that "the head of the college ought to be a member of the Church of England; that this was a qualification not to be dispensed with; and also, that the public prayers should not be extempore ones, but the liturgy of the church, or some other settled and established form." Whitefield replied, that these restrictions he could by no means agree to, because the greatest part of the collections and contributions for the Orphan-house, came from Protestant dissenters; and because he had constantly declared, that the intended college, should be founded upon a broad bottom, and no other. "This," said he, "I judged I was sufficiently warranted to do, from the known, long established, mild, and uncoercive genius of the British government; also from your grace's moderation toward Protestant dissenters; from the unconquerable attachment of the Americans to toleration principles, as well as from the avowed, habitual feelings of my own heart.

"This being the case, and as your grace, by your silence, seems to be like minded with the lord president; and as your grace's and his lordship's influence will undoubtedly extend itself to others, I would beg leave, after returning all due acknowledgments, to inform your grace that I intend troubling your grace and his lordship no more about this so long depending concern. As it hath pleased the great head of the church, in some degree to renew my bodily strength, I propose now to renew my feeble efforts, and turn the charity into a more generous, and consequently into a more useful channel. I have no ambition to be looked upon as the founder of a college; but I would fain act the part of an honest man, a disinterested minister of Jesus Christ; and a true catholic, moderate presbyter of the Church of England."

He now determined, (upon mature deliberation,) in the mean time, on the addition of a public academy to the Orphan-house, similar to what was done at Philadelphia, before its college charter was granted; and to embrace the first favorable opportunity that might offer, of making another application for a charter on a broad bottom. The steps he took in this affair, are more fully narrated, than the limits of our present plan would admit, in a letter to Governor Wright. In a letter to his intimate friend Mr. Keen, he complains, "None but God knows what a concern is upon me now, in respect of Bethesda. As another voyage, perhaps, may be the issue and result of all at last, I would beg you and my dear Mr. H——y to let me have all my papers and letters, that I may revise and dispose of them in a proper manner. This can do no hurt, come life or come death."

October 28, he preached at the Tabernacle, to the society for promoting religious knowledge among the poor; and collected, after sermon, upwards of one hundred pounds, above four times as much as usual; and besides, gained eighty new subscribers. His text was Luke xi. 2. *Thy kingdom come.* The place was so full, that many went away who could not get in. Several dissenting ministers, of different denominations, were present, perhaps more than ever before attended to hear a clergyman of the established church preach. He afterwards dined at Draper's hall, with the ministers and whole company, who treated him with great respect. The time was spent in the utmost harmony; which gave him much pleasure in reflection.

Early in the year 1768, six pious students were expelled from St. Edmund hall, in Oxford, for praying, reading, singing hymns, and exhorting each other in private and religious meetings!

The following is an extract of a letter from Oxford, inserted in the St. James' Chronicle for Thursday, March 17, 1768:

"On Friday last, March 9, 1768, six students belonging to Edmund hall, were expelled the university after a hearing of several hours before the vice chancellor and some of the heads of houses, for holding Methodistical tenets, and taking upon them to pray, read and expound the scriptures, and sing hymns in a private house. The principal of the college, the Rev. Dr. Dixon, defended their doctrines from the thirty-nine articles of the established church, and spoke in the highest terms of the piety and exemplariness of their lives; but this motion was overruled, and sentence pronounced against them. Dr. Dixon observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little; and the vice chancellor was heard to tell their chief accuser, that the university was much obliged to him for his good work.

The following are the names of the young men, with the names of those who passed sentence on them. The sentence was pronounced in the chapel. James Matthews, Thomas Jones, Joseph Shipman, Benjamin Kay, Erasmus Middleton, and Thomas Grove. "For the crimes above mentioned, we, David Durell, D. D., vice chancellor of the university, and visitor of the hall; Thomas Randolph, D. D., president of C. C. C.; Thomas Fothergill, D. D., provost of queen's college; Thomas Nowell, D. D., principal of St. Mary's hall; and the Rev. Thomas Atterbury, A. M., of Christ's church, senior proctor, deem each of them worthy of being expelled the hall; I therefore, by my visitorial power, do hereby pronounce them expelled."*

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* This event occasioned a long and unpleasant controversy, in which Dr. Nowell and Sir Richard Hill, Bart. were principal combatants. The apology offered by the friends of the expulsion was, that the young men had broken the statutes of the university, which would have been pleaded with a better grace, had the same zeal for discipline appeared in the expulsion of a few young men for swearing, gaming, and intoxication, which were certainly not less *irregularities*, than extemporary praying, singing hymns, and expounding the scriptures. The issue exposed the university to a great deal of ridicule, particularly in the "Shaver, a sermon," which was written by the late Rev. John McGowan; and was not only very popular at the time, but has gone through twenty editions. Dr. Horne, bishop of Norwich, also wrote in defence of the students.

According to the Rev. Dr. Nowell's learned answer to Sir Richard Hill, it is evidently much more safe, and less impious, to ridicule the miracles of Moses and of Christ, than to pray in private houses without book. The eloquent orator of the university gives a full account of the case of Mr. W—ll—ng, a friend of his oratorship's, who was charged upon oath with the above said contempt of the scripture, and ridicule of the miracles of Moses and Christ. The proofs were so point blank against the said Rev. Mr. W—ll—ng, that his reverence could not deny the charge. Well, then, what was the issue? Was he expelled? No, he was not. Query, why was he not expelled? Answer, his reverence pleaded his being *drunk* when he uttered those contemptuous words against the miracles of Moses and Christ. i. e. *The* CANDIDATE *for holy*

Upon this occasion Whitefield wrote his letter to Dr. Durell, vice chancellor of the university; in which he observes, "that however criminal the singing hymns in a *university* might be deemed, the same practice in a *camp*, was not thought reprehensible by a noble general. The late Duke of Cumberland, who, when in Germany, happened one evening to hear the sound of voices from a cave at a little distance, asked the sentinel what noise it was. He was answered, that it was some devout soldiers, who were singing hymns. Instead of citing them to appear before their officers, ordering them to the halberts to be whipped, or commanding them to be drummed out of the regiment, he pleasantly said, "are they so? Let them go on, then, and be as merry as they can." In this he acted wisely; for he knew, and found by repeated experience, as did other commanding officers, that singing and praying, in these private societies, did not hinder, but rather fitted and animated these pious soldiers to fight their country's battles in the field; and it may be presumed, that if these students had not been expelled for singing hymns, &c., they certainly would not have been less, but, in all probability, much better prepared for handling the sword of the spirit, the word of God, and fighting therewith, either from the press or the pulpit the battles of the Lord of Hosts."

In the summer, he went the last time to Edinburgh; and there the congregations were as large, attentive, and affectionate as ever.

Soon after his return to London, Mrs. Whitefield fell ill of an inflammatory fever, and died on the 9th of August. On the 14th he preached her funeral sermon from Romans viii. 20, and September 12, he writes, "I have been in hopes of my own departure. Through hard writing, and frequent preaching, I have burst a vein. The flux is in a great measure stopped: but rest and quietness are strictly enjoined. We were favored with glorious gospel gales this day fortnight and several preceding days."

In his memorandum book, he wrote as follows: "August 24, 1768, opened good Lady Huntingdon's chapel and college, in the parish of Falgarth, Brecknockshire, South Wales*—

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orders WAS DRUNK *when he ridiculed revealed religion;* and yet he got into orders; and yet he continues a member of the university!

In the same affair, related by the Rev. Dr. Durell, it is plain that private religious assemblies, alias conventicles, are in much less esteem at Oxford, than tap houses and taverns; for the six Methodists were expelled for praying in a conventicle, but the Rev. Mr. W—ll—ng *could get drunk in a tap house*, and yet continues a member of the university. Nor can this be denied, unless the public orator should eat his words; or otherwise show from good and authentic records, that members of that learned body do occasionally get drunk within their own peculiar districts.

* Here it may be proper to observe, that the college in Wales ceased at her

preached from Exodus xx. 24. *In all places where I record my name, I will come unto thee, and I will bless thee.*

"August 25. Gave an exhortation to the students in the college chapel, from Luke i. 15. *He shall be great in the sight of the Lord.*

"Sunday, August 28. Preached in the court before the college, the congregation consisting of some thousands, from 1 Cor. iii. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ.*

Thus we see him incessantly *doing the work of an evangelist.* Well would it be for the church of Christ, if there were more of his brethren inclined to follow his steps, even as he followed Christ!

Concerning his dear departed friend and fellow laborer, Mr. Middleton, he writes, September 26: "He is now made perfectly whole. He was carried from the Tabernacle last Wednesday evening, and a subscription opened for his four orphans. In the midst of his torturing pains, being asked by his daughter how he was, answered, 'a heaven upon earth.' Soon afterwards he fell asleep in Jesus."

The latter end of this year, we find his health very much impaired; yet, though in much weakness, he continued to preach as often as he was able.

Bristol, November 12. "Last night, I hope, the Redeemer manifested forth his glory. Friday evening, and the following Sunday, I shall preach at Bath. In three weeks I expect to reach London, unless called before that period to reside at the New Jerusalem; the pleasing prospect lies day and night before me."

Thus this good and great man, found increasing pleasure in laboring in his Master's vineyard, while pains and infirmities brought his body low, his soul was exulting in the expectation of speedily entering into everlasting rest!

It pleased the Lord, in the ensuing spring, 1769, to restore him a little; so that he was enabled to preach oftener than he had done for some time past. His joy was now much increased, by the addition of some noble members, joined to Lady Huntingdon's society. "Some more coronets, I hear are likely to be laid at the Redeemer's feet. They glitter gloriously when set in and surrounded with a crown of thorns."

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ladyship's death, the lease being just expired, and no endowment being left, her income dying with her; but a new college, on a plan more promising for literature, has been established at Cheshunt in Hertfordshire near London; and under the superintending care of trustees appointed for that purpose. A number of students have been already educated there, and many are gone forth, now preaching the gospel with much acceptance, from this seminary.

About midsummer, he preached at Kingswood, Bristol, Bradford, Frome, Chippenham, Rodborough, Castlecomb, and Dursley. But, intending to open Lady Huntingdon's chapel at Tunbridge, he did not go his western circuit at this time.

July 23, 1769, he opened Lady Huntingdon's new chapel at Tunbridge Wells, and preached from Genesis xxviii. 17. *This is none other but the house of God, and this is the gate of Heaven.* The congregation being too large to be accommodated in the chapel, he preached out of doors, from a mount in the court before the chapel; after which he gave a general exhortation; and next day administered the Lord's supper, and preached from Thess. ii. 11, 12.

He now began seriously to prepare for another voyage across the Atlantic, to visit once more his beloved orphans and friends at Georgia. Accordingly, at the beginning of September, he embarked the seventh and last time, in the Friendship, Captain Ball, for America. From on board he writes: "I am comforted on every side—a civil captain and passengers; all willing to attend on divine worship, and to hear of religious things."

CHAPTER XX.

From his last embarking for America, to his death, September 30, 1770.

The vessel was detained a month in the Downs, by contrary winds; one ship was lost, but the passengers escaped in a boat. Whitefield, as usual, ever careful to redeem the time, employed himself in writing many excellent consolatory epistles to his numerous friends; he often preached on board, and sometimes also on shore, both at Deal and Ramsgate. During the violence of the storms, they sung the following hymns, written by the Rev. Charles Wesley.

HYMN I.

Lord of the wide extended main,
  Whose power the winds and waves controls;
Whose hand doth earth and heaven sustain,
  Whose spirit leads believing souls.

For thee we leave our native shore,
  (We, whom thy love delights to keep,)
In other worlds, thy works explore,
  And see thy wonders in the deep.

'T is here thy unknown paths we trace,
  Which dark to human eyes appear;

While through the mighty waves we pass,
Faith only sees that God is here!

Throughout the deep thy footsteps shine,
We own thy way is in the sea:
O'er aw'd by majesty divine,
And lost in thy immensity!

Thy wisdom here we learn to adore,
Thy everlasting truth we prove;
Amazing heights of boundless power,
Unfathomable depths of love!

Infinite God! thy greatness span'd
These heav'ns, and meted out the skies;
Lo! in the hollow of thy hand,
The measur'd waters sink and rise!

Thee to perfection, who can tell?
Earth and her sons beneath thee lie,
Lighter than dust within thy scale,
And less than nothing in thine eye.

Yet in thy Son divinely great,
We claim thy providential care;
Boldly we stand before thy seat,
Our advocate hath plac'd us there.

With him we're going up on high,
Since he is our's, and we are his;
With him we reign above the sky,
Yet walk upon our subject seas.

We boast of our recover'd powers,
Lords, are we of the lands and floods;
And earth, and heaven, and all is our's,
And we are Christ's, and Christ is God's.

HYMN II.

Glory to Thee, whose powerful word,
Bids the tempestuous winds arise;
Glory to Thee, the sov'reign Lord
Of air, and earth, and seas, and skies!

Let air, and earth, and skies obey,
And seas thy awful will perform:
From them we learn to own thy sway,
And shout to meet the gathering storm.

What tho' the floods lift up their voice,
Thou hearest, Lord, our louder cry;
They cannot damp thy children's joys,
Or shake the soul, when God is nigh.

Headlong we cleave the yawning deep,
And back to highest heaven are borne;
Unmov'd tho' rapid whirlwinds sweep,
And all the watery world uptorn.

Roar on, ye waves! our souls defy
  Your roaring to disturb our rest.
In vain to impair the calm ye try,
  The calm in a believer's breast.

Rage, while our faith the Savior tries,
  Thou sea, the servant of his will:
Rise, while our God permits thee rise;
  But fall, when he shall say, "BE STILL!"

It is presumed, the following extract from Whitefield's MS. Journal, relative to this period, will be read with interest.

"Saturday, September 2. Had a most awful parting season at Tottenham court chapel sacrament, last Sunday morning; the sermon from Gen. xxviii. 12. 'And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascended and descended on it.' Preached from the same text at the Tabernacle, which was more than full, on Wednesday morning at seven o'clock. This day dined with my worthy, fast, and tried friend, Mr. Keen; and having comfortably settled, and left all my outward concerns in his hands, I took an affectionate leave, and in company with some dear friends, this evening reached Gravesend; where others met us. We supped and conversed together in some degree, I trust, like persons who hoped, ere long, to sit down together at the marriage feast of the supper of the Lamb. Hasten, O Lord, that wished for time!

"Sunday, September 3. Preached this morning at the Methodist's Tabernacle, from John xii. 32. 'And I, if I be lifted up from the earth, will draw all men unto me.' The congregation was not very large; but God gave me great freedom of speech, and made it indeed a house of God, and gate of heaven. In the afternoon, I preached in the market-place, from Gen. iii. 13. 'And the Lord God said unto the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and I did eat'—to a much larger, but not more devout auditory. In the out-skirts, as might naturally be expected, some were a little noisy; but a great body were very attentive, and I was enabled to lift up my voice like a trumpet. The remainder of the evening was spent as the night before, with my London christian friends, who, with me, less than the least of all, exceedingly rejoiced at the opportunity of a parting street market-place preaching; where, I trust, some pennyless bankrupt sinners, were made willing to buy gospel wine and milk, without money, and without price. May the great day show, that this hope was not altogether ill grounded!

"Monday, September 4. Had my dear christian friends on board to breakfast with me this morning. Conversation was sweet, but parting bitter. What mean you, said the apostle, to weep and break my heart? However, through infinite mercy, I was helped to bear up; and after their departure, the divine presence made up the loss of all, even with new creature comforts. Lord, if thy divine presence go not with, and accompany me all the way, for thine infinite mercy's sake, suffer me not to go one step further!

But I believe thy promise Lord,
Oh! help my unbelief!

"Tuesday, September 5. The captain not coming down as was expected, we did not weigh anchor till this morning's ebb.

"The winds being contrary, and the weather hazy, we did not arrive in the Downs till the Friday following. In the interim, I had the opportunity of conversing a little with the pilot, and strange passengers. All attended divine worship very orderly, and thanked me for my offer of lending them books, and giving them what assistance lay in my power, towards making their voyage comfortable. All seemed thankful, and the pilot parted with tears in his eyes. May the great and never failing pilot, the Almighty Jesus, renew us, and take us all into his holy protection, and then all must necessarily end in our safe arrival in the haven of eternal rest!

"Tuesday, September 12. Preached last Sunday morning to my little flock on board, and was most agreeably surprised to-day, with a kind unexpected visit from the Rev. Dr. Gibbons. His discourse was very friendly and devout.

"Wednesday, September 13. I went on shore, and attended an ordination solemnity, at the dissenting meeting. Several ministers officiated. Several very important questions were asked and answered before, and a solemn charge given after imposition of hands. But the prayer put up in the very act of laying on of hands, by Dr. Gibbons, was so affecting, and the looks and behavior of those that joined, so serious and solemn, that I hardly know when I was more struck under any one's ministration. The ordination being over, at the desire of the ministers and other gentlemen, I went and dined with them; our conversation was edifying; and being informed, that many were desirous to hear me preach, I willingly complied; and I trust some seed was sown the same evening at Deal; which, by God's heavenly blessing, will spring up to life eternal. The people of Deal seemed very civil, and some came to me who had not forgotten my preaching to them, and their deceased friends and parents, thirty-two years ago.

"Friday, September 15. I had received most pressing invitations to visit Ramsgate, many weeks ago. These were now repeated by many of that place, who came to the ordination at Deal; so there was no resisting their importunity. We reached Ramsgate at about two, took some refreshment, and there I preached about four, not to a very large, but an attentive and affected auditory. This I did also the morning following; and was most agreeably entertained with the discourse and good memory of one in particular, who had been my fellow passenger, and frequent hearer many years ago, in the Wilmington, Captain Darling, bound to Piscataway, in New England. The people's behavior here was so undissembledly generous, frank, genteel, and christian, that I know not where I have been more pleased and delighted. Being quite uneasy, lest by staying longer I should be unready, if the wind should turn favorable, I went early on Sunday morning to Deal, and from thence immediately on board, and preached in the afternoon. This morning, I received a surreptitious copy of my Tabernacle farewell sermon, taken, as the short hand writer professes, verbatim as I spoke it. But surely he is mistaken. The whole is so injudiciously paragraphed, and so wretchedly unconnected, that I owe no thanks to the misguided, though it may be well meant zeal of the writer and publisher, be they who they will. But such conduct is an unavoidable tax upon popularity. And all that appear for Jesus Christ and his blessed gospel, must, like their master, expect to suffer from the false fire of professing friends, as well as the secret malice of avowed enemies. However, if any one sentence is blessed to the conviction of one sinner, or the edification of any individual saint, I care not what becomes of my character, though I would always pray to be preserved from bringing upon myself, or others, needless and unnecessary contempt.

"Monday, September 25. Weighed anchor last Tuesday morning, with a small favorable gale and fine weather. So many ships which had lain in the Downs, moving at the same time, and gently gliding by us, together with the prospect of the adjacent shore, made a most agreeable scene. But it proved only a very transient one. For by the time we got to Fairlee, the wind backened, clouds gathered, very violent gales succeeded, and for several days we were so tossed, that after coming over against Brighthelmstone, the captain rightly judging, turned back, as did many other ships, and anchored over against New Rumsey and Dungeness. Lord, in thine own time, thou wilt give the winds a commission to carry us forward towards our desired port!"

Reader! what was it, think you, that inspired this venerable evangelist with such a firm confidence in the goodness and mercy of God, towards his people in general, and himself in particular? Nothing but an experimental knowledge of, and a steadfast belief in the most important doctrines of grace! For in a letter to a minister, written many years ago, he thus expresses himself:—"The doctrines I have preached, come with double evidence upon my mind day by day. I am more convinced that they are the truths of God: they agree with the written word, and the experience of ALL the saints in ALL ages. Nothing more confirms me in the belief of them, than the opposition that is made against them, by natural men. ELECTION, FREE GRACE, FREE JUSTIFICATION, without any regard to works foreseen, are such paradoxes, to carnal minds, that they cannot away with them. This is the wisdom of God, which is foolishness with men; and which, the Lord being my helper, I intend to exalt and contend for more and more; not with carnal weapons, that be far from me; but with the sword of the spirit, the word of God. No sword like that." And he continued to preach, and earnestly contend for those God exalting, creature humbling truths. "Truths which," as a good man once said,* "lie at the fountain of God's glory and his people's comfort, not only to this period, but to the end of his life!"

At length they were enabled to clear the channel; and proceeding on their voyage, arrived safe on November 30, at Charleston, in South Carolina. They had a most perilous and trying passage; yet, on his arrival, Whitefield found himself in a much better state of health, than after any voyage he had made for many years. And his eagerness to promote the glory of God, and the good of precious souls, increased with his bodily strength, so that the same day he landed on the American shore, he preached at Charleston, where his reception was as hearty, or more so than ever. Here he was met by Mr. Wright, who brought him the welcome news that all things were in great forwardness at Bethesda.

In his memorandum book, is written the following:—"November, 1769. For the last week we were beating about our port, within sight of it, and continued for two days in five fathom hole, just over the bar. A dangerous situation, as the wind blew hard, and our ship, like a young christian, for want of more ballast, would not obey the helm. But through infinite mercy, on November 30, a pilot boat came and took us safe ashore to Charleston, after being on board almost thirteen weeks. Friends received me most cordially. Praise the Lord, O my soul, and forget not all his mercies. Oh! to begin to be a christian and minister of Jesus!"

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* Mr. William Mason, author of the Spiritual Treasury, and many other valuable pieces, which have been made exceedingly useful to many of God's children.

When he reached Bethesda, he writes:—"January 11, 1770. Every thing exceeds my most sanguine expectations. I am almost tempted to say, it is good for me to be here; but all must give way to gospel ranging—divine employ!

"For this, let men revile my name,
I'll shun no cross, I'll fear no shame;
All hail, reproach!———"

In another letter, Whitefield says, "And the increase of this colony is almost incredible. Two wings are added to the Orphan-house, for the accommodation of students; of which Governor Wright laid the foundation, March 25, 1769."

The very great esteem which the whole colony entertained for Whitefield, and which at this time, in particular, they thought it their duty to express, appears from the following papers:—

"COMMONS HOUSE OF ASSEMBLY, Monday, January 29, 1770. Mr. Speaker reported, that he, with the house, having waited on the Rev. Mr. Whitefield, in consequence of his invitation, at the Orphan-house academy, heared him preach a very suitable and pious sermon on the occasion; and with great pleasure observed the promising appearance of improvement, towards the good purposes intended, and the decency and propriety of behavior of the several residents there; and were sensibly affected, when they saw the happy success which has attended Whitefield's indefatigable zeal for promoting the welfare of the province in general, and the Orphan-house in particular. Ordered, that this report be printed in the Gazette.

"JOHN SIMPSON, *Clerk.*"

Extract from the Georgia Gazette. "Savannah, January 31, 1770. Last Sunday, his excellency the governor, council and assembly, having been invited by the Rev. Mr. Whitefield, attended at divine service in the chapel of the Orphan-house academy, where prayers were read by the Rev. Mr. Ellington, and a very suitable sermon was preached by the Rev. Mr. Whitefield, from Zachariah iv. 10, 'For who has despised the day of small things?' to the great satisfaction of the auditory; in which he took occasion to mention the many discouragements he met with, well known to many there, in carrying on the institution for upwards of thirty years past, and the present promising prospect of its future and more extensive usefulness. After divine service, the company were very politely entertained with a handsome and plentiful dinner; and were greatly pleased to see the useful improvements made in the house, the two additional wings for apartments for students, one hundred and fifty feet each in length, and other lesser buildings, in so much forwardness; and the whole executed with taste, and in so masterly a manner; and being sensible of the truly generous and disinterested benefactions derived to the province through his means, they expressed their gratitude in the most respectful terms."

The following speech was delivered by an orphan, after Whitefield's sermon preached before the governor, and others, January 28, 1770.

"When I consider where I stand, and before whom I am about to speak, no wonder that, previous to my rising, a trembling seized my limbs; and now, when risen, a throbbing seizes my heart; and, as a consequence of both, shame and confusion cover my face. For what am I, a poor unlettered orphan, unlearned, almost in the very rudiments of my mother tongue, and totally unskilled in the persuasive arts of speaking, that I should be called to speak before such a venerable, august assembly, as is this day convened under Bethesda's roof? But, when I reflect, that I stand up at your command, reverend sir, to whom, under God, I owe my little all; and when I further reflect on the well known candor of those that compose this venerable, august assembly, my trembling begins to abate, my throbbing ceases, and a gleam of hope breaks in, that the tongue of the stammerer will, in some degree, be able to speak plain. But where shall I begin? and how shall I express the various emotions that, within the space of half an hour, alternately agitated and affected my soul? If the eye, as I have been taught to think, is the looking-glass of the soul; and if the outward gestures, and earnest attention, are indications expressive of the inward emotions and dispositions of the human heart, then a heartfelt complacency and joy hath possessed the souls of many in this assembly, whilst the reverend founder hath been giving from the pulpit such a clear, succinct, and yet withal, affecting account of the rise and progress of his Orphan-house academy, and of the low estate of this now flourishing colony, when the first brick of this edifice was laid. All hail that happy day! which we now commemorate, when about thirty-two years ago, in faith and fervent prayer, the first brick of this edifice was laid. Many destitute orphans were soon taken in, and without any visible fund, in the dearest part of his majesty's dominions, more than fifty laborers were employed and honorably paid; and a large orphan family, for these many years, has been supported, clothed, and brought up in the nurture and admonition of the Lord. O could these walls speak! could every chamber, every corner of this fabric speak! what agonizing supplications, what inwrought energetic prayers would they tell us they had been witness to; and also of the blessed fruits, of which we are now partakers! Behold! a once infant, deserted, and despised colony, not only lifting up its drooping head, and in some degree overtopping, at least, for trade, and increase and extent of commerce, vieing with some of its neighboring provinces. Behold! the once despised institution! the very existence of which, for many years denied, through the indefatigable industry, unparalleled disinterestedness, and unwearied perseverance of its reverend founder, expanding and stretching its wings, not only to receive a larger number of helpless orphans like myself, but to nurse and cherish many of the rising generation, training them up to be ornaments both in church and state. For ever adored be that providence, that power and goodness, which have brought matters to such a desirable and long expected issue! Thanks, thanks be rendered to your excellency, for the countenance you have always given to this beneficent plan, for laying the first brick of yonder wings this time twelve month, and for the favor of your company on this our anniversary. Thanks to you, Mr. President,* who have long been a fellow helper in this important work, and have now the pleasure of seeing the fruit of all your labors. Thanks to the gentlemen of his majesty's honorable council, and to the members of the general assembly, who so warmly recommended the utility of this institution. Thanks to you, sir, who first opened it by preaching. Thanks to you who left your native country, and without fee or reward, have for many years labored and watched over us in the Lord. Thanks to all who have this day honored us with their presence. And, above all, thanks, more than an orphan tongue can utter, or orphan hearts conceive, be under God, rendered unto you, most honored sir, who have been so happily instrumental, in the hands of a never failing God, in spreading his everlasting gospel."

TO MR. ROBERT KEEN.

February 10, 1770, Whitefield writes: "Through infinite mercy, this leaves me enjoying a greater share of bodily health than I have known for many years. I am now enabled to preach almost every day, and my poor feeble labors seem not to be in vain in the Lord. Blessed be God, all things are in great forwardness at Bethesda. I have conversed with the governor in the most explicit manner, more than once, concerning an act of assembly, for the establishment of the intended Orphan-house college.* He most readily consents. I have shown him a draught, which he much approves of, and all will be finished at my return from the northward: in the mean while, the building will be carried on. As two ministers from New Jersey and Rhode Island, have been soliciting benefactions for their respective colleges, no application of that nature can be made here; but the Lord will provide! My eyes wait upon Him, from whom all temporal and spiritual salvations come. Since my being in Charleston, I have shown the draught to some persons of great eminence and influence. They highly approve of it, and willingly consent to be some of the wardens. Nearly twenty are to be of Georgia, and about six of this place; one of Philadelphia, one of New York, one of Boston, three of Edinburgh, two of Glasgow, and six of London. Those of Georgia and South Carolina, are to be qualified; the others to be only honorary corresponding wardens. I have therefore taken the freedom of nominating ******; and as my name is to be annihilated, they may accept the trust without expecting much trouble, or suffering contempt for being connected with me. This, I think, is the chief of the plan: more particulars that may occur, together with the draught of the charter, you may expect hereafter."

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* The Hon. Mr. Habersham, president of his majesty's council and Mr. Whitefield's executor, in Georgia.

TO THE SAME.

"CHARLESTON, February 12, 1770.

"No letters by the packet, or another ship, that hath brought in above five hundred from London. As I hear Captain Rainer is bound to Savannah, I hope at my return to Bethesda, to find a letter there. Your last, dated November 2, was immediately answered. Mr. B——s will accept my most grateful acknowledgments for his kind present of maps and charts. In a few months, I hope, all will be completed. But what may these few months produce? Lord Jesus, prepare us for whatsoever thou hast prepared for us, and give peace in our time, for thine infinite mercy's sake! You must expect another draught soon. God be praised for that saying, 'it is more blessed to give than to receive.' You would be pleased to see with what attention people hear the word preached. I have been in Charleston near a fortnight—am to preach at a neighboring country parish church next Sunday, and hope to see Georgia the week following. Perhaps I may sail from thence to the northward, and perhaps embark from thence. Lord Jesus, direct my goings in thy way! I am blessed with bodily health, and am enabled to go on my way rejoicing. Grace! grace! Join in shouting those blessed words. I wrote by one Captain Watt, who was to sail from Georgia this week. In that you will find something concerning my late visit to, and public entertainment at Bethesda. You see how often I pester you with letters. I can only add, that you may tell all, I am happier than words can express; which I take, in a great measure, to be owing to the prayers of my dear English friends, which are daily put up for me, and I hope daily returned by, an unworthy worm."

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* A paper of College Rules was found written with his own hand, and in which he orders the following authors in divinity to be read: Henry, Doddridge, Guyle, Burkitt, Willison, Professor Franck, Boston, Jenks, Hervey, Hall, Edwards, Trapp, Pool, Warner, Leighton, Pearson, Owen, Bunyan, and the Homilies to be read publicly by rotation. He intended to publish a new edition of the Homilies.

TO ANOTHER FRIEND.

"CHARLESTON, February 27, 1770.

"I owe you an answer to your kind letter. Blessed be God, I can send you good news from a far country! All things at Bethesda go on quite well. My bodily health is on the advance; and the word, I trust, runs and is glorified. At present my intended plan about returning, continues the same; but all depends on news from home. Strange! that none could write a line or two by so many ships. Only one letter have I received from Mr. Keen, since my arrival. Next week, God willing, I return to Georgia; and soon after, I purpose to go to the northward. I know who will follow me with their prayers—they will avail much. The Lord Jesus be with all your spirits! I suppose you heard from Bethesda, by Captain Anderson. Mr. Wright is the main spring, with regard to the buildings; and all the other wheels move orderly and well. Praise the Lord, O my soul! O this pilgrim way of life! To me it is life indeed. No nestling, no nestling, my dear Mr. Brown, on this side eternity. This is not our rest. Ere long we shall sing:

All our sorrows left below,
And earth exchang'd for heaven.

"Leaving you to add *Hallelujah;* and sending most hearty greetings to your whole self."

"SAVANNAH, March 11, 1770.

"Blessed be God, the good wine seemed to be kept to the last, at Charleston. Last Thursday, I returned, and found all well at Bethesda. I am come to town to preach this morning, though somewhat fatigued, with being on the water three nights. Upon the whole, however, I am better in health than I have been for many years. Praise the Lord, O my soul! I have been sadly disappointed in receiving no letters by the Charleston packet. All knew that I was to be in those parts, only till the ensuing lady-day: then I purpose to set off for the northward. I drew at Charleston for ——. Perhaps may draw again soon. Expect more particulars in a few days. This is waited for. God bless you all! Dearly beloved in the Lord, pray for us. Time is scarce allowed me to subscribe myself, my very dear friend, "Less than the least of all,

"G. W."

"BETHESDA, April 6, 1770.

"I am waiting here for a brig that is to carry me northward, and for a letter and news from England. Your last was dated November 2. Several months have intervened. I now almost despair of hearing from you again, till my arrival at Boston. But I hope that you, and all, remember us oftener than you write. You are daily remembered at a throne of grace. How glad would many be to see our Goshen, our Bethel, our Bethesda! Never did I enjoy such domestic peace, comfort, and joy, during my whole pilgrimage. It is unspeakable, it is full of glory. Peace, peace unutterable attends our paths; and a pleasing prospect of increasing, useful prosperity is continually rising to our view. I have lately taken six poor children, and God willing, purpose to add greatly to their number. Dear Mr. D——n and his wife are to sail next month, in the Brittania, Captain Dean, bound for Portsmouth. We part with great respect. Fain would I retain such an old, tried, disinterested friend, in the service of the sanctuary, and near my person. But what scheme to pursue, I know not, being uncertain as to the path which I shall be called to take. A few months will determine, perhaps a few weeks. In the mean while, I can only commend you all to the blessed Jesus, and the word of his grace; and entreat the continuance of your prayers. Again, hallelujah! praise the Lord! The books and letters, both by Ball and Sunbury, are come safe. You have done quite right. Our Lord must choose his own means to bring about his own purpose. Mr. Smith, the clerk, was much rejoiced by receiving a letter. Poor Mr. Jacob W———t, an honest, industrious creature, was as much dejected by receiving none. If Mr. G——s had added a line or two to his present, it would have been doubly acceptable. Next week, God willing, we sail for Philadelphia. I shall leave letters behind me to come by Mr. D——n. All is well—all more than well here? Never, never did I enjoy such an era of domestic peace and happiness. I have taken about ten orphans. Prizes! Prizes! Hallelujah! Join, my very dear friends, join in praising Him whose name endureth for ever. If possible, I shall write a line to the Welch brethren. They have sustained a loss indeed, in the death of Mr. Howell Davies. God sanctify it! surely my time will come by and by. But I must away to Savannah. Real good, I trust, is done there."

"BETHESDA, April 20, 1770.

"To my very great joy, a few days ago, I received your very kind letters, with all the papers. We enjoy a little heaven on earth here. With regret I go northward, as far as Philadelphia at least, next Monday. Though I am persuaded, as the house is now altered, I should be cooler here, during the summer's heat than at any other place I know of, where I used to go. I should be glad to treat you with some of the produce of our colony, which is much earlier than yours. The audits, &c., sent with this, be pleased to communicate to all my real friends. You have certainly determined quite right in a late affair. Every thing concurs to show me, that Bethesda's affairs must go on as yet in their old channel. A few months may open strange scenes. O for a spirit of love and moderation on all sides, and on both sides the water! I wish some books might be procured for our infant library; but more of this in our next. Letters may now be sent by way of Boston, New York, and Philadelphia. I should be glad to hear often, if it be but a line. In all probability, I shall not return hither till November. Was ever any man blessed with such a set of skillful, peaceful, laborious helpers! O Bethesda, my *Bethel*, my *Peniel!* My happiness is inconceivable. A few hundreds besides what is already devoted, would finish all, I do not in the least doubt. I have had nine or ten prizes lately. You know what I mean —nine or ten orphans have lately been taken in. Hallelujah! hallelujah! let chapel, Tabernacle, heaven, and earth rebound with hallelujah! I can no more. My heart is too big to speak or add more."

BETHESDA, April 21, 1770.

"This comes to inform you, that the Father of mercies has not forgotten to be gracious to the chief of sinners, and less than the least of all saints. On the contrary, he daily loads us with his benefits. Bethesda is a place, that the Lord doth and will bless. Dear Mr. D——n and his wife will inform you of particulars. Among other things, they will tell you of our new chapel. I have sent for sundries for its use and completion. O help me to praise Him, whose loving kindness is better than life! I hope your daughter grows in grace, and will become like unto one of the polished corners of the temple. That root and branch may increase, with all the increase of God, most cordially prays, &c."

From these and the following extracts, may be seen the astonishing goodness of God to this distinguished minister of Christ. What blessings attend his ministry! What success crowned all his undertakings! How was his soul supported under every difficulty, amid hosts of foes, against all opposition! Still was he enabled to triumph, and come off more than conqueror through Him that loved him.

"BETHESDA, April 21, 1770.

"No such good news yet. Less than the least of all is not drowned to this very day. Perhaps he may live to see his London friends in England, or at Bethesda. How would many rejoice to be in such a peaceable, commodious, and comfortable habitation! I cannot tell you half. Blessed be God, I was never better at this season of the year in bodily health—never more comfortable in my soul. Grace! grace! hallelujah! praise the Lord.

"Again—Well! so that we may die daily to ourselves and the world, all is well, and shall be well. This I am persuaded is your happy case; and, in some degree, I trust, it is mine."

"SAVANNAH, April 24, 1770.

"Five in the morning; I am just going into the boat, in order to embark for Philadelphia. I hope the good wine was left to the last on Sunday. Mr. D——n and his wife, are to sail in a fortnight. He is an honest creature, and an excellent accountant. I have written strongly on his behalf. He will bring a large packet, and is to have —— pounds of you, which I have given him as a present. This will prove a blessed year for me at the day of judgment. Hallelujah! come Lord, come! Mr. Robert Wright has herewith sent you a power of attorney, begging you would settle his affairs in Essex. He is worthy, for whom you should do this. A quiet, ingenious, good creature: and his wife an excellent mistress of the family. Such a set of helpers I never met with. They will go on with the buildings, while I take my gospel range to the northward. It is for thee, O Jesus, even for thee, thou never failing Bethesda's God!"

"PHILADELPHIA, May 9, 1770.

"This leaves me a two days' inhabitant of Philadelphia. I embarked at Savannah in the Georgia packet, on the twenty-fourth ultimo, and arrived here the sixth instant. The evening following, I was enabled to preach to a large auditory, and was to repeat the delightful task this evening. Pulpits, hearts, and affections, seem to be as open and enlarged towards me as ever. Praise the Lord, O my soul! As yet I have my old plan in view, to travel in these northern parts all summer, and return late in the fall to Georgia. Through infinite mercy, I still continue in good health, and more and more in love every day with a pilgrim life. God bless you and all my dear friends and hearers in the great metropolis. I know they pray for me. They are never forgotten day or night."

"PHILADELPHIA, May 24, 1770.

"I have now been here near three weeks; and in about a week more, I purpose to set off for New York, in my way to Boston. A wide and effectual door, I trust, has been opened in this city. People of all ranks flock as much as ever. Impressions are made on many, and I trust they will abide. To all the episcopal churches, as well as most of the other places of worship, I have free access. Notwithstanding I preach twice on the Lord's day, and three or four times a week besides, yet I am rather better than I have been for many years. This is the Lord's doing. To the long suffering, never failing Lord, be all the glory."

"PHILADELPHIA, June 14, 1770.

"This leaves me just returned from a one hundred and fifty miles' circuit, in which, blessed be God, I have been enabled to preach every day. So many new as well as old doors are open, and so many invitations sent from various quarters, that I know not which way to turn myself. However, at present, I am bound to New York. Help me to praise him whose mercy endureth for ever. As yet I am enabled to ride and travel cheerfully; the heat not being greater than in England. Expect to hear further, as we go along. The ship I find is going."

"NEW YORK, June 30.

"I have been here just a week. Have been enabled to preach four times; and am to repeat the delightful task this evening. Congregations, are larger than ever. You will see, by the inclosed packet, what numerous invitations from every quarter, I am daily receiving. Blessed be God, I have been strengthened to itinerate and preach daily, for some time. Next week I purpose to go to Albany; from thence, perhaps, to the Oneida Indians; there is to be a very large Indian congress; Mr. Kirkland accompanies me. He is a truly christian minister, and missionary. Every thing possible should be done to strengthen his hands and his heart. I shall write, God willing at my return. Perhaps I may not see Georgia till Christmas. As yet, I keep to my intended plan, in respect to my returning. Lord Jesus direct my goings in thy way! The heat begins now to be a little intense; but, through mercy, I am enabled to bear up bravely. What a God do we serve!"

Infidel! read and tremble! This awful God who thus preserves the men who fear him, though earth and hell unite against them; this God shall surely come in flaming fire, to judge and punish all who now despise his power, reject his word, and persecute his saints!

But, O ye fearful saints, fresh courage take; for this same God is your's, your Father and your Friend. For you He comes in smiling majesty, with his angelic hosts, to raise your ransomed souls from earth to heaven!

"New York, July 29, 1770.

"Since my last, and during this month, I have been above a five hundred miles' circuit; and have been enabled to preach and travel through the heat every day. The congregations have been very large, attentive, and affected, particularly at Albany, Schenectady, Great Barrington, Norfolk, Salisbury, Sharon, Smithfield, Poughkeepsie, Fishkill, New Rumbart, New Windsor, and Peck's Hill. Last night I returned hither, and hope to set out for Boston in two or three days. O what a new scene of usefulness is opening in various parts of this world! All fresh work, where I have been. The divine influence has been as at first. Invitations crowd upon me both from ministers and people, from many, many quarters. A very peculiar providence led me lately to a place where a horse stealer was executed. Thousands attended. The poor criminal had sent me several letters, hearing I was in the country. The sheriff allowed him to come and hear a sermon under an adjacent tree. Solemn, solemn! After being by himself about an hour, I walked half a mile with him to the gallows. His heart had been softened before my first visit. He seemed full of solid, divine consolation. An instructive walk! I went up with him into the cart. He gave a short exhortation. I then stood upon the coffin—added, I trust, a word in season—prayed, gave the blessing, and took my leave. Effectual good, I hope, was done to the hearers and spectators. Grace! grace! But I must not enlarge."

Boston, September 17.

He sends the following letter to Mr. Wright, at Bethesda:—"Fain would I come by Captain Souder, from Philadelphia; but people are so importunate for my stay in these parts, that I fear it will be impracticable. My God will supply all my wants according to the riches of his grace in Christ Jesus. Two or three evenings ago, I was taken in the night with a violent flux, attended with retching and shivering: so that I was obliged to return from Newbury, but through infinite mercy, I am restored, and to-morrow morning hope to begin again.

Never was the word received with greater eagerness than now. All opposition seems, as it were, for a while to cease. I find God's time is the best. The season is critical as to outward circumstances; but when forts are given up, the Lord Jesus can appoint salvation for walls and for bulwarks; he has promised to be a wall of fire round about his people. This comforts me concerning Bethesda, though we should have a Spanish war. You will be pleased to hear, I never was carried through the summer's heat so well."

And lastly, to his dear friend, Mr. Keen, in London. "Portsmouth, New Hampshire, September 23, 1770. By this time I thought to be moving southward. But never was greater importunity used to detain me longer in these northern parts. Poor New England is much to be be pitied; Boston people most of all. How grossly misrepresented! What a mercy that our christian charter cannot be dissolved! Blessed be God for an unchangeable Jesus! You will see, by the many invitations, what a door is opened for preaching the everlasting gospel. I was so ill on Friday, that I could not preach, though thousands were waiting to hear. Well, the day of release will shortly come, but it does not seem yet; for by riding sixty miles I am better, and hope to preach here to-morrow. I trust my blessed Master will accept these poor efforts to serve him. O for a warm heart! O to stand fast in the faith, to acquit ourselves like men, and be strong! May this be the happy experience of you and your's! I suppose your letters are gone for me in the Anderson to Georgia. If spared so long, I expect to see it about Christmas. Still pray and praise. I am so poorly, and so engaged when able to preach, that this must apologize for not writing to more friends; it is quite impracticable. Hoping to see all dear friends about the time proposed, and earnestly desiring a continual interest in all your prayers, &c."*

Thus end the epistles of this truly great man; of whom the pious Mr. Hervey once wrote to a friend thus: "I have seen lately that most excellent minister of the ever blessed Jesus, Mr. Whitefield. I dined, supped, and spent the evening with him at Northampton, in company with Dr. Doddridge, and two pious, ingenious clergymen of the Church of England, both of them known to the learned world by their valuable writings. And surely, I never spent a more delightful evening, or saw one that seemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in the town, invited us to his house, and gave us an elegant treat; how mean was his provision, how coarse his delicacies, compared with the fruit of my friend's lips; they dropped as the honey-comb, and were as a well of life. Surely people do not know that amiable and exemplary man, or else, I cannot but think, instead of depreciating, they would applaud and love him. For my part, I never beheld so fair a copy of our Lord—such a living image of the Savior—such exalted delight in God—such enlarged benevolence to man—such a steady faith in divine promises—and such a fervent zeal for the divine glory—and all this without the least moroseness of humor, or extravagancies of behavior, sweetened with the most engaging cheerfulness of temper, and regulated by all the sobriety of reason, and wisdom of scripture; insomuch, that I cannot forbear applying the wise man's encomium of an illustrious woman, to this eminent minister of the everlasting gospel; many sons have done virtuously, but thou excellest them all."

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* Whitefield died the 30th.

From the 17th to the 20th of September, Whitefield preached every day in Boston; on the 20th of September, at Newton; and proceeded from Boston, September the 21st, on an excursion to the eastward, although at that time indisposed. At Portsmouth, in New Hampshire, he preached daily from the 23d to the 29th of September; also once at Kittery, and once at York; and, on Saturday morning, September 29, he set out for Boston; but before he came to Newburyport, where he had engaged to preach next morning, he was importuned to preach by the way, at Exeter. At the last he preached in the open air, to accommodate the multitudes that came to hear him, no house being able to contain them. He continued his discourse nearly two hours, by which he was greatly fatigued; notwithstanding which, in the afternoon, he set off for Newburyport, where he arrived that evening; and soon after retired to rest, being Saturday night, fully intent on preaching the next day. His rest was much broken, and he awoke many times in the night, and complained very much of an oppression at his lungs, breathing with much difficulty. And at length, about six o'clock on the Lord's day morning, he departed this life, in a fit of the asthma.

Thus died this faithful laborer in the gospel vineyard, who finished his course with joy, and is now singing the praises of that Jesus whom he so many years delighted to preach. Reader! may you and I be prepared to follow him!

Mr. Richard Smith, who attended Whitefield from England to America the last time, and was his constant companion in all his journeyings while there, till the time of his decease, has given the following particular account of his death and interment:

"On Saturday, September 29, 1770, Mr. Whitefield rode from Portsmouth to Exeter, (fifteen miles,) in the morning, and preached there to a very great multitude, in the fields. It is remarkable, that before he went out to preach that day, (which proved to be his last sermon,) Mr. Clarkson, senior, observing him more uneasy than usual, said to him, 'Sir, you are more fit to go to bed than to preach.' To which Mr. Whitefield answered, 'true sir;' but turning aside, he clasped his hands together, and looking up, said, 'Lord Jesus, I am weary *in* thy work, but not *of* thy work. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal thy truth, and come home and die.' His last sermon was from 2 Cor. xiii. 5. 'Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' He dined at Captain Gilman's. After dinner, Whitefield and Mr. Parsons rode to Newburyport. I did not get there till two or three hours after them. I found them at supper. I asked Whitefield, how he felt himself after his journey. He said, 'he was tired, therefore he supped early, and would go to bed.' He eat a very little supper, talked but little, asked Mr. Parsons to discharge the table, perform family duty; and then retired up stairs. He said, 'that he would sit and read till I came to him,' which I did as soon as possible; and found him reading in the Bible, with Dr. Watts' Psalms lying open before him. He asked me for some water gruel, and took about half his usual quantity; and kneeling down by the bedside, closed the evening with prayer. After a little conversation, he went to rest, and slept till two in the morning, when he awoke me, and asked for a little cider, of which he drank about a wine glass full. I asked him how he felt, for he seemed to pant for breath. He told me, 'his asthma was coming on him again; he must have two or three days' rest. Two or three days' riding, without preaching, would set him up again.' Soon afterwards, he asked me to put the window up a little higher, (though it was half up all night,) 'for,' said he, 'I cannot breathe; but I hope I shall be better by and by; a good pulpit sweat to-day, may give me relief: I shall be better after preaching.' I said to him, I wished he would not preach so often. He replied, 'I had rather *wear* out than *rust* out.' I then told him, I was afraid he took cold in preaching yesterday. He said, 'he believed he had;' and then sat up in the bed, and prayed that God would be pleased to bless his preaching where he had been, and also bless his preaching that day, that more souls might be brought to Christ; and prayed for direction, whether he should winter at Boston, or hasten to the southward—prayed for a blessing on his Bethesda college, and his dear family there; for the Tabernacle and chapel congregations, and all connections on the other side of the water; and then laid himself down to sleep again. This was nigh three o'clook. At a quarter past four he waked, and said, 'my asthma, my asthma is coming on; I wish I had not given out word to preach at Haverhill, on Monday; I don't think I shall be able; but I shall see what to-day will bring forth. If I am no better to-morrow, I will take two or three days' ride!' He then desired me to warm him a little gruel; and, in breaking the fire wood, I waked Mr. Parsons, who, thinking I knocked for him, rose and came in. He went to Whitefield's bed-side, and asked him how he felt himself. He answered, 'I am almost suffocated. I can scarce breathe, my asthma quite chokes me.' I was then not a little surprised, to hear how quick, and with what difficulty he drew his breath. He got out of bed, and went to the open window for air. This was exactly at five o'clock. I went to him, and for about the space of five minutes saw no danger, only that he had a great difficulty in breathing, as I had often seen before. Soon afterwards he turned himself to me, and said, '*I am dying.*' I said, 'I hope not, sir.' He ran to the other window, panting for breath, but could get no relief. It was agreed that I should go for Dr. Sawyer; and on my coming back, I saw death on his face; and he again said, '*I am dying.*' His eyes were fixed, his under lip drawing inward every time he drew breath; he went towards the window, and we offered him some warm wine, with lavender drops, which he refused. I persuaded him to sit down in the chair, and have his cloak on; he consented by a sign, but could not speak. I then offered him the glass of warm wine; he took half of it, but it seemed as if it would have stopped his breath entirely. In a little time he brought up a considerable quantity of phlegm and wind. I then began to have some small hopes. Mr. Parsons said, he thought Whitefield breathed more freely than he did, and would recover. I said, 'no sir, he is certainly dying.' I was continually employed in taking the phlegm out of his mouth with a handkerchief, and bathing his temples with drops, rubbing his wrists, &c., to give him relief, if possible, but all in vain; his hands and feet were as cold as clay. When the doctor came in, and saw him in the chair leaning upon my breast, he felt his pulse, and said, 'he is a dead man.' Mr. Parsons said, 'I do not believe it; you must do something, doctor!' He said, 'I cannot; he is now near his last breath.' And indeed, so it was; for he fetched but one grasp, and stretched out his feet, and breathed no more. This was exactly at six o'clock. We continued rubbing his legs, hands, and feet with warm cloths, and bathed

DEATH OF WHITEFIELD

" We continued rubbing his legs, hands and feet with warm cloths, and bathed him with spirits for some time, but all in vain." p. 212

him with spirits for some time, but all in vain. I then put him into a warm bed, the doctor standing by, and often raised him upright, continued rubbing him and putting spirits to his nose for an hour, till all hopes were gone. The people came in crowds to see him; I begged the doctor to shut the door.*

"The Rev. Mr. Parsons, at whose house my dear master died, sent for Captain Fetcomb, and Mr. Boadman, and others of his elders and deacons, and they took the whole of the burial upon themselves; prepared the vault, and sent and invited the bearers. Many ministers, of all persuasions, came to the house of the Rev. Mr. Parsons, where several of them gave a very particular account of their first awakenings under his ministry, several years ago, and also of many in their congregations, that to their knowledge, under God, owed their conversion wholly to his coming among them, often repeating the blessed seasons they had enjoyed under his preaching: and all said, that his last visit was attended with more power than any other; and that all opposition fell before him. Then one and another of them would pity and pray for his dear Tabernacle and chapel congregations, and it was truly affecting to hear them bemoan the calamity of America and England. Thus they continued for two hours conversing about his great usefulness, and praying that God would scatter his gifts and drop his mantle among them. When the corpse was placed at the foot of the pulpit, close to the vault, the Rev. Daniel Rogers made a very affecting prayer, and openly confessed, that under God, he owed his conversion to the labors of that dear man of God, whose precious remains now lay before them. Then he cried out, O my father, my father! then stopped and wept, as though his heart would break, and the people weeping all through the place. Then he recovered, and finished his prayer, and sat down and wept. Then one of the deacons gave out that hymn

'Why do we mourn departing friends?' &c.

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* In the last visit but one which Whitefield paid to America, he spent a day or two at Princeton, under the roof of the Rev. Dr. Finley, then president of the college at that place. At dinner, the doctor said, "Mr. Whitefield, I hope it will be very long before you will be called home, but when that event shall arrive, I should be glad to hear the noble testimony you will bear for God." "You would be disappointed, doctor," said Whitefield, "I shall die silent. It has pleased God to enable me to bear so many testimonies for him during my life, that he will require none from me when I die. No, no, it is your dumb christians, that have walked in fear and darkness, and thereby been unable to bear a testimony for God during their lives, that he compels to speak out for him on their death beds." This anecdote was communicated to the writer of it, by a gentleman now living, who was then a student at the college, and a boarder in Dr. Finley's family. The manner of Whitefield's death verified his prediction.

some of the people weeping, some singing, and so on alternately. The Rev. Mr. Jewel preached a funeral discourse, and made an affectionate address to his brethren, to lay to heart the death of that useful man of God; begging that he and they might be upon their watch-tower, and endeavor to follow his blessed example. The corpse was then put into the vault, and all concluded with a short prayer, and dismission of the people, who went weeping through the streets to their respective places of abode."

The melancholy news of Whitefield's decease, arrived in London on Monday, November 5, 1770, by the Boston Gazette, and also by several letters from different correspondents at Boston, to his worthy friend, Mr R. Keen; who received likewise, by the same post, two letters written with his own hand, when in good health, one seven and the other five days before his death. Mr. Keen caused the mournful tidings to be published the same night at the Tabernacle, and the following evening at Tottenham court chapel. His next step was to select some proper person to deliver a funeral discourse, when it occurred to his mind, that he had many times said to Whitefield, "If you should die abroad, who shall we get to preach your funeral sermon? Must it be your old friend, the Rev. John Wesley?" And his answer constantly was, "He is the man." Mr. Keen therefore waited on Mr. Wesley, on the Saturday following, and he promised to preach it on the Lord's day, November 18, which he did, to an extraordinarily crowded and mournful auditory; many hundreds being obliged to go away, who could not possibly get within the doors.

In both the chapel and Tabernacle, the pulpits were hung with black cloth, and the galleries with fine black baize. Escutcheons were affixed to the fronts of the pulpits; and on each of the adjoining houses, hatchments were put up: the motto of which was—"*Mea vita—salus et gloria Christus.*" At the expiration of six months, the mourning in each place of worship, and the escutcheons in the vestries, were taken down. The hatchments remained twelve months, when one was taken down, and placed in the Tabernacle, and the other over a neat marble monument, erected by Whitefield for his wife in Tottenham court chapel, with a space left for an inscription respecting himself after his decease, as he wished to be interred in the same vault had he died in England. The Rev. Titus Knight,* of Halifax, in Yorkshire, accordingly wrote the following epitaph:

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* The Rev. Titus Knight, was a native of Halifax, a town in which he exercised his ministry, and in which, indeed he may be said to have spent his whole life. He was born December 17, 1719. During his childhood, he had a particular veneration for sacred things, took a delight in attending the church, and used frequently to weep. At the same early period he learned

In Memory of
REV. GEORGE WHITEFIELD, A. M.
Chaplain to the Right Honorable, the Countess of Huntingdon,
Whose soul, made meet for glory,
Was taken to Immanual's bosom,
On the 30th of Sept. 1770;
And now lies in the silent grave, at Newburyport, near Boston, in
NEW ENGLAND;
There deposited in hope of a joyful resurrection to eternal life and glory.
He was a man eminent in piety,
Of a humane, benevolent, and charitable disposition.
His zeal in the cause of God was singular;
His labors indefatigable;
And his success in preaching the Gospel remarkable and astonishing.
He departed this life,
In the fifty-sixth year of his age.

And like his Master, was by some despised;
Like Him, by many others loved and prized:
But their's shall be the everlasting crown,
Not whom the world, but Jesus Christ will own.

something of the vanity and unsatisfying nature of all worldly pleasure, long before he knew where to seek for solid and substantial happiness. Many instances of this he used to relate; of which the following is a specimen. The annual fair at Halifax, which is kept on midsummer day, was a season to which he looked forward with the most eager expectation of pleasure and satisfaction. But when this day came, he invariably found the most painful disappointment; in a few hours he grew weary of diversion, wandered about quite unhappy, and never could this extraordinary day afford him any satisfaction, unless when he could retire from the noise and hurry of it, to enjoy the common recreation of bathing.

It may not be improper here to introduce some account of an interestin part of his life, which he has given in a work, entitled, Amyntas and Phile tus, or Christian Conversation, published in the year 1770. The reader therefore, will not be displeased, if the memorialists retire a little, while h who is the subject of this sketch is introduced to speak (though dead) of the things which it pleased God to do for his soul.

"My dear parents were of the establishment; and although filial duty, as well as christian charity, requires me to hope the best in behalf of them, yet I seldom or ever saw or heard any thing of religion but at church on the Sabbath day. They were, I believe, strictly honest in their dealings with men, supported a fair character, and appeared as religious as their neighbors, nor did they suspect, as church folks, that they could miss of salvation. I was taught to conceive of dissenters, as base hypocrites, a people that resemble the scribes and pharisees, against whom our Lord so vehemently inveighe and denounced so many woes; that attempted to hide their wickedness b deceitful pretext of superior sanctity. In consequence of these and the like things spoken of dissenters, and confirmed by instances I was then incapable of inquiring into, or judging of, I contracted very unfavorable ideas of every sect of Protestant dissenters; and, I think, could vie with any in bigotry and zeal, thinking as highly of the *church*, as it was possible for any to think of

Whitefield was not quite fifty-six years of age at the time of his decease; thirty-four years of which he spent in the work

the *meeting*. But I can never sufficiently admire or adore the free, rich, and distinguishing grace of God to me; for although there was nothing of religion in our family, not even so much as the form; and the way of life I was engaged in, from seven years old, not only unfavorable to, but quite destructive of all good morals, yet it pleased the Lord to preserve me from the filthy conversation of my necessary companions, and from learning and using the diabolical language, I mean of cursing and swearing, which was daily intermixed with the most familiar conversations. About the age of eleven, I began to be very thoughtful concerning a future state. The cogitations of the day afforded much matter for imagination in my sleeping hours, so that I often alarmed the family with the most lamentable shrieks and cries, occasioned by terrifying dreams of being shut out from God, and thrust into endless torments. These thoughts and dreams, produced an uncommon seriousness in my whole deportment. I diligently read the Bible, gladly catching every opportunity of attending public prayers at the church in the week days, prayed often and fervently in secret; and in secret it was, for prayer not being used in the family, I feared to be found in the practice of it. These impressions, and the influences thereof, abode with me for the space of six years, during all which time I sought and expected the favor of God, and the acceptation of my person, solely on the account of my own righteousness. Nor is this at all to be wondered at, seeing all the sons of Adam naturally seek justification and life, by virtue of that law and covenant which he violated and broke in paradise. Nor was this error in any wise corrected by any of the public sermons I then heard, all of which were more legal than evangelical, and the preachers rather sent the congregation for life to Moses than to Christ. About the age of seventeen, I began to learn psalmody, and for the space of more than ten years, I became extravagantly fond of all kinds of music; so that my affections were entirely captivated thereby, and in a great measure alienated from God; yet all that time the good spirit of God never left off striving with me, (if I may be allowed that expression) so that at certain seasons I was greatly distressed, and wished, 'it were with me as in months past.' Sometimes (to use the hyperbolical phrase of the Psalmist) 'I made my bed to swim, and watered my couch with tears,' purposed and resolved to resume my former course of life, and relinquish the idol of my soul. About this time it pleased that God, whose eyes are ever upon the objects of his everlasting love, to favor me with an opportunity of hearing the gospel; and the spirit of God so opened my heart to attend to the things that were spoken, and shed such light on my understanding, that when I returned home, and began to read my Bible, it seemed to be quite another book, in respect to its doctrines, and the method of salvation published in it, from what I had till that time conceived it to be. From that memorable day the Lord was pleased to break my chain, and loose the bonds of my captivity, so that I could say with holy David, 'My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and I am escaped.' My heart was now exceedingly rejoiced, and I again renewed my former resolutions of engaging my heart with God, and devoting my life to his service. And my gracious Redeemer was pleased to say 'Amen' to my purposes and prayers, and bade me, with an efficacious word, take hold on his strength, which his good spirit enabling me to do, I was filled with joy and peace in believing. I no longer felt that narrowness of spirit, which I was under the power of before, no. thought salvation confined to name or party. I found that in Christ Jesus, it availed nothing what a man had been before his conversion, whether Greek or Jew, nor what modes of worship he afterwards preferred, seeing Christ is all and in all to them that believe in him. Since that happy period, although my backslidings and departures from God have been more than I can enumerate, and what I blush to mention, yet my dear Redeemer, glory be to his name! having bought me at so dear a rate, and according to the greatness of that love, wherewith he loved me, would not, could not (for his tender heart forbade it,) forsake or cast me off."

of the ministry. And surely, if life is to be measured by the greatest diligence and enjoyment; as being ever intent upon

From the above account it may be gathered, that about the year 1746 or 1747, he was first brought to a true knowledge of God, and of himself; soon after which it pleased the Lord to introduce him to public notice. As that part of his life, which preceded the above period, is rather involved in obscurity, we may conclude there could be nothing in it very interesting. He was always diligent in his business, and his morality was above the common standard; notwithstanding, as he afterwards acknowledged, he was living "without God and without Christ in the world." Deeply convinced of the inestimable value of his own soul, he immediately became desirous of being an instrument in the hand of God of saving the souls of others. After much prayer and deliberation on this important matter, he ventured at length to go forth in the strength of the Lord, and to proclaim that Jesus came to save sinners. This was in the year 1749, for in a manuscript written with the trembling hand of infirmity, in the year 1792, he mentions that he had been *forty-three* years engaged in publishing the precious truths of the gospel. His first labors, it is well known, were among the Methodists in Mr. Wesley's connection; and having opportunities of preaching in various parts of the kingdom, he became signally and extensively useful. Many *old disciples* in that connection remember his name to this day with affection and gratitude.

Having labored for some years in Mr. Wesley's connection, he found that he could no longer publicly insist upon certain points of doctrine maintained by that people. This occasioned some struggle in his mind, as to the propriety of his continuance in that connection, or separation from it. But after much deliberation, and earnest prayer, a separation appeared most eligible, and he determined peaceably to withdraw. This event took place about the spring of the year 1762. For a short season his mind was perplexed; not that he doubted his call to preach the gospel, but being unable to perceive to whom his future labors should be directed. The providence of God, however, soon delivered him from this embarrassment. A few faithful friends, to whom he had been useful, still adhered to him; and to them he continued to preach as opportunity permitted. These being soon increased by the addition of others, a scheme was suggested of erecting a house, in which they might more regularly assemble together. This plan was immediately adopted; but fresh difficulties occurred, as the parties concerned had no resources within themselves, equal to such an undertaking. But they were soon taught that the word of God is not bound, and that the Lord has the hearts of all men at his disposal. Such liberal contributions were obtained, as enabled them to accomplish their design. A house was erected, and a church formed on the independent, or congregational plan, of which Mr. Knight was ordained pastor, in the summer of 1763. This was a Bethel indeed. The word delivered within these walls was made effectual to the turning of many from the error of their ways, and to the building up of the people of God in their most holy faith. The congregation continually increasing, it soon became necessary to erect a gallery, as large as the building would admit. Here he labored with much assiduity and zeal, preaching twice on the Lord's day in the winter season, and three times in the summer, and giving a lecture on every Thursday evening throughout the year. He administered the Lord's supper regularly every month; and on the Friday evening preceding the celebration of it, he met the members of his church, and delivered an address suited to the approaching solemnity.

He established among his people several little societies, which assembled once a week, for the purpose of prayer and religious conversation. One of these societies met at his own house; and the rest he attended occasionally, as opportunity permitted.

By the divine blessing on his public and private labors, the number of those who attended the preaching of the word became so great, that a larger and more commodious house was necessary for their reception. This was for some time considered as a thing rather desirable than attainable. At length, however, it was cordially set about, and a very spacious and elegant structure some praiseworthy design, and zealous in the accomplishment of it; redeeming the time by repeated acts of piety and benevolence, which characterize the worthy man and christian; having a heart constantly flowing with ardent love for the souls of

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completed, which was opened in May, 1772. Here he exercised his public ministrations to very large congregations, till it pleased the Lord to incapacitate him for public service; and, to use his own expression, to reduce him from a *working* to a *waiting* servant.

About the year 1764, his acquaintance with Whitefield commenced, which, under God, was the means of extending his usefulness very considerably. For, being invited by Whitefield to his pulpits, and his preaching being approved, he afterwards became one of the assistant preachers, and spent two months every year in preaching at the Tabernacle, Tottenham court chapel, Greenwich, Woolwich, and other places in the same connection.

Mr. Knight had uniformly enjoyed a remarkable good state of health, till it pleased God to afflict him with a paralytic stroke, in the month of June, 1790. In a short time, he was so far recovered, that he resumed his usual labors. But his mental faculties, especially his memory, had evidently sustained an injury. Of this he was himself very sensible, but bore the affliction with a truly christian submission.

In the year 1791, he undertook his annual journey to London, but with a determination to preach more sparingly than usual. While in town, he was afflicted with a second paralytic stroke, which affected his understanding far more than the former. With great difficulty he returned to Halifax, and though, in a measure, he recovered from this stroke likewise, and afterwards preached several sermons, yet it left him so debilitated, that he was incapable of continuing his public services; and having preached, for the last time, on the 18th of September, 1791, from the convictions of his own mind, and the persuasions of his friends, he resigned the charge of his congregation.

His patient submission to the divine will, was an instructive lecture to those who were around him. When he reflected on the decay of his mental faculties, he would sometimes say, "what an idiot I am become!" but immediately would add, "but no wrong is done to me. He that gave my faculties, has a right to take them away whenever he pleases, and he might justly have done so forty years ago." Being asked by one of his sons, concerning the feelings of his mind, he replied, "I am happy on two considerations; the one is, that I am not in hell; the other, that I am not afraid of ever going there." At another time, when several of his family were together, the subject of politics was introduced, and something mentioned respecting the probability of the king of France losing his crown; upon which he observed, though scarce able to understand the subject of conversation, "I know a king who will not lose his crown, I mean king Jesus. He reigns, and ever will reign;" and with a flood of tears he added, "to him I wish you every one to submit."

His sight at length so failed, that he could neither read nor write; and his understanding and memory continuing to be impaired, he began to long for the hour of his dissolution. However, he seemed greatly afraid lest his desire to depart and to be with Christ, should betray him into impatience. After breathing, rather than living, for some months, he was, on Saturday morning, March 2d, 1793, mercifully released from the burthen of the flesh, and removed to a better and indissoluble mansion, in the 74th year of his age.

O much respected, such lamented friend,
Thy life was holy—happy was thine end!
By saints esteem'd, and e'en by sinners blest,
And best belov'd by those who knew thee best!
In thee the Savior's image clearly shone,
As crystal lakes reflect the orient sun.
The wonders grace divine perform'd in thee,
Such, and superior, may it work in me!

men, and especially a fervent desire to glorify God, accompanied by the deepest humility and self-abasement; Whitefield, in these thirty-four years, may be said to have lived more than most men would do, though their lives were prolonged for many ages.

Early on the morning after his death, Mr. Sherburne of Portsmouth sent Mr. Clarkson and Dr. Haven, with a message to Mr. Parsons, desiring that Whitefield's remains might be buried in his own new tomb, at his own expense; and in the evening several gentlemen from Boston, came to Mr. Parsons, desiring that the body might be carried there. But as Whitefield had repeatedly desired that he might be buried before Mr. Parsons' pulpit, if he died at Newburyport, Mr. Parsons thought himself obliged to deny both of their requests.

The following account of his interment is subjoined to this sermon, viz:—October 2, 1770. At one o'clock all the bells in the town were tolled for an hour, and all the vessels in the harbor gave their proper signals of mourning. At two o'clock, the bells tolled a second time. At three, the bells called to attend a funeral. The Rev. Dr. Haven of Portsmouth, the Rev. Messrs. Daniel Rogers of Exeter, Jedediah Jewet, and James Chandler, of Rowley, Moses Parsons, of Newbury, and Edward Bass, of Newburyport, were pall bearers. The procession was from the Rev. Mr. Parsons' of Newburyport, where Whitefield died. Mr. Parsons and his family, together with many other respectable persons, followed the corpse in mourning. The procession reached only one mile, when the corpse was carried into the Presbyterian church, and placed on a bier in the broad aisle, over which the Rev. Mr. Rogers made a very suitable prayer in the presence of about six thousand persons, within the walls of the church, while many thousands were on the outside, not being able to find admittance. Then the following hymn by Dr. Watts was sung by the congregation.

Why do we mourn departing friends?
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms.

Are we not tending upward too,
As fast as time can move?
Nor should we wish the hours more slow,
To keep us from our love.

Why should we tremble to convey
Their bodies to the tomb?
There the dear flesh of Jesus lay,
And left a long perfume.

The graves of all his saints he bless'd,
And soft'ned every bed;
Where should the dying members rest,
But with their dying Head?

Thence he arose, ascending high,
And show'd our feet the way;
Up to the Lord our flesh shall fly,
At the great rising day.

Then let the last loud trumpet sound,
And bid our kindred rise;
Awake, ye nations under ground;
Ye saints ascend the skies.

The following Epitaph, in memory of Whitefield was composed by the Rev. Thomas Gibbons.

In Reverendum Virum
GEORGIUM WHITEFIELD,
Laboribus sacris olim abundantem; nunc verò, ut bene speratur
cœlestem et immortalem vitam cum Christo agentem.
EPITAPHIM,
(Auctore Thomas Gibbons, S. T. P.)
Electum at divinum vas, Whitefielde, suisti
Ingenio pollens, divitiisque sacris:
His opibus populo longe lateque tributis,
Tandem perfruers lœtitia superum
Inque hanc intrâsti, Domino plaudente ministrum:
Expertum in multis, assiduumque bonum:
Ecce mei portus, et clara palatia cœli
Delicis plenis omnia aperta tibi.
Dum matutinam Stellam, quam dulce rubentem!
Vivificos roresque ossa sepulta manent.

TRANSLATION.

A vessel chosen and divine, replete
With nature's gifts, and grace's richer stores,
Thou Whitefield wast: these thro' the world dispens'd
In long laborious travels, thou at length
Hast reach'd the realms of rest, to which thy Lord
Has welcomed thee with his immense applause.
All hail, my servant, in thy various trusts
Found vigilant and faithful, see the ports,
See the eternal kingdoms of the skies,
With all their boundless glory, boundless joy
Open'd for thy reception, and thy bliss.
Mean time the body, in its peaceful cell
Reposing from its toils, awaits the star,
Whose living lusters lead that promised morn
Whose vivifying dews thy mouldered corse
Shall visit, and immortal life inspire.

The following inscription is on Whitefield's tombstone, in Newburyport.

THIS CENOTAPH
is erected with affectionate veneration,
to the memory of the
REV. GEORGE WHITEFIELD,
born at Gloucester, Eng. Dec'r. 16, 1714:
educated at Oxford University: ordained 1736.
In a ministry of thirty-four years, he crossed the Atlantic thirteen
times, and preached more than eighteen thousand sermons.
As a soldier of the cross, humble, devout, ardent; he put on
the whole armor of God, preferring the honors of Christ
to his own interest, repose, reputation, or life. As a
Christian orator, his deep piety, disinterested zeal,
and vivid imagination, gave unexampled energy
to his look, action, and utterance. Bold, fer-
vent, pungent, and popular in his eloquence,
no other uninspired man ever preached to so
large assemblies, or enforced the simple
truths of the gospel by motives so per-
suasive and awful, and with an in-
fluence so powerful on the hearts
of his hearers.
He died of asthma, Sept. 30, 1770;
suddenly exchanging his life of unparalleled labors for his
eternal rest.

CHAPTER XXI.

Extracts from some of the funeral sermons preached on the occasion of his death.

Many sermons were preached on the occasion of his death, both in America and England. From these, the reader will probably not be displeased to see the following extracts; as they not only set the character of Whitefield in a variety of lights, but are so many testimonies to it, by witnesses of undoubted credit, in different parts of the world.

The first sermon was preached by the Rev. Mr. Parsons at Newburyport, the very day on which he died, from Phil. i. 21. "*For me to live is Christ, and to die is gain.*" In which he gives the following character of his departed friend:

"Christ became a principle of spiritual life in his soul, while he was an under-graduate at the university in Oxford. Before his conversion, he was a pharisee of the pharisees, as strict as ever Paul was, before God met him on his way to Damascus, according to his own declaration in his last sermon, which I heared him preach at Exeter, yesterday. He was, by means of reading, a very searching puritanical writer; convinced of the rottenness of all duties he had done, and the danger of a self-righteous foundation of hope. When he heared Christ speak to him in the gospel, he cried, 'Lord, what wilt thou have me to do?' And it seems as if, at that time, it had been made known to him, that he was a chosen vessel, to bear the name of Jesus Christ through the British nation, and her colonies; to stand before kings and nobles, and all sorts of people, to preach Christ, and him crucified. From that time, the dawn of salvation had living power in his heart, and he had an ardent desire to furnish himself for the gospel ministry. To this end, besides the usual studies at the college, he gave himself to reading the holy scriptures, to meditation and prayer; and particularly, he read Mr. Henry's Annotations on the Bible, upon his knees before God.

"Since my first acquaintance with him, which is about thirty years ago, I have highly esteemed him, as an excellent christian, and an eminent minister of the gospel. A heart so bent for Christ, with such a sprightly, active genius, could not admit of a stated fixed residence in one place, as the pastor of a particular congregation; and therefore, he chose to itinerate from place to place, and from one country to another; which indeed, was much better suited to his talents, than a fixed abode would have been. I often considered him as an angel flying through the midst of heaven, with the everlasting gospel, to preach unto them that dwell on the earth; for he preached the uncorrupted word of God, and gave solemn warnings against all corruptions of the gospel of Christ.* When he came the first time to Boston, the venerable Dr. Coleman, with whom I had a small acquaintance, condescended to write to me, 'that the wonderful man was come, and they had a week of sabbaths; that his zeal for Christ was extraordinary; and yet he recommended himself to his many thousand hearers by his engagedness for holiness and souls.' I soon had opportunity to observe, that wherever he flew, like a flame of fire, his ministry gave a general alarm to all sorts of people, though before they had, for a long time, been amazingly sunk into dead formality. It was then a time in New England, when real christians generally had slackened their zeal for Christ, and fallen into a remiss and careless frame of spirit; and hypocritical professors were sunk into a deep sleep of carnal security. Ministers, and their congregations seemed to be at ease. But his preaching appeared to be from the heart, though too many, who spake the same things, preached as if it were indifferent, whether they were received or rejected. We were convinced that he believed the message he brought us, to be of the last importance. Nevertheless, as soon as there was time for reflection, the enemies of Christ began to cavil, and hold up some of his sallies as if they were unpardonable faults. By such means he met with a storm as tempestuous as the troubled sea, that casts up mire and dirt. Some of every station were too fond of their old way of formality, to part with it, for such a despised cause as living religion. But the spirit of Christ sent home the message of the Lord upon the conciences of some, and shook them off from their false hopes: but many began to find fault, and some to write against his evangelizing through the country, while others threatened fire brands, arrows, and death. Yet God gave room for his intense zeal to operate, and fit objects appeared, wherever he went, to engage him in preaching Christ, and him crucified.

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* The late Dr. Grosvenor, upon hearing Whitefield preach at Charles-square, Hoxton, expressed himself thus:—"That if the apostle Paul had preached to this auditory, he would have preached in the same manner."

"In his repeated visits to America, when his services had almost exhausted his animal spirits, and his friends were ready to cry, 'Spare thyself,' his hope of serving Christ, and winning souls to him, animated and engaged him to run almost any risk. Neither did he ever cross the Atlantic, on an itinerating visitation, without visiting his numerous brethren here, to see how religion prospered amongst them; and we know that his labors have been unwearied among us, and to the applause of all his hearers; and, through the infinite mercy of God, his labors have sometimes been crowned with great success, in the conversion of sinners, and the edification of saints. And though he often returned from the pulpit, very feeble after public preaching, yet his engaging sweetness of conversation, changed the suspicions of many into passionate love and friendship.

"In many things, his example is worthy of imitation; and if in any thing he exceeded, or came short, his integrity, zeal for God, and love to Christ and his gospel, rendered him, in extensive usefulness, more than equal to any of his brethren. In preaching here, and through most parts of America, he has been in labors more abundant, approving himself a minister of God, in much patience, in afflictions, in watchings, in fastings, by pureness, by the Holy Ghost, by love unfeigned; as sorrowful, yet always rejoicing; as having nothing, yet possessing all things. And God, that comforteth those that are cast down, has often comforted us by his coming; and not by his coming only, but by the consolation wherewith he was comforted in us, so that we could rejoice the more.

"His popularity exceeded all that ever I knew; and though the asthma was sometimes an obstruction to him, his delivery and entertaining method was so inviting to the last, that it would command the attention of the vast multitudes of his hearers. An apprehension of his concern to serve the Lord Jesus Christ, and do good to the souls of men drew many thousands after him, who never embraced the doctrines he taught. He had something so peculiar in his manner, expressive of sincerity in all he delivered, that it constrained the most abandoned to think he believed what he said was not only true, but of the last importance to souls; and by adapted texts adduced, and instances of the grace of God related agreeable thereto, often surprised his most judicious hearers.

"His labors extended not only to New England, and many other colonies in British America, but were eminent and more abundant in Great Britian. Many thousands at his chapel and Tabernacle, and in other places, were witnesses that he faithfully endeavored to restore the interesting doctrines of the reformation, and the purity of the church to its primitive glory. Some among the learned, some of the mighty and noble, have been called by his ministry, to testify for the gospel of the grace of God. The force of his reasonings against corrupt principles, and the easy method he had of exposing the danger of them, have astonished the most that heard him, in all places where he preached. How did he lament and withstand the modern unscriptural notions of religion and salvation, that were palmed upon the churches of every denomination! The affecting change from primitive purity to fatal heresy, together with the sad effects of it in mere formality and open wickedness, would often make him cry, as the prophet did in another case, 'How is the gold become dim, and the most fine gold changed! How has the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to earth, the beauty of Israel.'

"It is no wonder that this man of God should meet with enemies and with great opposition to his ministry; for hell trembled before him. It is no more than may be always expected of the devil, that he should stir up his servants, to load the most eminent ministers of Christ with calumny and most impudent lies; and represent them as the filth and offscouring of all things. All this may be, and often has been done, under a pretense of great concern for the honor of Christ, and the preservation of the gospel order. When Satan totters and begins to fall, he can find men enough to cry, 'the church is in danger;' and that he knows is sufficient with many, to hide his cloven foot, and make him appear as an angel of light.

"Through a variety of such labors and trials, our worthy friend, and extensively useful servant of Christ, Mr. Whitefield, passed both in England and America; but the Lord was his sun to guide and animate him, and his shield to defend and help him unto the end: neither did he count his own life dear, so that he might finish his course with joy, and the ministry that he had received of the Lord Jesus, to testify the gospel of the grace of God.

"The last sermon that he preached, though under the disadvantage of a stage in the open air, was delivered with such clearness, pathos, and eloquence, as to please and surprise the surrounding thousands. And as he had been confirmed by the grace of God, many years before, and had been waiting and hoping for his last change, he then declared, that he hoped it was the last time he should ever preach. Doubtless, he then had such clear views of the blessedness of open vision, and the complete fruition of God in Christ, that he felt the pleasures of heaven in his raptured soul, which made his countenance shine like the unclouded sun."

The following lines are part of a poem on Whitefield, written by a negro servant girl, seventeen years of age, belonging to Mr. J. Wheatly, of Boston.

"He prayed that grace in every heart might dwell,
He longed to see America excel;
He charg'd its youth to let the grace divine
Arise, and in their future actions shine.
He offer'd that he did himself receive,
A greater gift not God himself can give.
He urg'd the need of Him to ev'ry one;
It was no less than God's co-equal Son.
Take Him ye wretched for your only good;
Take Him ye starving souls to be your food.
Ye thirsty, come to this life-giving stream;
Ye preachers, take him for your joyful theme.
Take Him, my dear Americans, he said,
Be your complaints in his kind bosom laid.
Take Him, ye Africans, he longs for you;
Impartial Savior is his title due.
If you will choose to walk in grace's road,
You shall be sons, and kings, and priests to God.
Great countess! we Americans revere
Thy name, and thus condole thy grief sincere.
New England, sure doth feel; the orphan's smart
Reveals the true sensations of his heart.
His lonely Tabernacle sees no more
A Whitefield landing on the British shore.
Then let us view him in yon azure skies,
Let every mind with this lov'd object rise.
Thou tomb, shall safe retain thy sacred trust,
Till life divine re-animates his dust.

The next sermon was preached by Dr. Pemberton, of Boston, October 11, 1770, upon 1 Peter i. 4. "*To an inheritance reserved in heaven for you.*" In which he says:

"I am not fond of funeral panegyrics. But where persons have been distinguishingly honored by heaven, and employed to do uncommon services for God's church upon earth, it would be criminal ingratitude to suffer them to drop into the dust without the most respectful notice. The memory of the just is blessed! Posterity will view Mr. Whitefield, in many respects, as one of the most extraordinary characters of the present age. His zealous, incessant, and successful labors, in Europe and America, are without a parallel.

"Devoted early to God, he took orders as soon as the constitution of the established church in England allowed. His first appearance in the work of the ministry was attended with surprising success. The largest churches in London were not able to contain the numbers that perpetually flocked to hear his awakening discourses. The crowds daily increased. He was soon forced into the fields, followed by multitudes, who hung with silent attention upon his lips, and with avidity received the word of life. The spirit of God in an uncommon measure, descended upon the hearers. The secure were awakened to a salutary fear of divine wrath, and inquiring minds were directed to Jesus, the only Savior of a revolted world—the vicious were visibly reclaimed; and those who had hitherto rested in a form of godliness, were made acquainted with the power of a divine life. The people of God were refreshed with the consolation of the blessed Spirit, and rejoiced to see their exalted Master, going on from conquering to conquer, and sinners of all orders and characters, bowing to the scepter of a crucified Savior.

"His zeal could not be confined within the British islands. His ardent desire for the welfare of immortal souls, conveyed him to the distant shores of America. We beheld a new star arise in the hemisphere of these western churches; and its salutary influences were diffused through a great part of the British settlements in these remote regions. We heard with pleasure, from a divine of the Episcopal communion, those great doctrines of the gospel, which our venerable ancestors brought with them from their native country. With a soul elevated above a fond attachment to forms and ceremonies, he inculcated that pure and unadulterated religion, for the preservation of which our fathers banished themselves into an uncultivated desert. In his repeated progresses through the colonies, he was favored with the same success which attended him on the other side of the Atlantic. He preached from day to day in thronged assemblies; yet his hearers never discovered the least weariness, but always followed him with increasing ardor. When in the pulpit, every eye was fixed upon his expressive countenance; every ear was charmed with his melodious voice; all sorts of persons were captivated with the propriety and beauty of his address.

"But it is not the fine speaker, the accomplished orator, that we are to celebrate from the sacred desk: these engaging qualities, if not sanctified by divine grace, and consecrated to the service of heaven, are as the sounding brass, and the tinkling cymbal. When misimproved, instead of conveying happiness to mankind, they render us more illustriously miserable.

"The gifts of nature, the acquisitions of art, which adorned the character of Mr. Whitefield, were devoted to the honor of God, and the enlargement of the kingdom of our divine Redeemer. While he preached the gospel, the Holy Ghost was sent down to apply it to the consciences of the hearers; the eyes of the blind were opened, to behold the glories of the compassionate Savior; the ears of the deaf were unstopped, to attend to the invitations of incarnate love; the dead were animated with a divine principle of life; many in all parts of the land were turned from darkness to light, and from the power of Satan unto God.

"These doctrines which we had been instructed in from our infancy, by our faithful pastors, seemed to acquire new force, and were attended with uncommon success when delivered by him. His discourses were not trifling speculations, but contained the most inreresting truths; they were not an empty play of wit, but solemn addresses to the hearts of men.

"To convince sinners that they were by nature children of wrath; by practice, transgressors of the divine law; and in consequence of this, exposed to the vengeance of offended heaven; to display the transcendent excellency of a Savior, and persuade awakened minds to confide in his merits and righteousness, as the only hopes of a guilty world; to impress upon the professors of the gospel the necessity, not only of an outward reformation, but an internal change, by the powerful influences of the Spirit; to lead the faithful to a zealous practice of the various duties of the christian life, that they may evidence the sincerity of their faith, and adorn the doctrine of God their Savior. These were the reigning subjects of his pulpit discourses.

"He was no contracted bigot, but embraced christians of every denomination in the arms of his charity, and acknowledged them to be children of the same father, servants of the same master, heirs of the same undefiled inheritance.

"That I am not complimenting the dead, but speaking the words of truth and soberness, I am persuaded I have many witnesses in this assembly.

"He was always received by multitudes with pleasure, when he favored these parts with his labors; but he never had a more obliging reception than in his last visit. Men of the first distinction in the province, not only attended his ministry, but gave him the highest marks of their respect. With what faithfulness did he declare unto us the whole counsel of God! With what solemnity did he reprove us for our increasing degeneracy! With what zeal did he exhort us, to remember from whence we were fallen, and repent and do our first works, lest God should come and remove our candlestick out of its place!

"Animated with a God-like design of promoting the temporal and spiritual happiness of mankind, after the example of his divine Master, he went about doing good. In this he persevered with unremitting ardor and assiduity, till death removed him to that rest which remains for the people of God. Perhaps no man, since the apostolic age, preached oftener or with greater success.

"If we view his private character, he will appear in a most amiable point of light. The polite gentleman; the faithful friend; the engaging companion; above all, the sincere christian, were visible in the whole of his deportment.

"With large opportunities of accumulating wealth, he never discovered the least tincture of avarice. What he received from the kindness of his friends, he generously employed in offices of piety and charity. His benevolent mind was perpetually forming plans of extensive usefulness. The Orphan-house, which many years ago he erected in Georgia, and the college he was founding in that province at the time of his death, will be lasting monuments of his care, that religion and learning might be propagated to future generations.

"I have not, my brethren, drawn an imaginary portrait, but described a character exhibited in real life. I have not mentioned his natural abilities, which were vastly above the common standard. I consider him principally in the light of a christian, and a minister of Jesus Christ, in which he shone with a superior luster, as a star of the first magnitude.

"After all, I am not representing a perfect man; there are spots in the most shining characters upon earth. But this may be said of Mr. Whitefield with justice, that after the most public appearances, for above thirty years, and the most critical examination of his conduct, no other blemish could be fixed upon him, than what arose from the common frailties of human nature, and the peculiar circumstances which attended his first entrance into public life.

"The imprudences of inexperienced youth, he frequently acknowledged from the pulpit, with a frankness which will for ever do honor to his memory. He took care to prevent any bad consequences that might flow from his unguarded censures in the early days of his ministry. The longer he lived, the more he evidently increased in purity of doctrine, in humanity, in meekness, prudence, patience, and the other amiable virtues of the christian life."

Another funeral sermon on Whitefield, was preached by the Rev. Mr. Ellington, at Savannah, in Georgia, November 11, 1770, upon Hebrews xi. 26. "*Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward.*" In which are the following passages:*

"The receiving the melancholy news of the much lamented death of a particular friend to the province, a person who was once minister of this church, is the reason of this discourse; and my choice of this subject before us, is to pay my grateful respect to the memory of this well known able minister of the New Testament, and faithful servant of the most high God, the Rev. George Whitefield, whose life was justly esteemed, and whose death will be greatly regretted, by the sincerely religious part of mankind of all denominations, as long as there is one remaining on earth, who knew him, to recollect the fervor of spirit, and holy zeal with which he spake, when preaching the everlasting gospel; and every other part of his disinterested conduct, consistent with the ministerial character, in life and conversation. Mr. Whitefield's works praise him loud enough. I am not able to say any thing that can add greater luster to them. May every one that ministers in holy things, and all who partake of their ministrations, have equal right to the characteristic in the text, as he had.

"It is the ruling opinion of many, that the offense of the cross is long since ceased; and that whatever evil treatment some of a singular turn may meet with, it is only the fruit of their own doings, and the reward of their own work, whereby they raise the resentment of mankind against them for uncharitable slander, and spiritual abuse. But whoever knoweth any thing of the gospel, and has experienced it to be the power of God unto salvation, knoweth this is the language of persons who are unacquainted with the depravity of their nature; and through the degeneracy of their hearts, are unwilling to be disturbed; therefore are saying to the ministers of Christ, prophecy unto us smooth things. But the ministers of the gospel are to be sons of thunder, and so to utter their voice, and conduct their lives, as to prove the nature of their work.

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* Extract of a letter from the late Rev. Cornelius Winter, to the Rev. William Jay.

"You have no conception of the effect of Mr. Whitefield's death upon the inhabitants of the province of Georgia. All the black cloth in the stores was bought up; the pulpit and desks of the church, the branches, the organ loft, the pews of the governor and council, were covered with black. The governor and council, in deep mourning, convened at the state house, and went in procession to church, and were received by the organ playing a funeral dirge. Two funeral sermons were preached, one by the Rev. Mr. Ellington; the other by the Rev. Mr. Zubly.

"The same public marks of regard were shown at one of the churches in Philadelphia, of which Mr. Sprout is pastor, which, by the desire of the session and committee, was put in mourning. Also, at their desire and expense, the bells of Christ church, in that city, were rung muffled."

"Our dear and reverend friend was highly honored for many years, in being a happy instrument to do this successfully. With what a holy zeal he proceeded, long before he was publicly ordained to the sacred office, has been long attested; and no person has been able to contradict the testimony. No sooner did he appear in the work of the sanctuary, but he soon convinced his numerous auditories, that his Almighty Lord, who had given him the commission, had by his grace wrought him for the self-same thing; and through the Holy Spirit attending his endeavors, made him a workman that needeth not to be ashamed. One would think his great success in his public labors, the frequent opportunities he embraced of doing good, by the relief of people in distressing circumstances, every occasion he took to use his influence for the good of mankind, and the whole of his behavior through a life of fifty-six years, being, so far as the frailty of our present state will admit, unblamable and unreproachable, should have exempted him from contempt and reproach. But, quite the contrary: there was so near a resemblance to his blessed Master, as obliged him to bear his reproach. He has suffered with him on earth, and he is now glorified with him in heaven. He has labored abundantly, and he has been as liberally reproached and maligned from every quarter. Clergy and laity have whet their tongues like a sword against him, and bent their bows to shoot their arrows; but the Lord, amongst all, has known and approved his righteous servant. Though it is well known, he has had opportunity long since to enjoy episcopal emolument; yet, in his opinion, and it will be found he judged like a wise man in the end, sinners, through his instrumentality, being turned unto the Lord, and becoming his joy and crown of rejoicing, in the day of our Lord Jesus, was esteemed a greater honor than any thing this world could afford him. His longing desire for the salvation of immortal souls, would not admit of his being confined within the district of any walls; though it must be acknowledged, he never thought of commencing field preacher, till his invidious enemies refused him church pulpits, with indignation of spirit unbecoming the lowest and most vulgar class of mankind, much less men professing themselves preachers of godliness. Though he has, throughout the whole course of his ministry, given sufficient proof of his inviolable attachment to our happy establishment, he was desirous to countenance the image of Christ wherever he saw it, well knowing, that political institutions, in any nation whatever, should not destroy the blessed union, or prevent the communion which ought to subsist throughout the holy catholic church, between real and sincere christians of all denominations. Some people may retain such a veneration for apostolic phrases, as to suppose they ought not to be applied to other persons. Sorry am I to observe, that few deserve the application of them. But of Mr. Whitefield we may say, with the strictest truth, in journeyings often, in perils of water, in perils of robbers, in perils of his own countrymen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, he hath approved himself a minister of God. All who knew and were acquainted with him, soon discovered in him every mark of good sense and good manners. His company and conversation so enlivening and entertaining, and at the same time so instructive and edifying, that no person, with the least degree of common sense, could behave improperly in his presence. In him met, what do not often meet in one person, the finished and complete gentleman, and the real and true christian. Why then did he take pleasure in reproaches, and submit to the taunts and insults, both of the vulgar and politer part of mankind? He had respect to the recompense of reward. Though the believer's work will never entitle him to a reward of debt, yet the reward of grace will always excite a holy desire to render something unto the Lord. What wilt thou have me to do? is the incessant inquiry of that soul, who by the merits of the Redeemer's death, and the virtue of his precious blood, is redeemed from sin, and made a partaker of the inheritance incorruptible, undefiled, and that fadeth not away. Faith operates by good works: and let all the men of the world say to the contrary, or put ever so base a construction upon our doctrine, it will evidence itself by these good fruits. It was from these principles that Mr. Whitefield acted, and they were productive of the desired effect, not only in alms-giving, this was but a small matter, when compared with the happier and more important attempt which he made for the good of mankind, at the hazard of his life, and the expense of an unblemished character. How he has preached with showers of stones, and many other instruments of malice and revenge about his ears, many of his surviving friends can witness. But having the salvation of sinners at heart, and a great desire to rescue them from the power of eternal death, he resolved to spend and be spent for the service of precious and immortal souls; and spared no pains, and refused no labor, so that he might but administer to their real and eternal good. And glory be to our good God, he hath persevered and endured to the end of his life, having respect unto the recompense of the reward. Surely nothing else could support him under such a weight of care, and enable him, amidst it all, for so many years, to bear it with so much cheerfulness. The worthy inhabitants of this province do not want my attestation, either to the loss the province has sustained, or to the desire he has had for its prosperity. His indefatigable endeavors to promote it, and the many fervent prayers he has night and day offered for it, speak loud enough. Happy omens we would hope in favor of it, both as to its temporal increase, and spiritual prosperity. May God raise up some useful men to supply his place, and carry on unto perfection what he hath so disinterestedly begun, that the institution he has founded in this province, may be of public utility to the latest posterity!

"As to his death, little more can be said of it, than has been communicated to the public already. He died like a hero, in the field of battle—he has been fighting the battles of the Lord of hosts upwards of thirty years, against the world, sin, and Satan—and he has been a conquerer—he has fought successfully—many, very many, converted sinners are the trophies of his victory. But now his warfare is accomplished, the captain of his salvation has granted him a discharge, he has entered into his everlasting rest, and is reaping the benefit of a life sincerely dedicated to his service of the once crucified, but now exalted Jesus. He preached the day before his decease: though his death was sudden, he was not surprised. The morning of his departure, not many hours before his spirit took its flight to the regions of bliss, he prayed to the God of his salvation, and committed his departing soul into his hands, as his faithful Creator, and all merciful Redeemer. Soon after he said, 'I am near my end'—then fell asleep—he fainted and died—not one sigh, or groan—the Lord heard his prayer, and granted his request, and gave him an easy dismission out of time into eternity. Sudden death was his desire; and sudden death was to him sudden glory. He has fought the good fight; few, if any, since the apostles, have been more extensively useful, or labored more abundantly. Thousands, I believe, I may with propriety say, in England, Scotland, and America, have great reason to bless God for his ministrations; for he has traveled far and wide, proclaiming the glad tidings of salvation through faith in a crucified Savior. Adorable Emanuel, make thou up the loss of him to thy church and people! Let a double portion of thy Spirit be poured out upon the remaining ministers! Let that holy fire, which burnt so bright in thy departed servant, warm each of their hearts! And, O thou Lord of the harvest, send forth more such true and faithful laborers into thy harvest."

Many funeral discourses were preached for him at home and abroad. In that by the Rev. Dr. Edwards, November 11, 1770, on Hebrews xi. 4, "*By it he being dead, yet speaketh*,"—is given the character of Whitefield as follows:

1. "The ardent love he bore to the Lord Jesus Christ was remarkable. This divine principle constrained him to an unwearied application in the service of the gospel; and transported him, at times, in the eyes of some, beyond the bounds of sober reason. He was content to be a fool for Christ's sake; to be despised, so Christ might be honored: to be nothing, that Jesus might be all in all. He had such a sense of the incomparable excellence of the person of Christ, of his adorable condescension in taking our nature upon him, and enduring the curses of the holy law; his complete suitableness and sufficiency, as the wisdom, righteousness, sanctification, and redemption of his people, that he could never say enough of him. He was so convinced of the happy tendency and efficacy of this principle in his own mind, that he made use of it, and proposed it to others, in the room of a thousand arguments whenever he would inculcate the most unreserved obedience to the whole will of God, or stir up believers to a holy diligence in adorning the doctrines of God our Savior in all things. Inspired by this principle, nothing frightened or flattered him from his duty.

2. "Another pleasing ingredient in his character, and a sure evidence of the former, was to love the souls of mankind. He rejoiced in their prosperity as one that had found great spoil; and with St. Paul, was willing to spend and be spent in promoting their happiness. He loved all who loved Jesus Christ in sincerity, however they might differ in some circumstantials. He embraced all opportunities to expose the malignant leaven of a party, and to remove prejudices and misapprehensions, which good people too often entertain of one another, when under the influence of sectarian humor.

3. "His attachment to the great doctrines of the gospel was inflexible; having known their worth, and experienced their power in his own heart, he plainly saw, that though they were

unacceptable to the carnal heart, yet they bore the plain impress of the infinite wisdom of God. Those important truths, which tended to humble the sinner, to exalt Christ, and promote holiness in heart and life, were his darling subjects. He did not disguise gospel truths by some artful sweetening, to render them more palatable to men of corrupt minds: he studied to preach the word in its purity, plainness, and simplicity. The warmth of his zeal disgusted many who make a mighty outcry about candor and charity, and are willing to extend it to every sentiment, except the truths in which the apostles gloried. It was his love to the truths of God, and the souls of men, that led him to expose those who plead for the rectitude and excellences of human nature; deny the proper godhead of Jesus Christ, justification by faith in his righteousness imputed, on the new birth; and the absolute necessity of the operations of the Holy Ghost. Faith and holiness were ever united together in his system, in opposition to those who pretend to faith without obedience to the law of God as the rule of life. He knew errors of the great truths of the gospel are not indifferent, but dreadful and fatal; he knew it was not candor and charity to say that errors in judgment are not hurtful, but the greatest unmercifulness and cruelty; therefore he often reproved such sharply.

"Although he was so tenacious of the foundation truths of the gospel, yet none more candid in things that are not essential; herein he was full of gentleness and forbearance. In things indifferent he became all things to all men.

4. "To the foregoing particulars in Mr. Whitefield's character, I may add his zeal. His christian zeal was like the light of the sun, which did warm, shine and cherish, but knew not to destroy; full of generous philanthropy and benevolence, his zeal made him exceeding earnest and importunate in his addresses to saints and sinners. His zeal returned blessings for curses, and prayers for ill treatment—it kindled in him a becoming indignation against the errors, follies, and sins of the time—it led him to weep bitterly over those who would not be persuaded to fly from the wrath to come—it made him bold and intrepid in the cause of God, and kept him from that flatness and deadness, which is too visible in some good ministers. In those things he was an example to ministers of every denomination; and if the limits of my discourse would admit, I could mention many things, as to his charity to the poor, his humility, &c."

On Sunday, November 18, 1770, the Rev. John Wesley, preached his funeral sermon at the chapel in Tottenham court road, and at the Tabernacle,* from Numbers xxiii. 10. "*Let me die the death of the righteous, and let my last end be like his.*" And in the sermon, after giving some particulars of his life and death, Mr. Wesley says:

1. "We are next to take some view of his character. A little sketch of this was soon after his death, published in the Boston Gazette, an extract of which is subjoined. Little can be said of him but what every friend to vital christianity, who has sat under his ministry will assert. In his public labors he has for many years astonished the world with his eloquence and devotion. With what divine pathos did he persuade the impenitent sinner to embrace the practice of early piety and virtue: filled with the spirit of grace, he spoke from the heart with a fervency of zeal perhaps unequalled since the days of the apostles; adorned the truths he delivered with the most graceful charms of rhetoric and oratory. From the pulpit he was unrivalled in the command of an ever crowded auditory. Nor was he less agreeable and instructive in his private conversation: happy in a remarkable ease of address, willing to communicate, studious to edify. May the rising generation catch a spark of that flame which shone with such distinguished luster in the spirit and practice of this faithful servant of the most high God.

2. "A more particular and equally just character of him has appeared in one of the English papers, London Chronicle, November 8, 1770. It may not be disagreeable to you to add the substance of this likewise. The character of this truly pious person, must be deeply impressed on the heart of every friend to vital religion. In spite of a tender and delicate constitution, he continued to the last day of his life, preaching with a frequency and a fervor, that seemed to exceed the natural strength of the most robust. Being called to the exercise of his function at an age, when most young men are only beginning to qualify themselves for it, he had not time to make a very considerable progress in the learned languages: but this defect was amply supplied by a lively and fertile genius, by fervent zeal, and by a formidable and most persuasive delivery. And though in the pulpit he often found it needful, by the terrors of the Lord, to persuade men, he had nothing gloomy in his nature, being singularly cheerful, as well as charitable and

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* London Chronicle, November 19, 1770. "Yesterday the Rev. John Wesley preached a funeral sermon on Mr. Whitefield's death in the morning, at Tottenham court chapel; and in the evening, at the Tabernacle; the inside of each place was lined with black cloth, and an escutcheon hung on the pulpits. The multitudes that went, with a design to hear the sermon, exceed all belief. The chapel and the Tabernacle were both filled as soon as they were opened."

tender hearted. He was as ready to relieve the bodily, as spiritual necessities of those that applied to him. It ought also to be observed, that he constantly enforced upon his audience every moral duty, particularly industry in their several callings, and obedience to their superiors. He endeavored, by the most extraordinary efforts of preaching in different places, and even in the open fields, to rouse the lower class of people, from the last degree of inattention and ignorance, to a sense of religion. For this, and his other labors, the name of GEORGE WHITEFIELD will long be remembered with esteem and veneration.

3. "That both these accounts are just and impartial, will readily be allowed; that is, as far as they go: but they go little farther than the outsides of his character: they show you the preacher, but not the man, the christian, the saint of God. May I be permitted to add a little on this head, from a personal knowledge of nearly forty years? Indeed, I am throughly sensible how difficult it is to speak on so delicate a subject; what prudence is required to avoid both extremities, to say neither too little nor too much! Nay, I know it is impossible to speak at all, to say either less or more, without incurring from some the former, from others the latter censure. Some will seriously think that too little is said: and others that it is too much: but without attending to this, I will speak just what I know, before Him to whom we are all to give an account.

4. "Mention has been already made of his unparalleled zeal, his indefatigable activity, his tender heartedness to the afflicted, and charitableness toward the poor. But should we not likewise mention his deep gratitude to all whom God had used as instruments of good to him? Of whom he did not cease to speak in the most respectful manner, even to his dying day. Should we not mention that he had a heart susceptible of the most generous and the most tender friendship? I have frequently thought that this, of all others, was the distinguishing part of his character. How few have we known of so kind a temper, of such large and flowing affections. Was it not principally by this, that the hearts of others were so strongly drawn and knit to him? Can any thing but love beget love? This shone in his very countenance, and continually breathed in all his words, whether in public or private. Was it not this, which, quick and penetrating as lightning, flew from heart to heart? Which gave that life to his sermons, his conversation, his letters? Ye are witnesses.

5. "But away with the vile misconstruction of men of corrupt minds, who knew of no love, but what is earthly and sensual. Be it remembered at the same time, that he was endued with the most nice and unblemished modesty. His office

called him to converse very frequently and largely with women as well as men, and those of every age and condition. But his whole behavior towards them, was a practical comment on that advice of St. Paul to Timothy, 'entreat the elder women as mothers, the younger as sisters, with all purity.'

6. "Mean time, how suitable to the friendliness of his spirit, was the frankness and openness of his conversation? Although it was as far removed from rudeness on the one hand, as from guilt and disguise on the other. Was not this frankness at once a fruit and a proof of his courage and intrepidity? Armed with these, he feared not the faces of men, but used great plainness of speech to persons of every rank and condition, high and low, rich and poor; endeavoring only by manifestation of the truth, to commend himself to every man's conscience in the sight of God.

7. "Neither was he afraid of labor or pains, any more than of what man could do unto him, being equally

'Patient in bearing ill, and doing well.'

"And this appeared in the steadiness wherewith he pursued whatever he undertook, for his Master's sake; witness one instance for all, the Orphan-house in Georgia, which he began and perfected, in spite of all discouragements. Indeed, in whatever concerned himself, he was pliable and flexible. In this case he was easy to be entreated, easy to be either convinced or persuaded; but he was immovable in the things of God, or wherever his conscience was concerned. None could persuade, any more than affright him, to vary in the least point from that integrity, which was inseparable from his whole character, and regulated all his words and actions. Herein he did

'Stand as an iron pillar strong,
And steadfast as a wall of brass.'

8. "If it be inquired, what was the foundation of this integrity, or of his sincerity, courage, patience, and every other valuable and amiable quality? it is easy to give the answer. It was not the excellence of his natural temper; not the strength of his understanding; it was not the force of education; no, nor the advice of his friends. It was no other than faith in a believing Lord; faith of the operation of God. It was a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. It was the love of God shed abroad in his heart by the Holy Ghost, which was given unto him, filling his soul with tender, disinterested love to every child of man. From this source arose that torrent of eloquence, which frequently bore down all before it. From this, that astonishing force of

persuasion, which the most hardened sinners could not resist. This it was, which often made his head as waters, and his eyes a fountain of tears. This it was, which enabled him to pour out his soul in prayer, in a manner peculiar to himself, with such fullness and ease united together, with such strength and variety both of sentiment and expression.

6. "I may close this head with observing, what an honor it pleased God to put upon his faithful servant, by allowing him to declare his everlasting gospel in so many various countries, to such numbers of people, and with so great an effect on so many of their precious souls!"

On the same day, November 18, 1770, the Rev. Henry Venn, A. M., rector of Yelling, in Huntingdonshire, and chaplain to the Right Honorable the earl of Buchan, preached a sermon at the Countess of Huntingdon's chapel at Bath, on Isaiah viii. 18. "*Behold I, and the children whom the Lord hath given me, are for signs and for wonders in Israel, from the Lord of Hosts, which dwelleth in Mount Zion.*" The following hymn was sung:

Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last;
Of all thy heart's desire,
Triumphantly possess'd,
Lodg'd by the ministerial choir,
In thy Redeemer's breast.

In condescending love
Thy ceaseless prayer he heard,
And bade thee suddenly remove
To thy complete reward;
Ready to bring the peace,
Thy beauteous feet were shod,
When mercy signed thy soul's release,
And caught thee up to God.

With saints enthron'd on high,
Thou dost thy Lord proclaim,
And still to God salvation cry,
Salvation to the Lamb!
O happy, happy soul,
In ecstasies of praise,
Long as eternal ages roll,
Thou seest thy Savior's face.

Redeem'd from earth and pain,
Ah! when shall we ascend,
And all in Jesus' presence reign,
With our translated friend!
Come Lord, and quickly come!
And when in thee complete,
Receive thy longing servants home,
To triumph at thy feet!

Of Whitefield, Mr. Venn says:—"Though the children of Christ are all for signs and for wonders in Israel, yet do they differ as one star differeth from another star in glory. Talents, grace, and zeal, eminently dignify some, and draw the eyes of men upon them. In the foremost of this rank, doubtless, is the Rev. Mr. Whitefield to be placed; for his doctrine was the doctrine of the Reformers, of the Apostles, and of Christ; it was the doctrine of free grace, of God's everlasting love. Through Jesus he preached the forgiveness of sins, and perseverance in holy living, through his faithfulness and power engaged to his people. And the doctrines which he preached, he eminently adorned by his zeal, and by his works. For, if the greatness, extent, success, and disinterestedness of a man's labor, can give him distinction among the children of Christ, we are warranted to affirm, that scarce any one of his ministers, since the apostles' days, has exceeded; scarce any one has equalled Mr. Whitefield.

"What a sign and wonder was this man of God in the greatness of his labors! One cannot but stand amazed that his mortal frame could, for the space of thirty years, without interruption, sustain the weight of them. For what is so trying to the human frame, in youth especially, as long continued, frequent and violent straining of the lungs? Who, that knows their structure, would think it possible, that a person, little above the age of manhood, should speak in the compass of a single week, and that for years, in general, forty hours, and in very many weeks sixty, and that to thousands; and after this labor, instead of taking any rest, should be offering up prayers, intercessions, with hymns and spiritual songs, as his manner was, in every house to which he was invited. The history of the church of Christ affords but very few instances of men thus incessantly employing their whole strength, as it were, every breath they drew, in the business of their sacred function. And the truth is, that in point of labor, this extraordinary servant of God did as much in a few weeks, as most of those who exert themselves are able to do in the space of a year. Thus laboring, not by fits or starts, but with constancy, perseverance, and ardor unabated, his mortal frame, about nine years since, began to sink under the weight of much work. If with the length and frequency of Mr. Whitefield's preaching, we consider the intenseness of voice and spirit with which he spoke, the greatness of his labors will appear perfectly astonishing. He knew not how to speak with less zeal, in his whole manner, than became the subject of his discourse. The total ruin of the human race by the fall, the complete recovery of believers in Christ, his dying love, and the unsearchable riches of his grace, to be known experimentally in this life, though fully to be displayed in the next; and the infatuation of sinners, led captive by their lusts, down to the chambers of death. These grand truths, of more weight than words can paint, fired his whole soul; they transported him as much as earthly spirits are transported into vehemence, when they contend personally for their own property; he cried out therefore, as his dear Lord was wont to do, with a voice audible to an amazing distance. Hence, in a thousand instances, where the cause of God, more coolly pleaded, would have been neglected, he gained it a hearing, and carried the day: for the unusual earnestness of the speaker roused the most stupid and lethargic; it compelled them to feel; the matter must be momentous, indeed, which the speaker was urging, as a man would plead for his own life. Early and often his body suffered for this violent exertion of his strength. Early and often his inside has bled a considerable quantity, and cried out, spare thyself; but prodigal of life, in the best of causes, he would give himself no rest, expecting very soon to finish his course, and infinitely desirous to save the souls condemned to die—he perished. Though this may be blamed as an excess, it was an excess far above the reach of a selfish mind, or an ordinary faith.

"Equal to the greatness and intenseness of his labors, was their extent. The abilities and grace of most teachers, have full employ in but a small district, nor have common men talents for more. But, when God lights up in the breast, an apostolic zeal for his own glory, an apostolic love for the souls of men, it seems reasonable to conclude such an instrument is designed for the most extensive usefulness.

"Accordingly the compass of Mr. Whitefield's labors, exceeds any thing that others can pretend to. Not only in the south, the west, and north of England, did he lift up his voice, saying, repent, for the kingdom of heaven is come, but in Wales, in Scotland, in Ireland, and America, from Georgia to Boston, vast multitudes in each country were witnesses of his zeal for the salvation of souls.

"And to crown all, he was abundantly successful in his vast labors, and disinterested too. The seals to his ministry, from first to last, I am persuaded, are more than could be credited, could the number be fixed. This is certain, his amazing popularity was only from his usefulness; for he no sooner opened his mouth as a preacher, than God commanded an extraordinary blessing upon his word. The people were so deeply impressed with the sense of divine things, from what he delivered, that, to his own great surprise, they followed him from church to church, until the largest churches in London could no longer contain a fourth part of the crowds, which pressed to hear the word of God from his lips.

"Should any one say, few in comparison, besides the low, ignorant, common people, were his followers, I would answer, the souls of the poor and ignorant are to the full as precious as those of the rich and learned; and the mob have shown the justest discernment, and have received the truth; whilst men of wealth, learning, and education, have trampled it under their feet. Witness the chief scribes and pharisees, who rejected both the baptist and the Savior, when the common people justified God, and gave them both the honor of being sent from him. Indeed, in every age, we see the scripture fulfilled—not many rich, not many mighty, not many wise men after the flesh are called; but God has chosen the poor, rich in faith, and heirs of the kingdom.

"However, when the fierceness of prejudice was worn off, numbers, who at first despised him, taught to do so by gross slanderers, were happy under his ministry. And this honor was put upon him even to the last. He had a much larger audience statedly to hear him, than any man in the whole kingdom, perhaps in all Christendom.

"And that this vast multitude of people were gathered, just as the primitive churches of Christ, by the truth they heard, and the spiritual benefit they received under his word, is evident beyond a reasonable doubt. For, if you trace his progress through the various cities and countries where he preached the gospel, you will find, as the case was with St. Paul, so it was with this servant of Christ; many were turned by him from darkness to light, from the power of Satan unto God, receiving remission of their sins, and an inheritance among those that are sanctified, through faith in Christ. Inquire of the effects of his labors, from the only proper judges, those who live in the religious world; and they will aver, that many within their own knowledge, small as that circle must be, confess they owe their ownselves to this faithful witness for his Lord. Added to this, that the letters he received of grateful acknowledgments, from persons of all ages and conditions in life, for the spiritual blessings he had conveyed to them, would fill volumes. Nay, it is a well known fact, that the conversion of men's souls has been the fruit of a single sermon from his lips; so eminently was he made of God, a fisher of men. But he was not more successful than he was disinterested in his labors; for though a vast multitude, which must ever be the case with those whom God is pleased remarkably to own, followed him, he had still no ambition to stand at the head of a party. His great object was to exalt Christ crucified: and when his hearers were brought to the knowledge of salvation, his point was gained, and his soul was satisfied. Hence, neither in his sermons, nor more private exhortations, did he cast disparaging reflections upon other preachers of Christ. No base suggestion dropt from his mouth, as if to differ from him must be owing to blindness in the judgment, or coldness of the heart for the interests of holiness. Truly cordial and catholic in his love for all who appeared to love the Lord Jesus in sincerity, he never desired to see his congregation increased by those who had evangelical pastors of their own.

"Further, in proof of his disinterestedness, consider what he gained by his labors. The scourge of the tongue was let loose upon him, and his name was loaded with the foulest calumnies; he was often in tumults, and more than once in danger of his life, by the rage of the people; he wore himself away in the service of souls; and when he died, he died quite exhausted by much speaking; but in his death, he received an immediate answer to his own prayer, 'that if it were consistent with the divine will, he might finish that day his Master's work.'

"For such a life, and such a death, though in tears under our great loss, we must yet thank God. And though we are allowed to sorrow, because we shall never see or hear him again, we must rejoice that millions have heard him so long, so often, and to so much good effect; that out of this mass of people, multitudes are gone before him, we doubt not, to hail his entrance into the world of glory; and that in every period of life, from childhood to hoary age, many of his children in the Lord are still to follow; all to be his crown of rejoicing; the only effectual, everlasting confutation of his adversaries; that he ran not in vain, nor labored in vain."

Many more sermons were preached, on Whitefield's death, by the Rev. Messrs. Whitaker and Smith, of Charleston; Sproutt, of Philadelphia; Langford, Elliott, and others.

It appears, from a paper written by Whitefield, that if he had lived to finish his imperfect manuscript, sometimes quoted in these memoirs, the conclusion would have been, "Reflections upon the whole, containing arguments to prove the divinity of the work; and answers to objections against field preaching—lay preaching—irregularities—and the blemishes that have attended it."

His death preventing the execution of this design, we could refer the reader to what has been published upon the subject, by the Rev. Messrs. Jonathan Edwards, Hobby, Shutliff, and others.

The Rev. John Newton, late rector of St. Mary Woolnoth, London, preached a sermon at Olney, November 11, 1770, on John v. 35, *He was a burning and a shining light.* In which he speaks of Whitefield, as follows: "Some ministers are burning and shining lights in a peculiar and eminent degree. Such an one, I doubt not, was the servant of God, whose death we now lament. I have had some opportunities of looking over the history of the church in past ages. I am not backward to say, that I have not read or heard of any person since the apostles' days, of whom it may be more emphatically said, he was a burning and shining light, than the late Mr. Whitefield, whether we consider the warmth of his zeal, the greatness of his ministerial talents, or the extensive usefulness with which the Lord honored him. I do not mean to praise the man, but the Lord who furnished him, and made him what he was. He was raised up to shine in a dark place. The state of religion, when he first appeared in public, was very low in our established church. I speak the truth, though to some it may be an offensive truth. The doctrines of grace were seldom heard from the pulpit, and the life and power of godliness were little known. Many of the most spiritual among the dissenters, were mourning under the sense of a great spreading declension on their side. What a change has taken place throughout the land, within a little more than thirty years, that is, since the time when the first set of despised ministers came to Oxford! And how much of this change has been owing to God's blessing on Mr. Whitefield's labors, is well known to many who have lived through this period; and can hardly be denied by those who are least willing to allow it.

"First—He was a burning light. He had an ardent zeal for God, an inflamed desire for the salvation of sinners; so that no labors could weary him, no difficulties or opposition discouraged him, hardly any limits could confine him; not content with the bounds of a country, or a kingdom, this messenger of good tidings preached the everlasting gospel in almost every considerable place in England, Scotland, and Ireland, and throughout the British empire in America, which is an extent of more than one thousand miles. Most of these places he visited again and again; nor did he confine his attention to places of note, but in the former part of his ministry, was ready to preach to few, as well as to many, wherever a door was opened; though in the latter part of his life, his frequent illness, and the necessity of his more immediate charge, confined him more at home. In some of his most early excursions, the good providence of God led him here: and many, I trust, were made willing to rejoice in his light, and have reason to bless God, that ever they saw and heard him.

"Secondly—He was a shining light. His zeal was not like wild fire, but directed by sound principles, and a sound judgment. In this part of his character I would observe—1st. Though he was very young when he came out, the Lord soon gave him a very clear view of the gospel. In the sermons he published, soon after his first appearance, there is the same evangelical strain observable, as in those which he preached in his advanced years. Time and observation, what he felt, and what he saw, enlarged his experience, and gave his preaching an increasing ripeness and savor, as he grew older in the work; but from first to last he preached the same gospel, and was determined to know nothing but Jesus Christ, and him crucified. 2d. His steadiness and perseverance in the truth was the more remarkable, considering the difficulties and snares he was sometimes beset with. But the Lord kept him steady, so that neither the example, nor friendship, nor importunity of those he dearly loved, were capable of moving him. 3d. The Lord gave him a manner of preaching, which was peculiarly his own. He copied from none, and I never met any one who could imitate him with success. They who attempted, generally made themselves disagreeable. His familiar address, the power of his action, his marvelous talent in fixing the attention even of the most careless, I need not describe to those who have heard him, and to those who have not, the attempt would be vain. Other ministers could preach the gospel as clearly, and in general say the same things; but, I believe, no man living could say them in his way. Here I always thought him unequaled; and I hardly expect to see his equal while I live. 4th. But that which finished his character, as a shining light, and is now his crown of rejoicing, was the singular success which the Lord was pleased to give him in winning souls. What numbers entered the kingdom of glory before him, and what numbers are now lamenting his loss, who were awakened by his ministry! It seemed as if he never preached in vain. Perhaps there is hardly a place, in all the extensive compass of his labors, where some may not be found, who thankfully acknowledge him for their spiritual father. Nor was he an awakening preacher only; wherever he came, if he preached but a single discourse, he usually brought a season of refreshment and revival with him, to those who had already received the truth. Great as his immediate and personal usefulness was, his occasional usefulness, if I may so call it, was, perhaps, much greater. Many have cause to be thankful for him, who never saw or heard him. I have always observed, that there was a something peculiar to his manner of preaching, in which no person of sound judgment would venture to imitate him. But, notwithstanding this, he was in other respects, a signal and happy pattern and model for preachers. He introduced a way of close and lively application to the conscience, for which, I believe, many of the most admired and eminent preachers now living, will not be ashamed, or unwilling to acknowledge themselves his debtor."

How highly the Rev. William Romaine thought of Whitefield, his own account of his death will best tell.

"Look at the public loss! O what has the church suffered in the setting of that bright star, which had shone so gloriously in our hemisphere. Mr. Whitefield's preaching is over—now he is praising. We have none left to succeed him: none of his gifts; none any thing like him in usefulness."

The Rev. Samuel Brewer, of Stepney, near London, also preached a sermon on the occasion, which his modesty would not permit him to print. And many ministers, both in and out of the establishment, amongst whom were the Rev. William Romaine, the Rev. Martin Madan, the Rev. Dr. Gibbons, and the Rev. Dr. Trotter, who, in their preaching and prayers, lamented the loss of so eminently faithful, and uncommonly successful a servant of God.

These sermons are so many testimonies to the extraordinary and unexampled effects, wrought by this wonderful man of God, in both hemispheres; and in the act of acknowledging, they pay in the purest and scarcest coin, the debt of gratitude due to this spiritual soldier, for his heroic and self-sacrificing perseverance in breaking up that sensual spell, in which the people had been fast bound, whose purified lives were the seals of his ministry, the crown of his rejoicing, and the earnest of their own salvation. They were the spontaneous, unsought expressions of grief at the loss of one, who had been to them, under God, the conductor of Spiritual Life. Few men have made themselves felt so sensibly and widely during their own lives; and still fewer have been privileged to fill a space so large, that their death seems to leave, through a whole people, a mournful and irreparable void. Even among this small band, it is seldom that any have their graves watered with tears, flowing from that fount of affection, which supplies itself from the enduring and immortal within us.

That devout and affectionate veneration, which would have led throngs to bathe Whitefield's feet in their tears, never exists for any merely earthly hero. The same power of touching the truest and deepest chords within us, which made his memory and worth so much eulogized after death, also awakened a love and admiration which irresistibly spoke themselves out before the living man. So effectual was the impression made by him wherever he went, that formal commendatory discourses were often pronounced upon him, in his younger days, the tone of which precisely accords with the eulogies after his death. This is proof that his fame was not accidental or temporary, but rested on the fixed basis of intrinsic worth and pre-eminence. A specimen of these demonstrations of the respect deferred to him, may be found in the following sermon. It was preached by the Rev. Josiah Smith, of Charleston, when Whitefield was but twenty-six years of age, and was published in Boston, with a recommendatory preface by the Rev. Dr. Coleman, and the Rev. Mr. Cooper, in the year 1740. The sermon is as follows:

Job xxxiii. 27. *I said, I will answer my part, I also will show my opinion.*

My design from this text is, to show my impartial opinion of that son of Thunder, who has lately graced and warmed this desk; and would have been an ornament, I think, to the best pulpit in the province. Happy shall I think myself, if I can only clinch the nails, this great master of assemblies* has already fastened. Like Elihu, the gallant youth before us, "I am now full of matter; the spirit within me constraineth me; my belly is as wine which hath no vent, it is ready to burst like new bottles, I will speak that I may be refreshed." Others have freely spoken their sentiments of the wondrous man before me; and I have heard the defaming, as well as the applause of many. "I said, therefore, I will answer also my part, I will also show my opinion." In this I design no offence, nor would I give flattering titles to any man, lest my Maker should take me away.

The scheme proposed is,

I. To show my opinion of the doctrines he insisted upon, and well established.

II. To speak something of the manner of his preaching.

III. To offer my sentiments upon his personal character.

Lastly, to give my thoughts, of what Providence seems to have in view, in raising up men of this stamp in our day, almost every where spoken against, yet crowded after and justly admired.

I. I shall give you my opinions of the doctrines he insisted upon among us.

To speak more generally, they were doctrines, I am of opinion, agreeable to the dictates of reason; evidently founded upon scripture; exactly correspondent with the articles of the establishment; of great use and necessity in forming the christian life; which I had early imbibed from the best writers and systems; from which I had never yet seen reason to recede, and which therefore you are witnesses, I have not failed to introduce and inculcate, in the course of my ministry among you.

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* That ministers of the gospel are called masters of assemblies, See Paul's Annotations on Eccl. xii. 11.

To be more particular:

One of the doctrines, which he has hardly passed over in silence, in any single discourse, is that of original sin. A truth so manifest in scripture, that I am almost of opinion, it is impossible any sincere, diligent and unprejudiced inquirer should miss it; for it is written in sun beams, that a man may run and read.

By original sin I mean nothing less than the imputation of Adam's first sin to all his posterity by ordinary generation; which imputation is the result of his being constituted to act for them in the extensive capacity of legal representative; the consequence of which is, that inherent corruption of nature, and those sinful propensities, we are now born with into the world. As to the point of imputation, it is a doctrine, it must be confessed, of more intricacy; about which, it is therefore possible, a well meaning man may labor under some scruples, while perhaps he allows of the depravity of human nature. Though I must beg leave to express my surprise, that any person of judgment should maintain this depravity, and not immediately discover its neccessary connection with the imputation, and how impossible it is to secure the justice of God, without having recourse to it: for, certainly, the corruption of human nature, so universal and inseparable, is one of the greatest punishments that could be inflicted upon the species; and that it is inflicted, appears from hence, that God *made man at first upright*. Now, if there be no previous imputation, to lay a legal foundation for this punishment, then God has inflicted an evident punishment upon a race of men, perfectly innocent, and which had neither sinned personally, nor yet by imputation; and thus, while we imagine we honor the justice of God by renouncing imputation, we in fact pour the highest dishonor upon that sacred attribute. This, I fear, is the grand reason, why the adversaries of original sin labor so hard to explode the depravity of nature; for should they once admit that, they are conscious they must admit imputation too. I say, I fear this is the grand reason. How else is it possible a man should question a truth, written in capitals upon the moral world? A truth, we feel in every power of our soul! what we read upon our own hearts; and is indeed stamped upon universal nature, within our horizon; and which, the more righteous any man is, the more he feels and groans under. We need not wonder then, our late incomparable preacher should insist upon original sin, when we consider, not only in what an incontestable manner he proved it, but of what vast importance it must be. For to give my opinion freely; I cannot think, I cannot see, how the christian scheme can be consistent with itself, or supported with honor, without this basis. I look upon it, not merely as a doctrine of the scriptures, the great fountain of truth, but a very fundamental one; from which, I hope, God will suffer none of you to be enticed, by any sophistry of the subtle disputers of this world, or charms of language.

But to proceed.

Another doctrine we have lately had in the warmest language impressed upon us, is that Pauline one of justification by faith alone. And here you will remember, how the preacher vindicated himself from all suspicions of Antinomian error, and opening a door to licentious manners: for while on the one hand, he earnestly contended for our justification, as the free gift of God, by faith alone in the blood of Christ, an article of faith delivered to the saints of old; so on the other hand, he took special care to guard against the licentious abuse of it, and would not make void the law, when he asserted that good works were the necessary fruits and evidences of true faith; telling us plainly, and with the clearest distinction, that a man was justified these three ways; meritoriously by Christ, instrumentally by faith alone, declaratively by good works. And believe me, my brethren, this is the true gospel of Jesus Christ, and the writings of the apostles. For when Abraham believed God, was not it (his faith) imputed to him for righteousness? And yet, was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? How shall we then reconcile this? Why very easily. The act of this faith justified him through Christ, and the offering of Isaac justified that faith: the first in the sight of God, the other in the sight of man. In justification faith precedes, works follow after; for if works precede, or had any casual influence in our justification, we might seem to have whereof to glory before God. But here, it is the free gift of God, and boasting for ever excluded. God, when he justifies a man, never finds, but makes him holy; without any previous merit, of which there can be no shadow in an apostate creature. No; *By grace ye are saved, through faith: and that not of yourselves, it is the gift of God.* And, could I live the most exact life ever man lived; could I even excel the virtues of the pious preacher himself; could I produce as many good works as the saints in all ages collected together; I would not for ten thousand worlds, put my justification upon them; I would only consider them, as bright and pleasant evidences of the truth of my faith in Christ. Good works are valuable things; God forbid we should lisp a word against them, in their proper place; we plead for them, we press the practice of them, as incumbent upon all christians; but we cannot allow them any share in our justification before God. They may prove we are justified; but they cannot justify us. No, verily: *Not by works of righteousness which we have done, but of his own mercy, God saveth us.* Hitherto then, our preacher is orthodox in his doctrine, which both excludes licentiousness, establishes the law, and exalts free grace; the evident design and language of the gospel, and which, I am of opinion, every minister of Christ should earnestly contend for; because the sinner must first see himself naked, before he will come to Christ for his white raiment; the pure and fine linen, which is the righteousness of the saints, and which I counsel you all to buy of him.

Regeneration was another great doctrine, which the excellent man much insisted upon; hardly a single sermon, but he mentioned it, sometimes more than twice; and one, and perhaps the best of his discourses, was *ex professo* upon this subject. Nor can any man be surprised, that a minister of the New Testament should so heartily espouse a principle, which our Lord himself began to speak, and asserted as a fundamental point of christianity, indispensably requisite to eternal life; and this with so much vehemency, and earnest repetition. *Verily, verily, I say unto thee, except a man be born again,* (*from above,*) *he cannot see the kingdom of God.* He assures us, *We must be born of water and of the Spirit.* Our regeneration results, in its necessity, from original sin. They that are *shapen in iniquity, and conceived in sin,* must be washed and cleansed. By which is not meant the mere forms and rites of baptism; not the washing away the filth of the flesh, as the corrupt Pharisees might wash their hands and the outside of the cup; but the answer of a good conscience towards God, purged by the blood of Christ. For we can only be *saved by the washing of regeneration, and renewing of the Holy Ghost:* the infusion of a new life, a divine, heavenly, and prolific principle. As we are by nature dead in trespasses and sins, God must quicken us by his Spirit, and through that we must *mortify the deeds of the body, and crucify the flesh with its lusts and affections.* For until we know (until we feel the exceeding greatness of) the power of Christ's resurrection, we have no part in him: we cannot enter into heaven; or if we should, our first petition would be, to be discharged as soon as possible. Pleasure is the result of harmony; the nature must agree with the object. there must be a great change upon the nature, to make us susceptive of the pleasures of God's presence.

Cavilers and scoffers, I know, there are enough, in these last days against this doctrine. Some master of Israel may ask, *How can these things be? Can a man when he is old enter a second time into his mother's womb, and be born?* Who ever said he could? Or what would it avail, if he should? But I hope there may be such a thing as a spiritual birth, subsequent to the natural. May we not be again begotten to a lively hope? May not God of his own will do it by his word and spirit? And may we not then become as *little children* and *new born babes.* Born not of blood, nor of the will of man, nor of the will of the flesh, but of God? Are we not told, in the most express language,—*that which is born of the flesh is flesh, and that which is born of the Spirit is spirit?* Are not here two births, one natural, the other spiritual? I am really astonished, any man should read his Bible and his own heart, and be a stranger to this doctrine of the new birth; without which all our boasted morality, and ethical virtues, however splendid and rhetoricated upon, can never adorn us in the sight of God, nor qualify us for his redeeming love.

True religion is an inward thing, a thing of the heart; it chiefly resides there, and consists in a right disposition and sanctified temper of the will and affections; and as we have been lately told, *in righteousness, peace, and joy in the Holy Ghost.* Which naturally introduces another doctrine, nearly allied to this, and which was very strongly insisted on, viz:

The impressions, or (which was the preacher's own phrase) inward feelings of the spirit. And here you remember, how he guarded against the invidious censure, of assuming the character of an apostle.

He renounced all pretensions to the extraordinary powers and signs of apostleship, gifts of healing, speaking with tongues, the faith of miracles; things, peculiar to the age of inspiration, and extinct with them. He also allowed these feelings of the spirit were not in every person, or at all times, in the same degree; and that though a full assurance were attainable, and what every one should labor to attain, yet not of absolute necessity to the being of a christian. Only he asserted that we might feel the spirit of God, in his sanctifying and saving impressions, and witnessing with our own spirits. And what is there in all this repugnant to reason! What is there in it, but what is perfectly agreeable to Scripture! How can we be led by the spirit, or have joy in the Holy Ghost, without some sensible perceptions of it! Can I at any time feel my soul in sacred raptures, burning with the love of God, and of Christ, and all my best passions alive? Can I feel a secret pleasure in the word, ordinances, and communion of God? Can I *taste the powers of the world to come?* Can I feel the threatenings of God impressed upon my conscience, or promises of paradise working upon my hopes! Can I groan under the burden of my corruptions, or exult in the liberty of spirit, I may sometimes have, in a calm and retired hour, in the meditation of my pardon, and the contemplation of heaven and immortality? I say, can I have all these things in me, and do I feel them upon my soul, and yet this doctrine of feeling the spirit be burlesqued and ridiculed, in an age of infidelity, and of men who love to speak evil of the things which they know not? Indeed a sinful and adulterous generation may seek after a sign. But what sign can we give them of things that must be known by being felt? Or what ideas can I convey of light to the blind, and of harmony to the deaf? Let God touch their hearts as he has done ours, and they shall feel what we feel; and what I would not but feel for millions of worlds. But till then it is impossible in nature to represent it, in a full, adequate light to them; and they may as well ask for mathematical demonstrations in a point of pure morality. This is a doctrine, I have been acquainted with these many years; it is not new or surprising to me; you have heard me preach it scores of times, though perhaps, clothed in other expressions as the influences of the spirit, the impressions of grace. And however derided by some, who set up and caress a system of rational religion, I hope to have always enthusiasm enough to maintain that the spirit of God may be felt. To conclude this head, all the doctrines now mentioned, are primitive, protestant, puritanic ones; which our good fathers, conformists and dissenters, have filled their writings with; and as Dr. Watts has well observed, "They fill heaven apace, for God was with them."

Yet all that vast reverence, with which I heard these doctrines from the mouth of our famous preacher, could not win my applause or approbation of some few harsher epithets and expressions (you know what I mean) which dropt from his lips. These, in my opinion, may be pronounced failings; but such as often attend a warm zeal for orthodoxy, in the points of the last importance, arise from a principle of conscience, and are found interwoven with the brightest characters; and he that has none, let him cast the first stone.

II. I shall next give you my opinion of the manner of his preaching.

And here I need not say, nor can my pen describe his action and gesture, in all their strength and decencies. He is certainly a finished preacher, and a great master of pulpit oratory and elocution, while a noble negligence ran through his style. Yet his discourses were very extraordinary when we consider how little they were premeditated, and how many of them he gave us, the little time he was with us. Many, I trust, have felt, and will long feel the impressions of his zeal and fire, the passion and flame of his expressions: which were such, that I cannot think my public character of him, in the least exceeds the bounds of truth and strict verity; only making that allowance for figures of speech, which is always expected, upon extraordinary occasions, and in the portraiture of great characters.

He appeared to me, in all his discourses, very deeply affected and impressed in his own heart. How did that burn and boil within him, when he spake of the things he had made, touching the King? How was his tongue like the pen of a ready writer? Touched as with a coal from the altar! With what a flow of words, what a ready profusion of language, did he speak to us upon the great concerns of our souls? In what a flaming light did he set our eternity before us? How earnestly did he press Christ upon us? How did he move our passions with the constraining love of such a Redeemer? The awe, the silence, the attention, which sat upon the face of so great an audience, was an argument, how he could reign over all their powers. Many thought, *He spake as never man spake* before him. So charmed were people with his manner of address, that they shut up their shops, forgot their secular business, and laid aside their schemes for the world; and the oftener he preached, the keener edge he seemed to put upon their desires of hearing him again! How awfully, with what thunder and sound did he discharge the artillery of Heaven upon us? And yet, how could he soften and melt even a soldier of Ulysses, with the love and mercy of God! How close, strong and pungent were his applications to the conscience; mingling light and heat, pointing the arrows of the Almighty at the hearts of sinners, while he poured in the balm upon wounds of the contrite, and made broken bones rejoice? Eternal themes, the tremendous solemnities of our religion, were all alive upon his tongue! So methinks (if you will forgive the figure) St. Paul would look and speak in a pulpit, and in some such manner, I have been tempted to conceive of a seraph, were he sent down to preach among us, and to tell us what things he had seen and heard above! How bold and courageous did he look? He was no flatterer, would not suffer men to settle upon their lees; did not prophesy smooth things nor sow pillows. *He taught the way of God in truth, and regarded not the person of men.* The politest, the most modish of our vices he struck at, the most fashionable entertainments; regardless of every one's presence, but his in whose name he spoke, with authority. He delivered his own soul, very sharply rebuked our balls and midnight assemblies, that bane of all that is serious and religious; and I dare warrant, if none would go to these diversions, till they have answered the solemn questions he put to their consciences, our theater would soon sink and perish.

You may be sure I was not displeased with this part of his conduct, when I have so often myself mentioned these things, as of pernicious tendency to our morals, religion, and prosperity. And who can blame a minister's freedom and zeal: what hard measures, what cruel treatment would it be to censure our plainness of speech; when our very commission requires us to lift up our voice like a trumpet, to cry aloud, and spare not, to show people their transgressions; and when the blood of your souls, the most insupportable thing in the world, must be required at our hands, if we be afraid to warn! I am sure, would people consider this, and that we cannot possibly propose any temporal advantage to ourselves, by striking at the right eye, they would applaud, and not censure, our warmth and freedom. I must tell you, over and over again, such things are dangerous to your souls; this cannot consist with your christian profession and baptism; they tend to devour the seeds and weaken all the young springs of virtue, and to erase the most pious impressions.

But if the voice of ministers cannot be heard, at least let the circumstances of our country, and the louder roarings of Providence, awe and restrain us; for sure I am it is now a time to mourn, and not to dance: and the Scripture severely threatens a people, that disregarded the operations of God's hands.

III. I now proceed to show my opinion of our preacher in his *personal character* and *behavior*.

Here I may take courage, and challenge his worst enemies to lay any thing to the charge of his morals, or to arraign his sincerity, so visible in his whole deportment.

While he preaches up faith alone, in our justification before God, yet he is careful to maintain good works, and denying ungodliness and worldly lusts, to live soberly, righteously, and godly. These things the grace of God teaches us; and how much of this doctrine has he transcribed into his life? How rich has he been in all good works? What an eminent pattern of piety towards God? How holy and unblamable in all conversation and godliness? How seasoned, how much to the use of edifying, all his discourses? How naturally does he turn them to religion? How much is he given to meditation himself, and how does he labor to excite it in others?

It is indisputable with me, that he affects no party in religion, nor sets himself at the head of any: had this been his aim, no man living has had fairer occasions offered; but he abhors the spirit, he endeavors to suppress it. He is always careful to time his Sabbath discourses, so as not to interfere with the stated hours of worship, in that church, of which he is a professed member and minister, and in the opinion of many people a very bright ornament; because, as he told us, he would not tempt away hearers from their proper and respective pastors. And is not this a noble and generous, a catholic and christian spirit? He is not bigoted to the modalities and lesser rites and forms of religion, while zealous enough and very warm and jealous in all its essentials, especially in the divine honors and godhead of his Savior. He professed love to good men of every denomination, and told us, that the *kingdom of heaven consists not of meats and drinks.* He appears to me a man full of the Holy Ghost and of faith. Though his prayers, in this pulpit, were all extempore, yet how copious, how ardent, with what compass of thought! The spirit of grace and supplication seemed to be poured out upon him in plenty, and to kindle and animate his devotions. He prays in public, with that spirit, variety, and fluency, which could only be expected from a man, who was no stranger to the sacred duty in private. He lives much by faith, and above the world; despises preferments and riches; of which last I am told, he has had great offers in Europe. His heart seems set upon doing good. He goes about his great Master's work, with diligence and application; and with such cheerfulness, as would make one in love with a life of religion, which has so many inward springs of the best comforts, and is not that gloomy, melancholy thing, which prejudice and imagination make it. He is proof against reproach and invective. When he is reviled, he revileth not again, but prays heartily for all his enemies, and that such as oppose the truth, may be converted to it. He professes himself to lay down his life for Christ, and to spend and be spent in the service of souls. Such a man has all imaginable claim to our highest love and honor. I freely own he has taken my heart, and I feel his reproaches. God seems to be with him of a truth; has set his seal upon him: his rod has budded, and he has many to whom he can say, *Ye are my epistle.* Wherever he has preached, he has been thronged, and many have come to him pricked in their hearts, saying, *What shall we do to be saved!* He has put a new face upon religion, my letters inform me, in some populous cities and parts of our neighboring continent; given new life to ministers and people; made sermons, once a drug, a vendible commodity among them; evening and weekly lectures are set up, and always crowded with persons of different persuasions; while he has put a damp upon their polite diversions, which always dwindle as christianity revives. Surely, no man could do these things, I had almost said, these miracles, unless God were with him, who gives the increase, *even when Paul plants, and Apollos waters.* Had ecclesiastical perferment been his idol, fame and reputation his motive, as he has taken a preposterous way to acquire them, so I can never suffer myself to think God would have owned him so visibly, or given him so many seals of his ministry. Our Savior himself makes good fruits the general characteristic of good ministers. *Ye shall know them by their fruits.* Either the fruits and success of their ministry, the design and tendency of their doctrines, or the fruits of the Spirit in their lives. And which of these have been wanting in this extraordinary man? Who can object against the tendency of his doctrines? And for success, his enemies know it to their own confusion. And who can say his life is unfruitful, or that he has appeared like an immoral man? He renders to all their due. While zealous for the things of God, he is a friend to Cæsar; a loyal subject to King George, heartily prays for him and his royal house; "*May it abide before God!*" A prayer, to which, I doubt not, you are all ready to say *Amen.*

But to proceed with our character of the preacher, whom hath he wronged or defrauded? *Whose ox or whose ass hath he taken?* Say, if any man hath found aught in his hands; so far from it, that he seems to live, not by bread alone, but by the word and promise of God; without taking thought for the morrow, *what he shall eat, or drink, or put on.*

And for charity, as it consists in compassion and acts of beneficence, we have few men like minded. In this grand circle of practical religion, he seems to be a second Job, as well as for patience; and deserves a good report of all men, and of the truth itself. Had he been under any criminal influence of a mercenary, covetous temper, had he collected money for himself, in his journeyings often, and itinerating preachings, under the pretext of doing it for the poor, as he was slanderously reported, he had certainly a fair opportunity to enrich himself. But we have seen a plain fact cannot be denied, that he cast all into the treasury, and serves the table of the poor with it. Strolling and vagabond orphans, poor and helpless, without father, without mother, without purse, and without friend, he seeks out, picks up, and adopts into his family. He is now building accommodations, and laying the best foundation for their support and religious instruction, without any visible fund; encouraged to go on in faith, from the shining example of the great professor in Germany, who began a like pious work with almost nothing; and raised it to such perfection, as is the wonder and astonishment of all that hear it. This is a sacrifice well pleasing to God! The loins of the poor will bless him, *the blessing of him that was ready to perish, shall come upon him!* He hath dispersed abroad, he hath given to the poor; his righteousness ought to endure, and be celebrated among us. After this, let none call him an uncharitable man; for what brighter evidence of pure religion than this, to visit the fatherless in their affliction.

And permit me here, to join in my thanks to you, and the other charitably disposed christians, who have shown their bowels of mercy in the late very large collection* for the Orphan-house in Georgia. This is an honor to our whole town. And, believe me, you will never be a penny the poorer, for helping the poor; *Them we have always with us, and inasmuch as we have done it unto them, we have done it unto Christ*, and cannot fail of a reward; at least the reflection we make upon it, on our last bed, will give us more satisfaction, than what we contribute to the support of balls and assemblies of music, to the pride and luxuries of life; nor can it fail to occasion many thanksgivings unto God.

I now proceed, under the last head, to give my opinion, what views Providence may have in raising up men of this stamp, now among us.

And this I desire to do with all humility and modesty.

I pretend to no spirit of prophecy, and can only conjecture, and offer the result of observation, reason, and the usual tendencies of things, corroborated by the great promises scattered up and down in our Bibles, wherein *glorious things are spoken of thee, thou city of our God!* The prophecies are usually too dark and mystic to be fully understood: the seals of that book are seldom broken, until the several periods of accomplishment, which makes time the best and surest expositor. But certainly, if we can discern the face of the sky in the morning, we might make some humble and faint conjectures at the times and seasons, which the Father keeps in his own power. Now we are none of us ignorant, how far the primitive spirit of christianity has sunk into a mere form of godliness. Irreligion has been rushing in, even upon the Protestant world like a flood: the dearest and most obvious doctrines of the Bible have fallen into low contempt; the principles and systems of our good and pious fathers have been more and more exploded. And now behold! God seems to have revived the ancient spirit and doctrines. He is raising up our young men, with zeal and courage to stem the torrent. They have been in *labor more abundant;* they have preached with such fire, assiduity, and success; such a solemn awe have they struck upon their hearers; so unaccountably have they conquered the prejudices of many persons; such deep convictions have their sermons produced; so much have they roused and kindled the zeal of ministers and people; so intrepidly do they push through all opposition, that my soul overflows with joy, and my heart is too full to express my hopes. It looks as if some happy period were opening, to bless the world with another reformation. Some great things seem to be upon the anvil, some big prophecy at the birth: God give it strength to bring forth! May he especially water the good seed his servant has plentifully sown among us; may we remember how we have heard, and hold fast; may we cherish conviction; be fixed and rooted in our christian faith; not rebel against the light, nor make shipwreck at last, by the various winds of doctrine which are blowing upon us!

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* Six hundred pounds.

Thus have I answered for my part, and shown my opinion: I have done it in the integrity of my heart; I have designed no offence; only supported the doctrines and character of a preacher, which love and duty constrain me to honor and defend: while I preclude no man from showing his opinion, who shall do it with the same impartiality.

CHAPTER XXII.

*An examination of Whitefield's character as an Orator, Preacher, and Christian.**

In the preceding memoir, the main facts of interest in Mr. Whitefield's public career have been narrated in detail, and while they prove and illustrate the influence of extraordinary elements in the formation of his character, they are yet far from stating, or holding forth in distinct view, what these elements were. It cannot be otherwise than profitable to unravel as far as possible, the secret of this man's almost super-human power, that we may know in what respects he ought to be our model, and in the light of his excellencies and defects, rightly appreciate, adjust, and attemper our own characters. A general review of his public course, illustrated by some of those incidents of every-day life, in which character is nakedly and spontaneously spoken out, will be most likely to set forth distinctly those gifts, in which he was "imitating none and inimitable by any." In terminating this memoir, therefore, we shall endeavor to give a more decisive expression and meaning to the wondrous incidents already detailed, by illustrating them in the light of the principles and constitutional peculiarities, in which they had their origin. For the more perfect accomplishment of this aim, recourse will be had to those authors who have been most successful in their attempts to define and delineate his real character.

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* For a description of his person see page 23.

In reviewing the life of this extraordinary man, the following particulars appear very remarkable.

First—We are struck with his unwearied diligence in the offices of religion, and his conscientious improvement of every portion of his time. Early in the morning he rose to his Master's work, and all the day long was employed in a continual succession of different duties. Take a view of his public conduct; here he is engaged either in preaching the gospel, in visiting and giving counsel to the afflicted, in instructing the ignorant, or in celebrating the praises of God. Observe his behavior in private company; there you hear him introducing, upon all occasions, and among all sorts of people, discourse that tended to edification. And if you follow him to his retirements, you see him writing devout meditations upon the occurrences of the day, or letters to his christian acquaintance, full of piety and zeal. What a gloomy idea must a stranger to vital piety entertain of a life spent in this manner! He will think it must have been not only joyless and disgusting, but intolerably burdensome. Far otherwise did it appear in the experience of this servant of Christ. He felt the greatest enjoyment when engaged in a constant round of social and religious duties. In these, whole weeks passed away like one day. And when he was visited with any distress or affliction, preaching, as he tells us himself, was his catholicon, and prayer his antidote against every trial. The pleasure of a man of business, in successfully pushing his trade, or of a philosopher, when pursuing his favorite studies, may give us some faint conception of the joys which he felt. Yet so ardent were his desires after the heavenly happiness, that he often longed to finish his work, and to go home to his Savior. "Blessed be God," says he, "the prospect of death is pleasant to my soul. I would not live here always. I want to be gone. Sometimes it arises from a fear of falling. Sometimes from a prospect of future labors and sufferings. But there are times when my soul has such foretastes of God, that I long more eagerly to be with him; and the prospect of the happiness which the spirits of just men made perfect, now enjoy, often carries me, as it were, into another world."

Again, we are justly surprised at his frequent and fervent preaching, under all the disadvantages of a sickly constitution, and the many fits of illness with which he was suddenly seized. It must, indeed, be confessed, that change of air, frequent traveling on horseback, and the many voyages he made, might contribute to the preservation of his health and vigor; but when we consider what exertion of voice was necessary to reach his large congregations; that he preached generally two or three times a day,* and often four times on the Lord's day; but above all, after what waste of strength and spirits every sermon must have cost him, through the earnestness of his delivery, it is truly astonishing, how his constitution could hold out so long. He says, "I preach till I sweat through and through." But there is another circumstance not less remarkable than either of the former; which is, the uncommon desire that all sorts of people expressed to attend his preaching, and that not upon the first or second visit only, but at every succeeding opportunity. Wherever he went, prodigious numbers flocked to hear him. His congregations often consisted of about four or five thousand; in populous places they swelled to ten thousand; sometimes fourteen thousand; and upon some occasions, the concourse was so great, that they have been computed to amount from twenty to thirty thousand.

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* "As a specimen of his indefatigable labors in the work of the ministry, we take the following account of the sermons he preached after his arrival at Newport, Rhode Island, to the time of his death. He sailed from New York, Tuesday, July 31, P. M., arrived at Newport, Friday, August 3, A. M., and preached,

Aug. 4, at Newport,
5, do.
6, do.
7, do.
8, do.
9, at Providence,
10, do.
11, do.
12, do.
13, at Attleborough,
14, at Wrentham,
15, at Boston,
16, do.
17, do.
18, do.
19, at Malden,
20, at Boston,
21, do.
22, do.
23, do.

Aug. 24, at Boston,
25, do.
26, at Medford,
27, at Charlestown,
28, at Cambridge,
29, at Boston,
30, do.
31, at Roxbury Plain,
Sept. 1, at Milton,
2, at Roxbury,
3, at Boston,
5, at Salem,
6, at Marblehead,
7, at Salem,
8, at Cape Ann,
9, at Ipswich,
10, at Newburyport,
11, do.
12, at Rowley,
13, do.

"From the 13th of Sept. to the 17th, he was detained from public service by a severe indisposition. When recovered, he preached,

Sept. 17, at Boston,
18, do.

Sept. 19, at Boston,
20, at Newton.

"The 21st of September, he departed from Boston, upon a tour to the eastward, pretty much indisposed. But on the 23d he preached.

Sept. 23, at Portsmouth.
24, do.
25, do.
26, at Kittery,

Sept. 27, at York,
28, at Portsmouth,
29, at Exeter.

It is wonderful to think, how he commanded the attention of such multitudes; with what composure they listened when he began to speak; how they hung upon his lips, and were often dissolved in tears; and this was the case with persons of the most hardy and rugged, as well as those of the softer tempers.

It will be remembered that he encountered severe trials and opposition on his first entrance into Scotland, because he refused assent to certain notions of church discipline. While the dignitaries were denouncing him as fanatical, he rode triumphantly through all opposition. His amenity and warmth of disposition, aided by his mighty eloquence, enabled him to rise before auditories that had just heard him reviled, and silence his detractors by the emphatic rebuke implied in an admiring audience. The following account, chiefly in his own language, is a true record of his triumphs, and will conduct us at once to consider their origin—his unparalleled eloquence.

Coming as a stranger into Scotland, and being free from all local prejudice and passion upon the subject, Whitefield saw the folly and the mischief of the schisms in which his new acquaintance were engaged. They spared no pains to win him over to their side. "I find," said he, "Satan now turns himself into an angel of light, and stirs up God's children to tempt me to come over to some particular party." To one of his correspondents he replies, "I wish you would not trouble yourself or me in writing about the corruption of the Church of England. I believe there is no church perfect under heaven; but as God, by his providence, is pleased to send me forth simply to preach the gospel to all, I think there is no need of casting myself out." He was invited to Aberdeen by the minister of one of the kirks in that city; but the minister's co-pastor had prepossessed the magistrates against him, so that when he arrived, they refused to let him preach in the kirk-yard. They had, however, sufficient curiosity to attend when he officiated in his friend's pulpit; the congregation was very large, and, in Whitefield's own words, "light and life fled all around." In the afternoon it was the other pastor's turn: he began his prayers as usual; but, in the midst of them, he named Whitefield personally, whom he knew to be then present, and entreated the Lord to forgive the dishonor that had been put upon him, when that man was suffered to preach in that pulpit. Not satisfied with this, he renewed the attack in his sermon, reminded his congregation that this person was a curate of the Church of England, and quoted some passages from his first printed discourses, which he said were grossly Arminian. "Most of the congregation," says Whitefield, "seemed surprised and chagrined, especially the good natured colleague; who, immediately after sermon, without consulting me in the least, stood up, and gave notice that Mr. Whitefield would preach in about half an hour. The interval being so short, the magistrates returned into the session house, and the congregation patiently waited, big with expectation of hearing my resentment. At the time appointed, I went up, and took no other notice of the good man's ill-timed zeal, than to observe, in some part of my discourse, that if the good old gentleman had seen some of my later writings, wherein I had corrected several of my former mistakes, he would not have expressed himself in such strong terms. The people, being thus diverted from controversy with man, were deeply impressed with what they heard from the word of God. All was hushed, and more than solemn. And on the morrow the magistrates sent for me, expressed themselves quite concerned at the treatment I had met with, and begged I would accept of the freedom of the city."

This triumph Whitefield obtained, as much by that perfect self command, which he always possessed in public, as by his surprising oratory. But wherever he could obtain a hearing, his preaching was triumphant, and his success in Scotland was, in some respects, greater than it had yet been in England. "Glory be to God," he says, "he is doing great things here. I walk in the continual sunshine of his countenance. Congregations consist of many thousands. Never did I see so many Bibles, nor people look into them, when I am expounding, with such attention. Plenty of tears flow from the hearers' eyes. I preach twice daily, and expound at private houses at night; and am employed in speaking to souls under distress great part of the day. Every morning I have a constant levee of wounded souls, many of whom are quite slain by the law. At seven in the morning (this was at Edinburgh) we have a lecture in the fields, attended not only by the common people, but persons of great rank. I have reason to think several of the latter sort are coming to Jesus. I am only afraid lest people should idolize the instrument, and not look enough to the glorious Jesus, in whom alone I desire to glory. I walk continually in the comfort of the Holy Ghost. The love of Christ quite strikes me dumb. O grace, grace! let that be my song." In Scotland it was that he first found access to people of rank. "Saints," says he, "have been stirred up and edified; and many others, I believe, are translated from darkness to light, and from the kingdom of Satan to the kingdom of God. The good that has been done is inexpressible. I am intimate with three noblemen and several ladies of quality, who have a great liking for the things of God. I am now writing in an earl's house, surrounded with fine furniture; but, glory be to free grace, my soul is in love only with Jesus."

His exertions increased with his success. "Yesterday," he says, "I preached three times, and lectured at night. This day Jesus has enabled me to preach seven times; once in the church, twice at the girl's hospital, once in the park, once at the old people's hospital, and afterwards twice at a private house; notwithstanding, I am now as fresh as when I arose in the morning. 'They that wait upon the Lord shall renew their strength; they shall mount on wings like eagles.' It would delight your soul to see the effects of the power of God. Both in the church and park the Lord was with us. The girls in the hospital were exceedingly affected, and so were the standers by. One of the mistresses told me, she is now awakened in the morning by the voice of prayer and praise; and the master of the boys says, that they meet together every night to sing and pray; and when he goes to their rooms at night, to see if all be safe, he generally disturbs them at their devotions. The presence of God at the old people's hospital, was really very wonderful. The Holy Spirit seemed to come down like a mighty rushing wind. The mourning of the people was like the weeping in the valley of Hadad-Rimmon. They appear more and more hungry. Every day I hear of some fresh good wrought by the power of God. I scarce know how to leave Scotland."

The representation thus given by this remarkable man, of the effect which his preaching produced upon all ranks and descriptions of people, is not exaggerated. Dr. Franklin has justly observed, that it would have been fortunate for his reputation if he had left no written works; his talents would then have been estimated by the effect which they are known to have produced; for, on this point, there is the evidence of witnesses whose credibility cannot be disputed. Whitefield's writings afford merely the measure of his knowledge and of his intellect, but not of his genius as a preacher. His printed sermons, instead of being, as is usual, the most elaborate and finished discourses of their author, have indeed the disadvantage of being precisely those upon which the least care had been bestowed. This may be easily explained.

"By hearing him often," says Franklin, "I came to distinguish easily between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetition, that every accent, every emphasis, every modulation of voice, was so perfectly well turned, and well placed, that, without being interested in the subject, one could not help being pleased with the discourse: a pleasure of much the same kind with that received from an excellent piece of music. This is an advantage itinerant preachers have over those who are stationary, as the latter cannot well improve their delivery of a sermon by so many rehearsals." It was a great advantage, but it was not the only one, nor the greatest which he derived from repeating his discourses, and reciting instead of reading them. Had they been delivered from a written copy, one delivery would have been like the last; the paper would have operated like a spell, from which he could not depart—invention sleeping, while the utterance followed the eye. But when he had nothing before him except the audience whom he was addressing, the judgment and the imagination, as well as the memory, were called forth. Those parts were omitted which had been felt to come feebly from the tongue, and fall heavily upon the ear, and their place was supplied by matter newly laid in in the course of his studies, or fresh from the feeling of the moment. They who lived with him, could trace him in his sermons to the book which he had last been reading, or the subject which had recently taken his attention. But the salient points of his oratory were not prepared passages,—they were bursts of passion, like jets from a Geyser, when the spring is in full play.

The theatrical talent which he displayed in boyhood, manifested itself strongly in his oratory. When he was about to preach, whether it was from a pulpit, or a table in the streets, or a rising ground, he appeared with a solemnity of manner, and an anxious expression of countenance, that seemed to show how deeply he was possessed with a sense of the importance of what he was about to say. His elocution was perfect. They who heard him most frequently, could not remember that he ever stumbled at a word, or hesitated for want of one. He never faltered, unless when the feeling to which he had wrought himself overcame him, and then his speech was interrupted by a flow of tears. Sometimes he would appear to lose all self-command, and weep exceedingly, and stamp loudly and passionately; and sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension even for his life. And, indeed, it is said, that the effect of his vehemence upon his bodily frame was tremendous; that he usually vomited after he had preached, and sometimes discharged, in this manner, a considerable quantity of blood. But this was when the effort was over, and nature was left at leisure to relieve herself. While he was on duty, he controlled all sense of infirmity or pain, and made his advantage of the passion to which he had given way. "You blame me for weeping," he would say, "but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you!"

Sometimes he would set before his congregation the agony of our Savior, as though the scene was actually before them. "Look yonder!" he would say, stretching out his hand, and pointing as he spoke, "what is that I see? It is my agonizing Lord! Hark, hark! do you not hear?—O my Father, if it be possible, let this cup pass from me! nevertheless, not my will, but thine be done!" This he introduced frequently in his sermons; and one who lived with him says, the effect was not destroyed by repetition; even to those who knew what was coming, it came as forcibly as if they had never heard it before. In this respect it was like fine stage acting; and indeed Whitefield indulged in a histrionic manner of preaching, which would have been offensive if it had not been rendered admirable by his natural gracefulness and inimitable power. Sometimes, at the close of a sermon, he would personate a judge about to perform the last awful part of his office. With his eyes full of tears, and an emotion that made his speech falter, after a pause which kept the whole audience in breathless expectation of what was to come, he would say, "I am now going to put on my condemning cap. Sinner, I must do it: I must pronounce sentence upon you!" and then, in a tremendous strain of eloquence, describing the eternal punishment of the wicked, he recited the words of Christ, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." When he spoke of St. Peter, how, after the cock crew, he went out and wept bitterly, he had a fold of his gown ready, in which he hid his face.

Perfect as it was, histrionism like this would have produced no lasting effect upon the mind, had it not been for the unaffected earnestness, and the indubitable sincerity of the preacher, which equally characterized his manner, whether he rose to the height of passion in his discourse, or won the attention of the motley crowd by the introduction of familiar stories and illustrations, adapted to the meanest[*] capacity. To such digressions his disposition led him, which was naturally inclined to a comic playfulness. Minds of a certain power will sometimes express their strongest feelings with a levity at which formalists are shocked, and which dull men are wholly unable to understand. But language, which, when coldly repeated, might seem to border upon irreverence and burlesque, has its effect in popular preaching, when the intention of the preacher is perfectly understood; it is suited to the great mass of the people, it is felt by them when better things would have produced no impression, and it is borne away when wiser arguments would have been forgotten. There was another, and more uncommon way in which Whitefield's peculiar talent sometimes was indulged; he could direct his discourse towards an individual so skillfully, that the congregation had no suspicion of any particular purport in that part of the sermon; while the person at whom it was aimed, felt it, as it was directed, in its full force. There was sometimes a degree of sportiveness,[†] almost akin to mischief in his humor.

Remarkable cases are related of the manner in which he impressed his hearers. The man at Exeter[‡] is an instance, who stood with stones in his pocket, and one in his hand, ready to throw at him; but he dropped it before the sermon was far advanced, and going up to him, after the preaching was over, he said, "Sir, I came to hear you with an intention to break your head; but God, through your ministry, has given me a broken heart." A ship builder was once asked, what he thought of him. "Think!" he replied, "I tell you, sir, every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but were it to save my soul, under Mr. Whitefield, I could not lay a single plank." Hume pronounced him the most ingenious preacher he had ever heard; and said, it was worth while to go twenty miles to hear him. But, perhaps, the greatest proof of his persuasive powers was, when he drew from Franklin's pocket the money which that clear, cool reasoner had determined not to give: it was for the Orphan-house at Savannah. "I did not," says the philosopher, "disapprove of the design; but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia, at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised; but he was resolute in his first project, rejected my council, and I therefore refused to contribute. I happened, soon after, to attended one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket, a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the copper; another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket into the collector's dish, gold and all."*

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[*] Wesley says of him in his Journal, "how wise is God in giving different talents to different preachers! Even the little improprieties, both of his language and manner, were a means of profiting many who would not have been touched by a more correct discourse, or a more calm and regular manner of speaking." St. Augustine somewhere says, that is the best key which opens the door: *quid enim prodest clavis aurea si aperire quod volumus non potest? aut quod obest lignea, si hoc prodest, quando nihil quærimus nisi patere quod clausum est?*

[†] Mr. Winter relates a curious anecdote of his preaching at a maid servant, who had displeased him by some negligence in the morning. "In the evening," says the writer, "before the family retired to rest, I found her under great dejection, the reason of which I did not apprehend; for it did not strike me that, in exemplifying a conduct inconsistent with the christian's professed fidelity to his Redeemer, he was drawing it from remissness of duty in a living character; but she felt it so sensibly, as to be greatly distressed by it, until he relieved her mind by his usually amiable deportment. The next day, being about to leave town, he called out to her, 'farewell:' she did not make her appearance, which he remarked to a female friend at dinner, who replied, 'Sir, you have exceedingly wounded poor Betty.' This excited in him a hearty laugh: and when I shut the coach door upon him, he said, 'Be sure and remember me to Betty; tell her the account is settled, and that I have nothing more against her.'"

[‡] See p. 122.

The manner in which he once turned a thunder storm to his purpose, has been thus narrated. Before he commenced his sermon, long, darkening columns crowded the bright, sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "See that emblem of human life," said he, pointing to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view;—but it was gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor, unworthy preacher. In a few days, we shall all meet at the judgment seat of Christ. We shall form a part of that vast assembly that will gather before the throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavor to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

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* "At this sermon," continues Franklin, "there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home: towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbor, who stood near him, to lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was, 'At any other time, friend Hopkinson, I would lend to thee freely, but not now, for thee seems to me to be out of thy right senses.'"

"You, O false and hollow christian, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if, instead of loving Him supremely, you have been supposing you should exalt yourself in heaven by acts really polluted and unholy?

"And you, rich man, wherefore do you hoard your silver? wherefore count the price you have received for him whom you every day crucify in your love of gain? Why, that, when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot, pillowed and cushioned around him."

His eye gradually lighted up, as he proceeded, till, towards the close, it seemed to sparkle with celestial fire.

"Oh, sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" said he, pointing to the lightning, which played on the corner of the pulpit—"'Tis a glance from the angry eye of Jehovah! Hark!" continued he, raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building. "It was the voice of the Almighty as he passed by in his anger!"

As the sound died away, he covered his face with his hands, and knelt beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly away, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have bended it."

No wonder that such a preacher should be admired and followed in a country where the habits of the people were devotional. On his second visit to Scotland, he was met on the shore at Leith by multitudes, weeping and blessing him, and they followed his coach to Edinburgh, pressing to welcome him when he alighted, and to hold him in their arms. Seats, with awnings, were erected in the park, in the form of an amphitheater, for his preaching. Several youths left their parents and masters to follow him, as his servants and children in the gospel: but he was wise enough to show them their error, and send them back. The effect which he produced was overwhelming. At Cambuslang it exceeded any thing which he had ever witnessed in his career. "I preached at two," he says, "to a vast collection of people, and at six in the evening, and again at nine. Such a commotion, surely, never was heard of, especially at eleven at night. For about an hour and a half there was such weeping, so many falling into deep distress, and expressing it various ways, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house, like soldiers wounded in and carried off from a field of battle. Their cries and agonies are exceedingly affecting. Mr. M. preached, after I had ended, till past one in the morning, and then could scarcely persuade them to depart. All night, in the fields, might be heard the voice of prayer and praise. Some young ladies were found by a gentlewoman praising God at break of day: she went and joined with them." Soon afterwards he returned there, to assist at the sacrament. "Scarce ever," he says, "was such a night seen in Scotland. There were, undoubtedly, upwards of twenty thousand persons. Two tents were set up, and the holy sacrament was administered in the fields. When I began to serve a table, the power of God was felt by numbers; but the people crowded so upon me, that I was obliged to desist, and go to preach at one of the tents, while the ministers served the rest of the tables. God was with them and with his people. There was preaching all day, by one or another; and in the evening, when the sacrament was over, at the request of the ministers, I preached to the whole congregation. I preached about an hour and a half. Surely it was a time much to be remembered. On Monday morning I preached again to near as many; but such a universal stir I never saw before. The motion fled as swift as lightning from one end of the auditory to another. You might have seen thousands bathed in tears: some at the same time wringing their hands, others almost swooning, and others crying out and mourning over a pierced Savior."

All this, if we are to confide in the testimony of eye-witnesses, conveys but a faint and inadequate impression of the astounding power which accompanied his eloquence. Through it all, we discover a lively imagination, which made people think they saw what he described; an action still more lively, if possible, by which, while every accent of his voice spoke to the ear, every feature of his face, every motion of his hands, and every gesture, spoke to the eye; so that the most dissipated and thoughtless found their attention involuntarily fixed, and the dullest and most ignorant could not but understand. He had likewise a certain elevation of character which raised him equally above praise and censure, and added great authority to whatever he said. The natural language of this christian fortitude, we have in one of his letters—"the Lord only knows how he will be pleased to dispose of me—great afflictions I am sure of having—and a sudden death, blessed be God, will not be terrible—I know that my Redeemer liveth. I every day long to see him, that I may be free from the remainder of sin, and enjoy him without interruption for ever."

But what was, perhaps, the most important of all, he had a heart deeply exercised in all the social, as well as the pious and religious affections, and was at the same time most remarkably communicative, by which means he was peculiarly fitted to awaken like feelings in others, and to sympathize with every one that had them.

This last, some have thought, was the distinguishing part of his character. It was certainly a distinguishing trait in it. In his journals and letters, an impartial reader will find instances of it almost in every page; such as lively gratitude to God in the first place, and to all whom God had used as instruments of good to him; sincere love in dealing so plainly with his correspondents about the interests of their souls; frequent and particular intercession for his friends, his enemies, and all mankind; great delight in the society of christian acquaintances; many very sorrowful partings, and joyful meetings with his friends; tender-heartedness to the afflicted; his pleasure in procuring and administering a seasonable supply to the indigent; and condescension to people of the lowest rank, to instruct and converse with them for their good, in as kind and sociable a manner as if he had been their brother or intimate friend. These are manifest proofs that he had a heart easily susceptible of every humane, tender, and compassionate feeling. And this was certainly a great mean of enabling him so strongly to affect the hearts of others.

Had his natural talents for oratory been employed in secular affairs, and been somewhat more improved by the refinements of art, and the embellishment of erudition, it is probable they would soon have advanced him to distinguished wealth and renown. But his sole ambition was to serve a crucified Savior, in the ministry of the gospel. And being early convinced of the great injury that has been done to christianity, by a bigoted spirit, he insisted not upon the peculiar tenets of a party; "for," says he, in one of his letters, "I love all that love our Lord Jesus Christ." In another, "Oh! how do I long to see bigotry and party zeal taken away, and all the Lord's servants more knit together!" Again, "I wish all names among the saints of God, were swallowed up in that one of CHRISTIAN!" But upon the universally interesting doctrines of holy scripture, concerning the ruin of mankind by sin, and their recovery by divine grace; doctrines, the truth of which, he himself had deeply felt; to make men sensible of the misery of their alienation from God, and of the necessity of justification by faith in the Lord Jesus Christ; of regeneration by the Holy Spirit; and of a life of devotedness to God, was the principal scope of all his discourses. "The only Methodism, I desire to know," says he, "is a holy method of dying to ourselves, and living to God." By this description he was far from intending to confine true religion to the exercises of devotion. By "living to God," he meant a constant endeavor after conformity to the divine will in all things. "For," says he, in another place, "it is a great mistake to suppose religion consists only in saying our prayers. Every christian lies under the necessity to have some particular calling, whereby he may be a useful member of the society to which he belongs. A man is no farther holy, than he is relatively holy, and he only will adorn the gospel of our Lord Jesus Christ in all things, who is careful to perform all the civil offices of life, with a single eye to God's glory, and from a principle of lively faith in Jesus Christ our Savior. This is the morality which we preach. He used also to give this definition of true religion, "That it is a universal morality founded upon the love of God, and faith in the Lord Jesus Christ." Licentiousness and luxury, and all sorts of time wasting and dissipating amusements, how fashionable soever, he constantly inveighed against. These were the topics on which he employed his eloquence.

But not to dwell any longer on his accomplishments as an orator, and the excellent purposes to which, through the grace of God, he devoted them; one thing remains to be mentioned, of an infinitely higher order than any human powers whatever: and that is, the power of God, which so remarkably accompanied the labors of his servant, and without which, both scripture and experience teach us, that all external means, however excellent, are ineffectual and vain. It is here Whitefield is much to be envied, were it lawful to envy any man. When we consider the multitudes that were not only awakened, but brought under lasting religious impressions by his ministry! and the multitudes that were wrought upon in the same manner by the ministry of others, excited by his example, both in Great Britain and America, we are naturally led into the same sentiments with Mr. Wesley, in his funeral sermon; "What an honor has it pleased God to put upon his faithful servant! Have we read or heard of any person since the apostles, who testified the gospel of the grace of God, through so widely extended a space, through so large a part of the habitable world? Have we read, or heard of any person, who called so many thousands, so many myriads of sinners to repentance? Above all, have we read, or heard of any, who has been a blessed instrument in his hand, of bringing so many sinners from darkness to light, and from the power of Satan unto God?"

This excellent character, joined to talents so extraordinary, and to labors, which God was pleased to bless with almost unequaled success, was shaded with some infirmities. And what else could be expected in the present condition of humanity? These have been sufficiently laid open in the preceding narrative of his life. And it ought to be observed, that as there was something very amiable in the frankness and unreservedness which prevented his concealing them; so through his openness to conviction, his teachableness to confess and correct his mistakes, they became still fewer and smaller, and decreased continually, as he advanced in knowledge and experience.

In his letters, we find the following remarkable passages: "May God reward you for watching over my soul. It is difficult, I believe, to go through the fiery trial of popularity and applause, untainted. When I am unwilling to be told of my faults, correspond with me no more. If I know any thing of my heart, I love those most who are most faithful to me in this respect; henceforward, dear sir, I beseech you, by the mercies of God in Christ Jesus, spare me not. We must be helps to each other on this side eternity. Nothing gives me more comfort, next to the assurance of the eternal continuance of God's love, than the pleasing reflection of having so many christian friends to watch with my soul. I wish they would smite me friendly, and reprove me oftener than they do. I rejoice that you begin to know yourself. If possible, Satan will make us think more highly of ourselves than we ought to think. I can tell this by fatal experience. It is not sudden flashes of joy, but having the humility of Jesus Christ, that must denominate us christians. If we hate reproof, we are so far from being true followers of the Lamb of God, that in the opinion of the wisest of men we are brutish. O my dear brother, still continue faithful to my soul—do not hate me in your heart—in any wise reprove me. You need no apology for your plain dealing. I love those best, who deal most sincerely with me. Whatever errors I have been, or shall be guilty of in my ministry, I hope the Lord will show me, and give me grace to amend."

It would be unjust to his memory not to take notice, upon this occasion, of that uniformity of sentiment, which runs through all his sermons and writings, after he was thoroughly enlightened in the truth. Indeed, when he first set out in the ministry, his youth and inexperience led him into many expressions which were contrary to sound doctrine, and which made many of the sermons he first printed, justly exceptionable: but reading, experience, and a deeper knowledge of his own heart, convinced him of his errors, and upon all occasions he avowed his adherence to the thirty-nine articles of the Church of England, and the standards of the Church of Scotland, as expressly founded on the word of God. He loved his friend, but he would not part with a grain of sacred truth for the brother of his heart. Thus we see him constrained to write and print against the Arminian tenets of Wesley, whom he loved in the bowels of Christ. And it appears from several other tracts in his works, that he neglected no opportunity of stepping forth as a bold champion, in defence of that faith which was once delivered to the saints.

"He who engages himself to fight the battles of the Lord," says a minister of the gospel, "has need of uncommon strength and irresistible arms: and if he be destitute of one or the other, he vainly expects to stand in the evil day." Whitefield was exposed to a vast variety of dangers, and beset with innumerable enemies. His whole life was one continued scene of warfare, in which he wrestled sometimes with visible, and at other times with invisible adversaries. He saw it to be absolutely necessary to be furnished with weapons of celestial temper in this spiritual warfare: and he put on "the whole armor of God," with a determined resolution never to put it off, till his last conflict should be decided. This sacred panoply enabled him to grapple with his strongest enemies; and made him truly invincible in the cause of godliness.

It becomes all who are called to the sacred office of the ministry, to be faithful in the discharge of that work committed to them. They are not to be as "sullen lamps, enlightening only themselves;" but as conspicuous suns, enlightening and animating all around them. Whitefield entered upon the duties of his vocation with an extraordinary degree of earnestness and zeal. He saw the difficulties of his situation, and the reproaches to which he should be exposed, by a conscientious discharge of his duty; but, persuaded of the importance of his charge, and concerned for the welfare of immortal souls upon the very verge of destruction, he set his face like a flint against all who might oppose the truth or grace of God. Whatever his hand found to do, in any part of the sacred vineyard, it may be truly said, that he did it with *all his might*. As a steward of the manifold grace of God, he faithfully dispensed the word of life, according as every man had need. He was a laborious workman in his Lord's vineyard. Instant in season and out of season, he diligently performed the work of an evangelist, and lost no opportunity of declaring the truths of the gospel. It appears from a little memorandum book, wherein he minuted the times and places of his ministerial labors, that he preached upwards of *eighteen thousand* sermons in the course of his ministry, which included thirty-four years and a quarter; which was somewhat more than *five hundred sermons a year*. The day preceding his death, he expressed a great desire to enter his eternal rest; at the same time saying, "Lord, thou knowest I am not weary *of* thy work, though I am weary *in* it!" Every duty of his sacred vocation, this apostolic man performed, with an earnestness and zeal, of which but a very imperfect idea can be given. Never weary of well doing, he counted it his greatest privilege "to spend and be spent" in ministering to the church of God, and in the service of which he sacrificed his strength, his health, and his life.

He was "a burning and shining light"—a Boanerges, and yet a Barnabas in the church of God. Whether the enemies of God appeared in the splendor of riches, or in the meanness of poverty; whether they were distinguished by their erudition, or despicable by their ignorance, he marshaled against them the most terrible denunciations of the Almighty's wrath. Unawed either by the majesty of kings, or the madness of the people, he was equally fitted to appear with Moses at an impious court, or to stand with Stephen in a turbulent assembly. The fidelity with which he performed this part of his duty, is worthy of admiration.

But while he was faithful, in proclaiming "the day of vengeance" to the wicked, he neglected not "to proclaim liberty to the captives, and the opening of the prison to them that were bound." In the discharge of this favorite part of his office, he was equally faithful as in the former. He shunned not to declare the whole counsel of God. He made Jesus the Alpha and Omega, the beginning and ending of all his ministrations. He explored the intricate mazes, and unlocked the secret recesses of the human heart. He was solicitously concerned to have his hearers thoroughly convinced that they were sinful, lost creatures, exposed to the everlasting vengeance of a righteous God. He displayed the infinitely tender love, and free grace of Jesus, in dying for apostate man. He pointed the sinner to the Lamb of God, whose blood cleanseth from all sin; whose merits are infinite, and able to save to the uttermost; and whose righteousness is sufficient to justify the ungodly. Thus, with all possible plainness and fidelity, this apostolic preacher administered the word of God, in his day and generation, whether it was a word of threatening to the careless and impenitent, or a word of consolation to the fearful and afflicted.

The inexpressible concern which he felt for the enlargement of the kingdom of Christ, and the salvation of immortal souls induced him to go forth into the highways and hedges, to publish the gospel; and anxious to do "the work of an evangelist" with all possible fidelity, he was not ashamed, that every hour and every place should bear testimony to the affectionate zeal, with which he exhorted the ignorant, the careless, and the abandoned, to "flee from the wrath to come." Considering himself as a minister of the church of Christ, he complained of no hardships, nor thought any difficulty too great to be encountered, in winning souls to Christ. He was careful to act, in every instance, consistently with his high profession. He preferred the path of duty before the lap of repose; he listened not to the suggestion of fear, nor regarded the dictates of worldly prudence; and he *counted* neither ease, nor interest, nor reputation, nor even life itself, *dear* to him. He strove to "finish his course with joy."

Such was this favored servant of God. Well may he be our exemplar. And, as a well nigh apostolic unction, fervor, and energy possessed him, so may his mantle fall on many, who shall behold his character reflected through these records.

AN APPENDIX

To the Life of Whitefield, containing some additional documents of interest concerning his life, character, and death.

THE following extract of a letter appeared in the Georgia Gazette, soon after Mr. Whitefield's death: "The consideration of public calamities is never out of season; and if properly attended to, as they ought to be, will afford matter of great improvement to the mind, that views them as happening by the permission of an unerring divine Providence. And as the loss of eminent and public spirited persons, who have signally distinguished themselves by serving their country in a free, disinterested, and generous manner, is none of the least, so it deserveth a particular regard.

"In this light, I look upon the very much lamented death of the late Rev. George Whitefield, especially in respect to Georgia; for which he has demonstrated, by every means in his power, a most uncommonly warm, affectionate, and unabating regard, for near thirty-three years past; I say, by every means in his power, because it is well known that, until within a few years past, he has been constantly loaded with a heavy debt to support and carry on his benevolent institution, the Orphan-house, which he frequently felt so severely, that had not that God, whom he faithfully served, supported him, he must have sunk under the burden: notwithstanding he was at the same time maligned, traduced, and persecuted with unrelenting virulence, as a cheat, an impostor, and a public robber, who, under the specious pretence of promoting a charitable design, was amassing great wealth to himself; all which he bore with an uncommon degree of patience; and never to my knowledge said more, at these unmerited reproaches, than that the great day would show his accusers their mistake.

"When he was the stated minister of this parish, which was before the Orphan-house was settled, his liberal heart devised liberal things; and the then inhabitants of Savannah, of the villages of Highgate and Hampstead, and of the other adjacent places; the Saltzburghers of Ebenezer, the inhabitants of Darien and Frederica, who were at that time not inconsiderable in number, all partook of his unbounded bounty to a very large amount; although he then almost denied himself the necessaries of life, with which I was intimately acquainted. In short, it was his whole study, in imitation of his great Master, to do good to the bodies, as well as to the souls, of all about him.

"He constantly performed divine service publicly very early every morning, and at the close of the day every evening, throughout the year, that he might not interrupt the new colonists in their labor in the day time, when he always expounded part of the first or second lesson. Every Sunday he administered the holy communion, and had public service four times, and his congregations were very numerous, in comparison of the number of people in his parish; for though there were many dissenters, there were few absentees; besides, he made it his daily practice to visit in rotation from house to house, without any regard to religious denominations, or party distinctions, which he often told me, he thought a very important and indispensable part of a minister's duty, as by that means he had an opportunity of frequently dropping a word in season, as well as of being better acquainted with the spiritual and temporal circumstances of his parishioners; and thereby, as far as in his power, of assisting them in both. Thus he acted as a parish minister, considering himself as the steward of God, and accountable for every moment of time, which he had solemnly dedicated to his service. And it is no wonder, when, by a series of divine providences, his sphere of action became more enlarged and unconfined, that his zeal and activity were proportioned.

"These facts, of which there are some now living, besides myself, who can witness to the truth of them, I think it my honor and indispensable duty to communicate to the public, in memory of my very dear deceased friend.

"I could with great truth say much more, but I purposely confine my observations to his conduct in Georgia, where his memory appears to be deeply engraven on the hearts of its grateful inhabitants.

"The very honorable and truly respectful notice the legislature have publicly shown to it, by causing the parish church in this town to be so decently and handsomely hung in mourning, and their attending as a body last Sunday on divine service, strongly mark their real concern for their loss. The rector, the Rev. Samuel Frink, gave a very suitable discourse in the morning, from Philippians i. 23, 24; and the Rev. Edward Ellington, another in the afternoon, from Hebrews ii. 26. Both of them affectionately remarked the many amiable qualifications of the deceased, as a christian, a divine, and a gentleman; and especially his liberality to this province; as likewise did the Rev. Mr. Zubly, in his meeting, which was also in mourning, from Daniel xii. 3.

"An old and real friend to the deceased,
and to Georgia."

The following extract of a letter was published in the Gospel Magazine, for February, 1771:

"MY VERY DEAR SIR,

"A great man is fallen in our Israel—the Rev. Mr. Whitefield is no more! he has left his charge, his flock, and gone to mansions of blessedness.

"I may safely say, a great man, a great christian, a humble follower of the divine Redeemer, and a zealous defender of the doctrines of grace died, when Whitefield closed his eyes. That voice which was lifted up like a trumpet, and flew around the sacred roof, proclaiming salvation through the dying Jesus, teaching a sinful world the Savior's name, is now lost in perpetual silence! That man, whose labors in the cause of God, have been so abundant, has ceased from his work. That eminent minister of the New Testament, that son of thunder to the careless and secure, that cheering son of consolation to the weary and heavy laden, who has been distinguished as the happy instrument of bringing strayed sheep to the fold of God, is gone to experience the truth of his doctrine; and will one day appear, with all those who have been savingly brought to the knowledge of Jesus by his means, at the right hand of God, to give an account of the ministry he received from him; and in the presence of a surrounding world, say, 'Lord, here am I, and the children thou hast given me.'

"It is an afflictive, awful, and alarming providence to the church of God. A great light extinguished, a bright star set, and a numerous people deprived of their pastor. Who shall supply his place? Who shall, with that pathetic language, strength of argument, and force of persuasion, compel sinners to partake of the gospel feast? Who shall animate our associations, and diffuse a spirit of candor, charity, and moderation, throughout our assemblies? Who shall declare the glories, the riches, the freeness, the fulness of that complete salvation which Messiah finished? Who shall exhort, by precept and example, to that steady, uniform, constant character, which adorns the profession of the gospel? Who shall recommend a life of fellowship and communion with the Father, Son, and Spirit, as the most desirable blessing, and build up the saints in their most holy faith? Who shall!—I am stopped by the mouth of him who says, 'Shall I not do what I will with my own? Is it not my prerogative to take and leave as seemeth me good? I demand the liberty of disposing my servants at my own pleasure—he has not slept as others do—it is your's to wait and trust, mine to dispose and govern—on me be the care of ministers and churches—with me is the residue of the spirit—I set my laborers to work, and when I please, I take them to the rest I have appointed for them—my power is not diminished, my arm not shortened, my love not abated, and my faithfulness still the same—I know my sheep, and they shall not stray into forbidden pastures, for want of a shepherd to feed them with knowledge and understanding.'

"With these thoughts my passions subside, my mind is softened and satisfied. But now for the wings of faith and divine contemplation, to view him among the celestial throng. partaking of the happiness, sharing the joys of yonder blissful regions—ascribing salvation to him who loved and washed him in his blood—having on that perfect robe of immaculate righteousness, wrought out by the dear Redeemer—having on his head a crown of never fading glory, and palms of eternal victory in his hands—drinking at the fountain head of blessedness, and refreshing himself continually at that river which flows in sweet murmurs from the right hand of the Majesty on high—forever out of the reach of scandal and reproach—where calumny can never penetrate, and the wicked cease from troubling—where God, even his own God, wipes away all tears from his eyes—where he will for ever bask in the boundless fruition of eternal love, continually receiving out of the divine fulness, fresh supplies of glory for glory, from which on earth, he had communication of grace for grace—sees the King in his beauty, rejoices in the beatific vision, follows the Lamb wheresoever he goes—and with those who are redeemed from among men, rests in the closest embraces of his Lord.

'And now his voice is lost in death,
Praise will employ his noblest pow'rs,
While life, or thought, or being last,
Or immortality endures!'

"Here we must take our leave of the dear departed saint, till the happy time takes place, when we shall put off this body, and enter the confines of unmolested joy. And O! in what elevation of happiness, and refinement of felicity, shall we awake up in the likeness and express image of that God, who has loved us, and called us with a holy calling. Yet let us be persuaded of this, that when the important period commences, when the surprising signs, and descending inhabitants of heaven proclaim the second coming of our glorious Immanuel—when the heavens open and disclose his radiant glory, the archangel's trump shall sound, the Lord himself descend with a shout, and the dead in Christ arise glorious and immortal—leave corruption, weakness, and dishonor behind them—we shall with him, and all the ransomed race, ascend to mansions of glory, bliss, and immortality, and join that universal chorus:

'Say, live forever, glorious King!
 Born to redeem, and strong to save:
Then ask the monster, where's thy sting?
 And where's thy victory boasting grave?'

"But my dear sir, this awful dispensation demands a suitable improvement. The death of ministers, and mankind in general, are so many mementos; be ye also ready, is their solemn language. Come then, O my soul, examine with impartiality thy state. Nothing but an interest in the perfectly finished, infinitely glorious, and everlastingly sufficient, salvation of Jehovah Jesus, can be of any avail, can be any real ground of consolation, when the grim tyrant stares thee in the face. May thy evidence be clear, thy faith strong, and thy hope on tiptoe; that when the bridegroom comes, and summons thy attendance, thou mayest with joy answer, Lord, I come.

"Should not the death of one and another of God's people, give fresh wings to our souls, make life less pleasant, and heaven more desirable; wean our affections from the beggarly enjoyments of time and sense, and make us long to dwell where Jesus reveals his beauties, glories, and matchless excellence, face to face? Here on earth we have some faint glimmerings, and O! how ought we to prize them, as they are drops from the ocean! but the ravishing blaze is reserved for the upper and better world.

'O glorious hour, O bless'd abode!
I shall be near, and like my God;
And flesh and sense no more control
The sacred pleasures of the soul.'

"Though our interviews in the church militant are very sweet, yet they are very short. The world's ten thousand baits, the devil's ensnaring wiles, but above all, the flesh with its legions of corruptions, enslave the soul, and deaden our relish for divine things. O happy day! O blessed hour! when Christ shall have all enemies under his feet, and death itself be swallowed up of life; when we shall get within the enclosures of the New Jerusalem, and go out no more for ever!

"If faithful ministers are so soon removed from us, how should we prize them while we have them! O let us never give ear to, much less be the means of promoting the malevolent whispers of slander; but esteem them very highly in love for their work's sake! Should it not be our constant care, and studious concern, through divine grace, to improve by every sermon we hear, that the end of all ordinances may be obtained, even an increase in love to Jesus, and fellowship with him! That this desirable end may be answered, let us be earnest and frequent in our address to the throne of grace, for ministers and people, that God may be glorified by bringing home sinners to himself, and in the edification of saints; that each stone in the spiritual fabric may be edified and built up upon the foundation, Christ Jesus, till the top-stone is brought forth with shoutings, grace, grace, unto it!

"The clock strikes twelve, and tells me to conclude. But how can I do it, without commending you to that God, whose power alone is able to keep you from falling, and at last present you faultless before the presence of his glory with exceeding joy? May he give you continual assurances of his grace, mercy and love, in his lower courts, thereby making them a heaven upon earth; and cause you at last to join the general assembly and church of the first-born, whose names are written in heaven. This is the hearty, unfeigned, and constant prayer of him, who is with great esteem and affection,

"Your's sincerely."

The following is the substance of a letter addressed to the Rev. William Jay, of Bath, by the late venerable Cornelius Winter, minister of the gospel at Painswick in Gloucestershire. Mr. Winter was one of Whitefield's most faithful fellow laborers; he accompanied him several times to America, and regularly supplied the chapels in Whitefield's connection. On his first going to the Tabernacle, he was particularly struck with the largeness of the congregation; the solemnity that sat upon it; the melody of the singing; Whitefield's striking appearance, and his earnestness in preaching. From this time prejudice had no more place in his breast; and he embraced every opportunity to hear him. Yet he had no knowledge of the evil of sin, and the depravity of his nature. On the 9th of April, 1760, being Wednesday in Easter-week, and the close of the holiday, as he was playing at cards with some of his companions in iniquity; recollecting he might that evening hear Whitefield, he broke off in the midst of the game, which much discomposed and enraged his companions, who suspected where he was going. It was a night much to remembered.

The scales of ignorance then fell from his eyes, a sense of his misery opened gradually to him, and he diligently inquired what he should do to be saved. He never more played a game afterwards. Whitefield's text was 1 Cor. xv. 51, 52. The introduction to the sermon, "Come my brethren, we have from Sunday till yesterday been meditating upon the resurrection of our Lord, it is now time that we should think about our own." "Could I recite the whole sermon," says Mr. Winter, "and it would read acceptably, it would want the energy, *viva voce*, which was so very peculiar to the preacher, that a resemblance is no where to be found. But it was God in the preacher that made the word efficacious; to him be the glory. It is a mercy he is not confined to the abilities of men whose talents are superior to those of their brethren. Much good was done at that time by the instrumentality of men whose gifts were very inconsiderable; and the Lord could have wrought upon my soul by an inferior preacher. It is 'not by might, nor by power;' which is but to say, it is not by human eloquence, but by the spirit of the Lord, that work is wrought upon the soul which is essential to salvation."

"The time he set apart for preparation for the pulpit, during my connection with him, was not to be distinguished from the time he appropriated to other business. If he wanted to write a pamphlet upon any occasion, he was closeted; nor would he allow access to him, but on an emergency, while he was engaged in the work. But I never knew him engaged in the composition of a sermon until he was on board ship, when he employed himself partly in the composition of sermons, and reading very attentively the history of England, written by different authors. He had formed a design of writing the history of Methodism, but never entered upon it. He was never more in retirement on a Saturday than on another day; nor sequestered at any particular time for a longer period than he used for his ordinary devotions. I never met with any thing like the form of a skeleton of a sermon among his papers, with which I was permitted to be very familar, nor did he ever give me any idea of the importance of being habituated to the planning of a sermon. It is not injustice to his great character to say, I believe, he knew nothing about such a kind of exercise.

"Usually for an hour or two before he went into the pulpit, he claimed retirement; and on a Sabbath day morning, more particularly, he was accustomed to have Clarke's Bible, Matthew Henry's Comment, and Cruden's Concordance within his reach; his frame at that time was more than ordinarily devotional. I say more than ordinarily, because, though there was a vast vein of pleasantry usually in him, the intervals of conversation evidently appeared to be filled up with private ejaculation connected with praise. His rest was much interrupted, and his thoughts were much engaged with God in the night. He has often said at the close of a very warm address, 'this sermon I got when 'most of you who now hear me were fast asleep.' He made very minute observations, and was much disposed to be conversant with life, from the lowest mechanic to the first characters in the land. He let nothing escape him, but turned all into gold that admitted of improvement, and, in one way or other, the occurrence of the week or the day, furnished him with matter for the pulpit. A specimen—when an extraordinary trial was going forward, he would be present; and on observing the formality of the judge putting on his black cap to pronounce sentence, I have known him avail himself of it in the close of a sermon.*

"He had a most peculiar art of speaking personally to you, in a congregation of four thousand people, when no one would suspect his object. The famous comedian, Shuter, who had a great partiality for Mr. Whitefield, showed him friendship, and often attended his ministry. At one period of his popularity, he was acting in a drama under the character of Ramble. During the run of the performance, he attended service on Sabbath mornings at Tottenham court chapel, and was seated in the pew exactly opposite to the pulpit, and while Mr. Whitefield was giving full sally to his soul, and in his energetic address, was inviting sinners to the Savior, he fixed himself full against Shuter, and with his eyes upon him, adding, to what he had previously said, 'and thou, poor rambler, who hast long rambled from him, come you also. O end your rambling by coming to Jesus.' Shuter was exceedingly struck, and coming to Mr. Whitefield, said, 'I thought I should have fainted, how could you serve me so?' It was truly impressive to see him ascend the pulpit. My intimate knowledge of him admits of my acquitting him of the charge of affectation.

"Professed orators might object to his hands being lifted up too high, and it is to be lamented that in that attitude, rather than in any other, he is represented in print. His own reflections upon that print were, when it was first put into his hands, 'Sure I do not look such a sour creature as this sets me forth; if I thought I did, I should hate myself.' It is necessary to remark, that the attitude was very transient, and always accompanied by some expressions which would justify it.

"You may be sure, from what has been said, that when he treated upon the sufferings of our Savior, it was not without great pathos. He was very ready at that kind of painting, which frequently answered the end of real scenery. As though Gethsemene were within sight, he would say, stretching out his hand—'Look yonder. What is that I see? It is my agonizing Lord!' And, as though it were no difficult matter to catch the sound of the Savior praying, he would exclaim, 'Hark! Hark! Do you not hear him?' You may suppose that as this occurred frequently, the efficacy of it was destroyed: but no; though we often knew what was coming, it was as new to us as though we had never heard it before.

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* See p. 264.

"That beautiful apostrophe, used by the prophet Jeremiah, 'O earth, earth, earth, hear the words of the Lord,' was very subservient to him, and never used impertinently.

"He abounded with anecdotes, which, though not always recited verbatim, were very just as to the matter of them. One, for instance, I remember, tending to illustrate the efficacy of prayer, though I have not been able to meet with it in English history. It was the case of the London apprentices before Henry VIII., pleading his pardon of their insurrection. The monarch, moved by their sight, and their plea, 'Mercy! Mercy!' cried, 'Take them away, I cannot bear it.' The application, you may suppose, was, that if an earthly monarch of Henry's description, could be so moved, how forcible is the sinner's plea in the ears of Jesus Christ. The case of two Scotchmen, in the convulsion of the state, at the time of Charles II., subserved his design; who, unavoidably obliged to pass some of the troops, were conceiving of their danger, and meditating what method was to be adopted to come off safe. One proposed the wearing of a skull-cap; the other, supposing that would imply distrust of the providence of God, determined to proceed bare headed. The latter, being first laid hold of, and being interrogated, 'Are you for the covenant?' replied, 'Yes;' and being further asked, 'What covenant?' answered, 'The covenant of grace;' by which reply, eluding further inquiry, he was let pass; the other, not answering satisfactorily, received a blow with the sabre, which, penetrating through the cap, struck him dead. In the application, Mr. Whitefield, warning against vain confidence, cried, 'Beware of your skull-caps.' But here likewise the description upon paper, wanting the reality, as exemplified by him with voice and motion, conveys but a very faint idea. However, it is a disadvantage which must be submitted to, especially as coming from my pen.

"The difference of the times in which Mr. Whitefield made his public appearance, materially determined the matter of his sermons, and, in some measure, the manner of his address. He dealt far more in the explanatory and a doctrinal mode of preaching on a Sabbath day morning, than perhaps at any other time; and sometimes made a little, but by no means improper show of learning. If he had read upon astronomy in the course of the week, you would be sure to discover it. He knew how to convert the centripetal motion of the heavenly bodies to the disposition of the christian toward Christ, and the fatal attraction of the world, would be very properly represented by a reference to the centrifugal. Whatever the world might think of him, he had his charms for the learned as well as the unlearned; and as he held himself to be a debtor both to the wise and to the unwise, each received his due at such times. The peer and the peasant alike went away satisfied.

"As though he heard the voice of God ever sounding in his ears the important admonition, 'work while it is called to-day;' this was his work in London at one period of his life. After administering the Lord's supper to several hundred communicants, at half an hour after six in the morning; reading the first and second service in the desk, which he did with the greatest propriety, and preaching full an hour, he read prayers and preached in the afternoon, previous to the evening service, at half an hour after five; and afterwards addressed a large society in public. His afternoon sermon used to be more general and exhortatory. In the evening he drew his bow at a venture, vindicated the doctrines of grace, fenced them with articles and homilies, referred to the martyrs' zeal, and exemplified the power of divine grace in their sufferings, by quotations from the venerable Fox. Sinners were then closely plied, numbers of whom from curiosity coming to hear a sentence or two, were often compelled to hear the whole sermon. How many in the judgment day will rise to prove that they heard to the salvation of the soul.

"Perhaps Mr. Whitefield never preached greater sermons than at six in the morning, for at that hour he did preach, winter and summer, on Mondays, Tuesdays, Wednesdays, and Thursdays. At these times his congregations were of the select description, and young men received admonitions similar with what were given in the society;* and were cautioned, while they neglected the duty required from them under the bond of an indenture, not to anticipate the pleasures and advantages of future life.

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* This society, consisting of several hundreds of widows, married people, young men, and spinsters, placed separately in the area of the Tabernacle, used, after sermon, to receive from Mr. Whitefield, in the colloquial style, various exhortations, comprised in short sentences, and suitable to their various stations. The practice of christianity in all its branches, was then usually inculcated, not without some pertinent anecdote of a character worthy to be held up for an example, and in whose conduct the hints recommended were exemplified.

"His style was now colloquial, with little use of motion; pertinent expositions, with suitable remarks; and all comprehended within the hour. Christian experience principally made the subject of Monday, Tuesday, Wednesday, and Thursday evening lectures; when, frequently having funeral sermons to preach, the character and experience of the dead helped to elucidate the subject, led to press diligence in the christian course, to reflect upon the blessing of faith on earth, and glory in heaven. Mr. Whitefield adopted the custom of the inhabitants of New England in their best days, of beginning the Sabbath at six o'clock on Saturday evenings. The custom could not be observed by many, but it was convenient to a few; a few compared with the multitudes, but abstractedly considered, a large and respectable company. Now ministers of every description found a peculiar pleasure in relaxing their minds from the fatigues of study, and were highly entertained by his peculiarly excellent subjects, which were so suitable to the auditory, that I believe it was seldom disappointed. It was an opportunity peculiarly suited to apprentices and journeymen in some businesses, which allowed of their leaving work sooner than on other days, and availing themselves at least of the sermon; from which I also occasionally obtained many blessings. Had my memory been retentive, and I had studiously treasured up his rich remarks, how much more easily might I have met your wishes, and have answered the design of this letter! But though I have lost much of the letter of his sermons, the savor of them yet remains. The peculiar talents he possessed, subservient to great usefulness, can be but faintly guessed from his sermons in print; though, as formerly, God has made the reading of them useful, I have no doubt but in future they will have their use. The eighteen taken in short hand, and faithfully transcribed by Mr. Gurney, have been supposed to do discredit to his memory, and therefore they were suppressed. But they who have been accustomed to hear him, may collect from them much of his genuine preaching. They were far from being the best specimens that might have been produced. He preached many of them, when, in fact, he was almost incapable of preaching at all. His constitution, long before they were taken, had received its material shock, and they were all, except the two last, the production of a Wednesday evening; when by the current business of the day, he was fatigued and worn out. The 'Good Shepherd' was sent him on board the ship. He was much disgusted with it, and expressed himself to me as in the 1440th letter of the third volume of his works; 'It is not verbatim as I delivered it. In some places it makes me speak false concord, and even nonsense; in others the sense and connection is destroyed by the injudicious disjointed paragraphs, and the whole is entirely unfit for the public review.' His manuscript journal notes; 'September 15. This morning came a surreptitious copy of my Tabernacle farewell sermon, taken, as the short hand writer professes, verbatim as I spoke it; but surely he is mistaken. The whole is so injudiciously paragraphed, and so wretchedly connected, that I owe no thanks to the misguided, though it may be well meant zeal of the writer and publisher, be they whom they will. But such conduct is an unavoidable tax upon popularity.' He was then like an ascending Elijah, and many were eager to catch his dropping mantle. In the sermons referred to, there are certainly many jewels, though they may not be connected in a proper order.

"Whatever fault criticism may find with his sermons from the press, they were, in the delivery, powerful to command the most devoted attention. I have been informed by good judges, that if many of the speeches in our two houses were to be given in their original state, they would not appear to the first advantage, nor would Mr. Whitefield's sermons have had criminal defects, had they been revised with his own pen. In the fifth and sixth volumes of his works, all the sermons he ever printed are comprised. It is very easy to distinguish them which were precomposed, from others which were preached extemporary. Of the latter, I notice Peter's denial of his Lord, and the true way of beholding the Lamb of God; Abraham offering up his son Isaac; Christ the believer's husband, and the resurrection of Lazarus. These and others preserve the extemporary style, and fully serve to discover the exactness of the preacher. He shines brightest with a long text, on which fancy has scope to play, and the mind has liberty to range. However exact he may appear in the page, it is impossible for the natural man, who discerneth not the things of the spirit, to understand him. God may make the page printed, the instrument in his hand to convert the sinner, and then he will no longer ask, 'Doth he not speak parables?' But till then, as living he was, so dead, he is liable to the lash of severity; but the same Providence that preserved his person, will maintain his works; and then he being dead, yet speaketh, and will continue to speak for a great while to come. Whatever invidious remarks they may make upon his written discourses, they cannot invalidate his preaching. Mr. Toplady called him the prince of preachers, and with good reason, for none in our day preached with the like effect."

This following is an attempt towards a concise character of the late Rev. George Whitefield, by the Rev. Augustus Montague Toplady, A. B., late vicar of Broad Hembury, Devon.

"I deem myself happy in having an opportunity of thus publicly avowing the inexpressible esteem, in which I held this wonderful man; and the affectionate veneration which I must ever retain for the memory of one, whose acquaintance and ministry were attended with the most important spiritual benefit to me, and to tens of thousands besides.

"It will not be saying too much, if I term him, THE APOSTLE OF THE ENGLISH EMPIRE: in point of zeal for God, a long course of indefatigable and incessant labors, unparalleled disinterestedness, and astonishingly extensive usefulness.

"He was a true and faithful son of the Church of England; and invincibly asserted her doctrines, to the last; and that, not in a merely doctrinal way, though he was a most excellent systematic divine, but with an unction of power from God, unequaled in the present day.

"He would never have quitted even the walls of the church, had not either the ignorance, or the malevolence of some, who ought to have known better, compelled him to a seeming separation.

"If the absolute command over the passions of immense auditories, be the mark of a consummate orator, he was the greatest of the age. If the strongest good sense, the most generous expansions of heart, the most artless but captivating affability, the most liberal exemption from bigotry, the purest and most transpicuous integrity, the brightest cheerfulness and the promptest wit, enter into the composition of social excellence, he was one of the best companions in the world.

"If to be steadfast, immovable, always abounding in the works of the Lord; if a union of the most brilliant, with the most solid ministerial gifts, ballasted by a deep and humbling experience of grace, and crowned with the most extended success in the conversion of sinners, and edification of saints, be signatures of a commission from heaven, GEORGE WHITEFIELD cannot but stand highest on the modern list of christian ministers.

"England has had the honor of producing the greatest men, in almost every walk of useful knowledge. At the head of these are: 1st. Archbishop BRADWARDINE, the prince of divines; 2d, MILTON, the prince of poets; 3d, Sir ISAAC NEWTON, the prince of philosophers; and 4th, WHITEFIELD, the prince of preachers.

"Bishop Benson was the prelate who had the distinguished honor of ordaining the greatest, the most eloquent, and the most useful minister that has, perhaps, been produced since the days of the apostles.

"It appears from a passage in one of Mr. Whitefield's own letters, published since his decease, that he was the person, whom the gracious spirit and providence of God raised up and sent forth, to begin that great work of spiritual revival in the Church of England, which has continued ever since, and still continues, with increasing spread, to replenish and enrich the evangelical vineyard by law established. In the remarkable passage to which I refer, Mr. Whitefield expresses himself verbatim, thus, to the Rev. John Wesley: 'As God was pleased to send me out first and to enlighten me first; so, I think, he still continues to do it; my business seems to be chiefly in planting. If God sends you to water, I praise his name.' On the whole, he was the least imperfect character I ever knew; and yet, no person was ever more shockingly traduced and vilified, by those who either were unacquainted with him, or who hated him for his virtues, and for his attachment to the gospel of Christ. But the pen of faithful history, and the suffrages of unprejudiced posterity, will do justice to the memory of a man, of whom the present generation was not worthy."

The following lines, by the inimitable pen of Cowper, who did not disdain to tune his harp to themes, which formerly vibrated on the harp of the son of Jesse, and whose poetical characteristic is truth and taste, are transcribed, as descriptive of that invaluable man, and by being inserted in proximity with the character given by Mr. Toplady, it is presumed cannot fail of being interesting to the reader.

Leuconomas, beneath well sounding Greek
I slur a name, a poet must not speak,
Stood pilloried on infamy's high stage,
And bore the pelting scorn of half an age.
The very bust of slander, and the blot
For ev'ry dart that malice ever shot.
The man that mentioned *him*, at once dismiss'd
All mercy from his lips, and sneer'd and hiss'd.
His crimes were such as Sodom never knew,
And perjury stood up to swear all true:
His aim was mischief and his zeal pretense,
His speech rebellion against common sense:
A knave when tried on honesty's plain rule,
And when by that of reason a mere fool.
The world's best comfort was, his doom was pass'd,
Die when he might, he must be damn'd at last.
  Now truth perform thine office, waft aside
The curtain drawn by prejudice and pride;
Reveal, the man is dead, to wond'ring eyes,
This more than monster in his proper guise.
  He loved the world that hated him: the tear
That dropp'd upon his Bible was sincere,
Assail'd by scandal, and the tongue of strife,
His only answer was—a blameless life:
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart.

Paul's love of Christ, and steadiness unbrib'd,
Were copied close in him, and well transcrib'd;
He followed Paul—his zeal a kindred flame,
His apostolic charity the same.
Like him cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he labor'd, and like him, content
To bear it, suffer'd shame where'er he went.
Blush calumny! and write upon his tomb,
If honest eulogy can spare thee room,
Thy deep repentance of thy thousand lies,
Which aimed at him, have pierced th' offended skies;
And say, blot out my sin, confess'd, deplor'd,
Against thine image, in thy saint, O Lord!

Whitefield's executors having received the probate of his will, February 6, 1771, Mr. Keen, who was well acquainted with the whole of his affairs, published it, with the following introduction:

"As we make no doubt the numerous friends of the Rev. Mr. George Whitefield, will be glad of an opportunity of seeing a genuine copy of his last will and testament, his executors have favored us with a copy of the same, transmitted to them from the Orphan-house, in Georgia, and which they have proved in the prerogative court of Canterbury. And, as it was Mr. Whitefield's constant declaration, that he never meant to raise either a purse or a party, it is to be remarked, that almost the whole sum he died possessed of, came to him within two or three years of his death, in the following manner, viz. Mrs. Thomson, of Tower Hill, bequeathed him 500*l.*; by the death of his wife, (including a bond of 300*l.*) he got 700*l.*; Mr. Whitmore bequeathed him 100*l.*, and Mr. Winder 100*l.* And it is highly probable, that had he lived to reach Georgia, from his last northern tour, he would have lessened the above sums, by disposing of them in the same noble and disinterested manner, in which all the public or private sums he was intrusted with, were bestowed. GEORGIA."

"By his Excellency, James Wright, Captain General, Governor and Commander in chief of his Majesty's said province of Georgia, Chancellor and Vice-Admiral of the same:

"To all to whom these presents shall come, greeting—Know ye, that Thomas Moodie, who has certified the annexed copy from the original, in the secretary's office, is deputy secretary of the said province; and therefore all due faith and credit is, and ought to be had and given to such his certificate.

"In testimony whereof, I have hereunto set my hand, and caused the great seal of this his majesty's said province, to be put and affixed, dated at Savannah, the 10th day of December, in the year of our Lord, 1770, and in the eleventh year of the reign of his majesty King George the third.

By his Excellency's command, J. WRIGHT.
Thomas Moodie, Deputy Secretary.

"In the name of the Father, Son, and Holy Ghost, three persons, but one God; I, GEORGE WHITEFIELD, clerk, at present residing at the Orphan-house academy, in the province of Georgia, in North America, being, through infinite mercy, in more than ordinary bodily health, and of a perfect, sound and composed mind, knowing the certainty of death, and yet the uncertainty of the time I shall be called by it to my long wished for home, do make this my last will and testament, in manner and form following, viz.:

"*Imprimis*—In sure and certain hope of a resurrection to eternal life, through our Lord Jesus Christ, I commit my body to the dust, to be buried in the most plain and decent manner; and knowing in whom I have believed, and being persuaded that he will keep that which I have committed unto him, in the fullest assurance of faith I commend my soul into the hands of the ever loving, altogether lovely, never failing Jesus, on whose complete and everlasting righteousness I entirely depend, for the justification of my person, and acceptance of my poor, worthless, though I trust sincere, performances, at that day when he shall come in the glory of his father, his own glory, and the glory of his holy angels, to judge both the quick and dead. In respect to my American concerns, which I have engaged in simply and solely for his great name's sake, I leave that building, commonly called the Orphan-house, at Bethesda, in the province of Georgia, together with all the other buildings lately erected thereon; and likewise all other buildings, lands, negroes, books, furniture, and every other thing whatsoever, which I now stand possessed of in the province of Georgia aforesaid, to that elect lady, that mother in Israel, that mirror of true and undefiled religion, the Right Honorable Selina, Countess Dowager of Huntingdon; desiring, that as soon as may be after my decease, the plan of the intended Orphan-house Bethesda college may be prosecuted; if not practicable, or eligible, to pursue the present plan of the Orphan-house academy, on its old foundation and usual channel; but if her ladyship should be called to enter her glorious rest before my decease—I bequeath all the buildings, lands, negroes, and every thing before mentioned, which I now stand possessed of in the province of Georgia aforesaid, to my dear fellow traveler, and faithful, invariable friend, the Honorable James Habersham, president of his majesty's honorable council: and should he survive her ladyship, I earnestly recommend him as the most proper person to succeed her ladyship, or to act for her during her ladyship's life time, in the Orphan-house academy. With regard to my outward affairs in England; whereas there is a building, commonly called the Tabernacle, set apart many years ago for divine worship; I give and bequeath the said Tabernacle, with the adjacent house in which I usually reside when in London, with the stable and coach house in the yard adjoining, together with all books, furniture, and every thing else whatsoever, that shall be found in the house and premises aforesaid; and also the building, commonly called Tottenham court chapel, together with all the other buildings, houses, stable, coach house, and every thing else whatsoever, which I stand possessed of in that part of the town, to my worthy, trusty, tried friends, Daniel West, Esq., in Church street, Spitalfields, and Mr. Robert Keen,* woolen draper, in the Minories, or the longer survivor of the two. As to the moneys, which a kind Providence, especially of late, in a most unexpected way, and unthought of means, has vouchsafed to intrust me with—I give and bequeath the sum of 100*l.* sterling to the Right Honorable the Countess Dowager of Huntingdon aforesaid, humbly beseeching her ladyship's acceptance of so small a mite, as a pepper corn acknowledgment, for the undeserved, unsought for hon-

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* Two persons could not have been more happily associated, than Mr. West and Mr. Keen. They were always regular and exact in the discharge of the weighty duties that devolved upon them. An uninterrupted harmony characterized all their public transactions. It was ever their study to conciliate the affections of the ministers, to promote the glory of Jesus Christ, and the spiritual interests of the congregations; and they had the happiness to see the pleasure of the Lord prosper in their hands.

Mr. Keen breathed out his happy soul into the hands of his Redeemer, on the 30th of January, 1793. His name deserves to be recorded in the annals of the church, as an illustrious example of holiness and zeal in the cause of God.

Mr. West fell asleep in Jesus, on the 30th of September, 1796, in the seventieth year of his age. He was for many years a happy subject of divine grace, and a zealous and approved friend of the gospel. For thirteen years before his death, he was greatly affected with a painful malady in his bladder. His sufferings were extreme, both night and day; but he was never heard to utter a murmuring expression.

His corpse was carried to Tottenham court chapel, attended by a vast number of mourning coaches, and interred under the communion table, in a vault that contained the remains of Mrs. Whitefield, Mrs. West, and Mr. Keen. The Rev. Mr. Edwards read the burial service, and the Rev. Joel Abraham Knight delivered an oration. Two funeral sermons were preached on the following Sabbath; that in the morning, at Tottenham court chapel, by the Rev. Torial Joss, from Psalm cxii. 6, and that in the evening, at the Tabernacle, by the Rev. Matthew Wilks, from John xii. 26.

It is a singular circumstance, that Mr. Whitefield, Mr. Keen, and Mr. West, all died on the 30th day of the month, and the two latter, on the 30th of September.

Mr. West, by his last will, bequeathed the management of the places to Samuel Foyster, Esq. and John Wilson, Esq., gentlemen well known in the christian world.

or her ladyship conferred upon me, in appointing me, less than the least of all, to be one of her ladyship's domestic chaplains.

"*Item.*--I give and bequeath to my dearly beloved friend, the Honorable James Habersham aforesaid, my late wife's gold watch, and 10*l.* for mourning; to my dear old friend, Gabriel Harris, Esq. of the city of Gloucester, who received and boarded me in his house, when I was helpless and destitute, above thirty-five years ago, I give and bequeath the sum of 50*l.*; to my humble, faithful servant and friend, Mr. Ambrose Wright, if in my service and employ, either in England or America, or elsewhere, at the time of my decease, I give and bequeath the sum of 500*l.*; to my brother, Mr. Thomas Whitefield, I give and bequeath the sum of 50*l.*, to be given him at the discretion of Mr. Robert Keen; to my brother-in-law, Mr. James Smith, hosier, in the city of Bristol, I give and bequeath the sum of 50*l.* and 30*l.* also for family mourning; to my niece, Mrs. Frances Hartford, of Bath, I give and bequeath the sum of 50*l.* and 20*l.* for family mourning; to Mr. J. Crane, now a faithful steward at the Orphan-house academy, I give and bequeath the sum of 40*l.*; to Mr. Benjamin Stirk, as an acknowledgment of his past services at Bethesda, I give and bequeath the sum of 10*l.* for mourning; to Peter Edwards, now at the Orphan-house academy, I give and bequeath the sum of 50*l.*; to William Trigg, at the same place, I give and bequeath the sum of 50*l.*; both the sums aforesaid to be laid out, or laid up for them, at the discretion of Mr. Ambrose Wright; to Mr. Thomas Adams, of Rodborough, in Gloucestershire, my only surviving first fellow laborer, and beloved much in the Lord, I give and bequeath the sum of 50*l.*; to the Rev. Mr. Howel Davies, of Pembrokeshire, in South Wales, that good soldier of Jesus Christ; to Mr. Torial Joss, Mr. Cornelius Winter, and all my other dearly beloved present stated assistant preachers at the Tabernacle and Tottenham court chapel, I give and bequeath 10*l.* each for mourning; to the three brothers of Mr. Ambrose Wright, Ann, the wife of his brother, Mr. Robert Wright, now faithfully and skillfully laboring and serving at the Orphan-house academy, I give and bequeath the sum of 10*l.* each for mourning; to Mr. Richard Smith, now a diligent attendant on me, I give and bequeath the sum of 50*l.* and all my wearing apparel, which I shall have with me in my journey through America, or on my voyage to England, if it should please an all wise God to shorten my days in either of those situations. Finally, I give and bequeath the sum of 100*l.*, to be distributed at the discretion of my executors, herein after mentioned, for mourning among my old London servants, the poor widows at Tottenham court chapel, and the Tabernacle poor; especially my old trusty, disinterested friend and servant, Mrs. Elizabeth Wood. All the other residue, if there be any other residues of moneys, goods, and chattels, or whatsoever profits may arise from the sale of any books, or any manuscripts that I may leave behind, I give and bequeath to the Right Honorable the Countess Dowager of Huntingdon; or in case of her ladyship being deceased at the time of my departure, to the Honorable James Habersham, Esq. before mentioned, after my funeral expenses and just debts are discharged, towards paying off any arrears that may be due on the account of the Orphan-house academy, or for annual prizes as a reward for the best three orations that shall be made in English, on the subjects mentioned in a paper annexed to this my will. And I hereby appoint the Honorable James Habersham, Esq. aforesaid, to be my executor in respect to my affairs in the province of Georgia, and my trusty, tried, dearly beloved friends, Charles Hardy, Esq., Daniel West, Esq., and Mr. Robert Keen, to be executors of this my last will and testament, in respect of my affairs in England, begging each to accept of a mourning ring.

"To all my other christian benefactors, and more intimate acquaintance, I leave my most hearty thanks and blessing, assuring them that I am more and more convinced of the undoubted reality and infinite importance of the grand gospel truths, which I have from time to time delivered; and am so far from repenting my delivering them in an itinerant way, that had I strength equal to my inclination, I would preach them from pole to pole; not only because I have found them to be the power of God to the salvation of my own soul, but because I am as much assured that the great Head of the church has called me by his word, providence, and spirit, to act in this way, as that the sun shines at noon day. As for my enemies and misjudging friends, I most freely and heartily forgive them, and can only add, that the last tremendous day will only discover what I have been, what I am, and what I shall be, when time itself shall be no more; and therefore from my inmost soul, I close all by crying, *come, Lord Jesus, come quickly; even so, Lord Jesus. Amen and Amen!*

"GEORGE WHITEFIELD."

"This was written with the testator's own hand, and at his desire, and in his presence, sealed, signed, and delivered, at the Orphan-house academy, in the province of Georgia, before us witnesses, Anno Domini, March 22, 1770.

"Signed, { ROBERT BOLTON,
THOMAS DIXON,
CORNELIUS WINTER."

"N. B. I also leave a mourning ring, to my honored and dear friends, and disinterested fellow laborers, the Rev. John and Charles Wesley, in token of my indissoluble union with them, in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine. Grace be with all them, of whatever denomination, that love our Lord Jesus, our common Lord, in sincerity."

"GEORGIA, *Secretary's Office.*

"A true copy, taken from the original in this office, examined and certified: and I do further certify, that the same was duly proved; and the Honorable James Habersham, one of the executors therein named, was duly qualified as executor, before his Excellency, James Wright, Esq., Governor and Ordinary of the said province, this 10th day of December, 1770.

"THOMAS MOODIE, *Deputy Secretary.*"

SELECTIONS

FROM THE

SERMONS AND OTHER WRITINGS

OF

REV. GEORGE WHITEFIELD.

ADVERTISEMENT.

It will be remembered, by those who have perused the foregoing memoirs, that Whitefield complains, that the transcripts of his sermons, taken in short-hand, and published by his well meaning, but irresponsible friends, were unfair and mutilated exhibitions of his actual performances. He says of some of these imperfect copies, that "the sense and connection are entirely destroyed." It has been thought a duty, therefore, to confine the following selections from his sermons and other writings, as far as possible, to those which came immediately from his own pen, or received his final revision, or, at least, his sanction and approbation. Thus, it is believed, justice will be done to the memory of this wonderful man; and no further apology need be made for limiting our range of selection mainly to those writings which, says he, "I think I may say, were given me by the Lord Jesus Christ."

SERMON I.

THE LORD OUR RIGHTEOUSNESS.

JEREMIAH xxiii. 6.

The Lord our Righteousness.

WHOEVER is acquainted with the nature of mankind in general, or the propensity of his own heart in particular, must acknowledge that self-righteousness is the last idol that is rooted out of the heart. Being once born under a covenant of works it is natural for us all to have recourse to a covenant of works, for our everlasting salvation. And we have contracted such a devilish pride by our fall from God, that we would, if not wholly, yet in part at least, glory in being the cause of our own salvation. We cry out against Popery, and that very justly; but we are all Papists, at least I am sure we are all Arminians by nature; and, therefore, no wonder so many natural men embrace that scheme. It is true we disclaim the doctrine of merit, and are ashamed directly to say we deserve any good at the hands of God; therefore, as the apostle excellently well observes, we go about, we fetch a circuit, to establish a righteousness of our own, and like the Pharisees of old, will not wholly submit to that righteousness which is of God, through Jesus Christ our Lord.

This is the sorest, though, alas! the most common evil that was ever yet seen under the sun. An evil, that in any age, especially in these dregs of time, wherein we live, cannot sufficiently be inveighed against. For as it is with the people, so it is with the priests; and it is to be feared, even in those places where once the truth as it is in Jesus was eminently preached, many ministers are so sadly degenerated from their pious ancestors, that the doctrines of grace, especially the personal, all-sufficient righteousness of Jesus, is but too seldom, too slightly mentioned. Hence the love of many waxeth cold; and I have often thought, was it possible, that this single consideration would be sufficient to raise our venerable forefathers again from their graves, who would thunder in their ears their fatal error.

The righteousness of Jesus Christ is one of those great mysteries which the angels desire to *look into*, and seems to be one of the first lessons that God taught men after the fall. For what were the coats that God made to put on our first parents, but types of the application of the merits or righteousness of Jesus Christ to believers' hearts? We are told, that those coats were made of skins of beasts; and as beasts were not then food for men, we may fairly infer that those beasts were slain in sacrifice, in commemoration of the great sacrifice, Jesus Christ, thereafter to be offered. And the skins of those beasts thus slain, being put on Adam and Eve, they were thereby taught how their nakedness was to be covered with the righteousness of the Lamb of God.

This is it which is meant, when we are told Abraham believed on the Lord, and it was counted to him for righteousness. In short, this is it of which both the law and all the prophets have spoken, especially Jeremiah, in the words of the text: *The Lord our righteousness.*

I propose, through divine grace,

I. To consider who we are to understand by the word *Lord.*

II. How the *Lord* is *man's* righteousness.

III. I will consider some of the *chief objections* that are generally urged against *this* doctrine.

IV. I shall show some very *ill consequences* that flow naturally from *denying* this doctrine.

V. Shall conclude with an exhortation to *all* to *come* to Christ by *faith*, that they may be enabled to say with the prophet in the text, *The Lord our righteousness.*

I. I am to consider who we are to understand by the word *Lord—The Lord our righteousness.*

And if any Arians or Socinians are drawn by curiosity to hear what the babbler has to say, let them be ashamed of denying the divinity of that Lord that has bought poor sinners with his precious blood. For the person mentioned in the text, under the character of *Lord*, is Jesus Christ. *Behold*, ver. 5. *the days come, saith the Lord, that I will raise unto David a righteous branch, a King shall reign and prosper, shall execute judgment and justice in the earth. In his day*, ver. 6. *Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our righteousness.* By the *righteous Branch*, all agree that we are to understand Jesus Christ. He it is that is called the Lord in our text. If so, if there were no other text in the Bible to prove the divinity of Christ, that is sufficient. For if the word *Lord* may properly belong to Jesus Christ, he must be God. For as you have it in the margins of your Bibles, the word *Lord* is in the original *Jehovah*, which is the essential title of God himself. Come, then, ye Arians, kiss the Son of God, bow down before him, and honor him, even as you honor the Father. Learn of the angels, those morning stars, and worship him as truly God. For otherwise you are as much idolaters, as those that worship the Virgin Mary. And as for you, Socinians, who say Christ was a mere man, and yet profess that he was your Savior, according to your own principles, you are accursed. For, if Christ be a mere man, then he is only an arm of flesh. And it is written, *Cursed is he that trusteth on an arm of flesh.* But I would hope there are no such monsters here. At least, that after these considerations, they would be ashamed of broaching such monstrous absurdities any more. For it is plain, that by the word Lord, we are to understand the Lord Jesus Christ, who here takes to himself the title of *Jehovah*, and therefore must be very God, of very God, or, as the apostle devoutly expresses it, God *blessed for evermore.*

II. How the Lord is to be *man's righteousness* comes next to be considered.

And that is, in one word, by *imputation.* For it pleased God, after he had made all things *by the word of his power*, to create man after his own image. And so infinite was the condescension of the high and lofty One, who inhabiteth eternity, that although he might have insisted on the everlasting obedience of him and his posterity, yet he was pleased to oblige himself, by a covenant or agreement made with his own creatures, upon condition of an unsinning obedience, to give them immortality and eternal life. For when it is said, *the day that thou eatest thereof thou shalt surely die*, we may fairly infer, so long as he continued obedient, and did not eat thereof, he should surely live. The 3d of Genesis, gives us a full, but mournful account, how our first parents broke this covenant, and thereby stood in need of a better righteousness than their own, in order to procure their future acceptance with God. For what must they do? They were as much under a covenant of works as ever. And, though after their disobedience they were without strength, yet they were obliged not only to do, but continue to do all things, and that too in the most perfect manner which the Lord had required of them. And not only so, but to make satisfaction to God's infinitely offended justice, for the breach they had already been guilty of. Here then opens the amazing scene of divine philanthropy; I mean, God's love to man. For behold, what man could not do, Jesus Christ, the Son of the Father's love, undertakes to do for him. And that God might be just in justifying the ungodly, though he was in the form of God, and therefore thought it no robbery to be equal with God, yet he took upon him the form of a servant, even human nature. In that nature he obeyed, and thereby fulfilled the whole moral law in our stead. And also died a painful death upon the cross, and thereby became a curse for, or instead of, those whom the Father hath given him. As God, he satisfied at the same time that he obeyed, and suffered as man; and being God and man, in one person, wrought out a full, perfect, and sufficient righteousness for all to whom it was to be imputed.

Here then we see the meaning of the word *righteousness.* It implies the active, as well as passive obedience of the Lord Jesus Christ. We generally, when talking of the merits of Christ, only mention the latter, viz.: his death; whereas the former, viz.: his life and active obedience, is equally necessary. Christ is not such a Savior as becomes us, unless we join both together. Christ not only died, but lived; not only suffered, but obeyed, for or instead of poor sinners. And both these jointly make up that complete righteousness which is to be imputed to us, as the disobedience of our first parents was made ours by *imputation.* In this sense, and no other, are we to understand that parallel which St. Paul draws in the 5th of the Romans, between the first and second Adam. This is what he elsewhere terms our *being made the righteousness of God in him.* This is the sense wherein the prophet would have us understand the words of the text; therefore, Jer. xxxiii. verse 16, *She*, *i. e.* the church itself shall be called (having this righteousness imputed to her) the *Lord our righteousness.* A passage, I think, worthy of the profoundest meditation of all the sons and daughters of Adam.

Many are the objections which the proud hearts of fallen men are continually urging against this wholesome, this divine, this soul-saving doctrine. I come now, in the third place, to answer some few of those which I think the most considerable.

And first. they say, because they would appear friends to morality, "That the doctrine of an imputed righteousness is destructive of good works, and leads to licentiousness."

And who, pray, are the persons that generally urge this objection? Are they men full of faith, and men really concerned for good works? No, whatever few exceptions there may be, if there be any at all, it is notorious, they are generally men of corrupt minds, reprobate concerning the faith. The best title I can give them is, that of profane moralists, or moralists falsely so called. For I appeal to the experience of the present, as well as past ages, if iniquity did and does not most abound where the doctrine of Christ's whole personal righteousness is most cried down, and most seldom mentioned. Arminian being antichristian principles, always did and always will lead to antichristian practices. And never was there a reformation brought about in the church, but by the preaching the doctrine of Christ's imputed righteousness. This, as that man of God, Luther, calls it, is *Articulus stantis aut cadentis Ecclesiæ*, the article upon which the church stands or falls. And though the preachers of this doctrine are generally branded by those on the other side with the opprobrious names of Antinomians, deceivers, and what not; yet, I believe if the truth of the doctrine on both sides were to be judged of by the lives of the preachers and professors of it, those on our side the question would have the advantage every way.

It is true, this, as well as every other doctrine of grace, may be abused. And perhaps the unchristian walk of some, who have talked of Christ's imputed righteousness, justification by faith, and the like, and yet never felt it imputed to their own souls, has given the enemies of the Lord thus cause to blaspheme. But this is a very unsafe, as well as very unfair way of arguing. The only question should be, Whether or not this doctrine of an imputed righteousness does, in itself, cut off the occasion of good works, or lead to licentiousness? No, in no wise. It excludes works indeed from being any cause of our justification in the sight of God. But it requires good works as a proof of our having this righteousness imputed to us, and as a declarative evidence of our justification in the sight of men. And then how can the doctrine of an imputed righteousness be a doctrine leading to licentiousness?

It is all calumny. St. Paul introduces an infidel making this objection, in his epistle to the Romans. And none but infidels, that never felt the power of Christ's resurrection upon their souls, will urge it over again. And therefore, notwithstanding this objection, with the prophet in the text, we may boldly say, *The Lord our righteousness.*

But Satan, (and no wonder that his servants imitate him) often *transforms himself into an angel of light.* And therefore, (such perverse things will infidelity and Arminianism make men speak) in order to dress their objections in the best colors, some urge, "that our Savior preached no such doctrine—that in his sermon upon the mount, he mentions only morality," and consequently the doctrine of an imputed righteousness falls wholly to the ground.

But surely the men who urge this objection, either never read or never understood our blessed Lord's discourse, wherein the doctrine of an imputed righteousness is so plainly taught, that he that runs, if he has eyes that see, may read.

Indeed our Lord does recommend morality and good works, (as all faithful ministers will do) and clears the moral law from the many corrupt glosses put upon it by the letter-learned pharisees. But then, before he comes to this, it is remarkable, he talks of inward piety, such as poverty of spirit, meekness, holy mourning, purity of heart, especially hungering and thirsting after righteousness, and then recommends good works, as an evidence of our having his righteousness imputed to us, and these graces and divine tempers wrought in our hearts. "Let your light, (that is, the divine light I before have been mentioning) shine before men, in a holy life, that they, seeing your good works, may glorify your Father which is in heaven." And then immediately adds, "Think not that I am come to destroy the *moral law*—I came not to destroy, to take away the force of it as a rule of life, but to fulfil, to obey it in its whole latitude, and give the complete sense of it." And then he goes on to show, how exceeding broad the moral law is. So that our Lord, instead of disannulling an imputed righteousness in his sermon upon the mount, not only confirms it, but also answers the foregoing objection urged against it, by making good works a proof and evidence of its being imputed to our souls. He, therefore, that hath ears to hear, let him hear what the prophet says in the words of the text—*The Lord our righteousness.*

But as Satan not only quoted scripture, but also backed one temptation with it after another, when he attacked Christ's person in the wilderness; so his children generally take the same method in treating his doctrine. And therefore they urge another objection against the doctrine of an imputed righteousness, from the example of the young man in the gospel.

We may state it thus: "The evangelist, St. Mark," say they, "chap. x., mentions a young man that came to Christ, running and asking him what he should do to inherit eternal life? Christ, say they, referred him to the commandments, to know what he must do to inherit eternal life. It is plain, therefore, works were to be partly, at least, the cause of his justification; and consequently the doctrine of an imputed righteousness is unscriptural." This is the objection in its full strength; and little strength is in all its fulness. For, were I to prove the necessity of an imputed righteousness, I scarce know how I could bring a better instance to make it good.

Let us take a more intimate view of this young man, and our Lord's behavior towards him. Mark x. 17, the evangelist tells us, "That when Christ was gone forth into the way, there came one running (it should seem it was some nobleman, a rarity indeed, to see such a one running to Christ!) and not only so, but he kneeled to him, (though many of his rank scarce know the time when they kneeled to Christ,) and *asked him, saying*, "*Good Master what shall I do that I may inherit eternal life?*" Then Jesus, to see whether or not he believed him to be what he really was, truly and properly God, said unto him, "*Why callest thou me good? there is none good but one, that is God.*" And that he might directly answer his question; says he, "*Thou knowest the commandments: Do not commit adultery, Do not bear false witness, Defraud not, Honor thy father and thy mother.*" This, I say, was a direct answer to his question; namely, that eternal life was not to be attained by his doings. For our Lord, by referring him to the commandments, did not, (as the objectors insinuate,) in the least hint that his morality would recommend him to the favor and mercy of God. But he intended thereby to make the law his schoolmaster to bring him to himself; that the young man, seeing how he had broken every one of these commandments, might thereby be convinced of the insufficiency of his own, and consequently of the absolute necessity of looking out for a better righteousness, whereon he might depend for eternal life.

This was what our Lord designed. The young man, being self-righteous, and willing to justify himself, said, "*All these have I observed from my youth.*" But had he known himself, he would have confessed, "*All these have I broken from my youth.*" For supposing he had not actually committed adultery, had he never lusted after a woman in his heart? What if he had not really killed another; had he never been angry without a cause, or spoken unadvisedly with his lips? If so, by breaking one of the least commandments in the least degree, he became liable to the curse of God: For "*cursed is he* (saith the law) *that continueth not to do all things that are written in this book.*" And therefore, as I observed before, our Lord was so far from speaking against, that he treated the young man in that manner, on purpose to convince him of the necessity of an imputed righteousness.

But perhaps they will reply, it is said, *Jesus beholding him, loved him.* And what then? This he might do with a human love, and at the same time this young man have no interest in his blood. Thus Christ is said to wonder; to weep over Jerusalem, and say, *Oh that thou hadst* KNOWN, *&c.* But such like passages are to be referred only to his human nature. And there is a great deal of difference between the love wherewith Christ loved this young man, and that wherewith he loved Mary, Lazarus, and their sister Martha. To illustrate this by a comparison: A minister of the Lord Jesus Christ, seeing many amiable dispositions, such as a readiness to hear the word, a decent behavior at public worship, a life outwardly spotless in many, cannot but so far love them. But then there is much difference betwixt that love which a minister feels for such, and that divine love, that union and sympathy of soul, which he feels for those that he is satisfied are really born again of God. Apply this to our Lord's case, as a faint illustration of it. Consider what has been said upon the young man's case in general; and then, if before you were fond of this objection, instead of triumphing like him, you will go sorrowful away. Our Savior's reply to him more and more convinces us of the truth of the prophet's assertion in the text, viz. that *the Lord is our righteousness.*

But there is a fourth and grand objection yet behind, and that is taken from the 25th chapter of St. Matthew, "where our Lord is described, as rewarding people with eternal life, because they fed the hungry, clothed the naked, and such like. Their works therefore were a cause of their justification; consequently, the doctrine of imputed righteousness is not agreeable to scripture."

This, I confess, is the most plausible objection that is brought against the doctrine insisted on from the text. And in order that we may answer it in as clear and as brief a manner as may be, we confess, with the article of the Church of England, "That albeit good works do not justify us, yet they will follow after justification, as fruits of it; and though they can claim no reward in themselves, yet forasmuch as they spring from faith in Christ, and a renewed soul, they shall receive a reward *of grace*, though not *of debt;* and consequently, the more we abound in such good works, the greater will be our reward when Jesus Christ shall come to judgment."

Take these considerations along with us, and they will help us much to answer the objection now before us. For thus St. Matthew—*Then shall the King say to them on his right hand, Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world.—For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me.* "I will therefore reward you, because you have done these things out of love to me, and hereby have evidenced yourselves to be my true disciples." And that the people did not depend on these good actions for their justification in the sight of God is evident. *For when saw we thee an hungered,* say they, *and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed* *thee? Or when saw we thee sick, or in prison, and came unto thee?*—Language and questions quite improper for persons relying on their own righteousness for acceptance in the sight of God.

But then they reply against this. In the latter part of the chapter, say they, it is plain that Jesus Christ rejects and damns the others for not doing these things. And therefore, if he damns those for not doing, he saves those for doing; and consequently the doctrine of an imputed righteousness is good for nothing.

But that is no consequence at all—For God may justly damn any man for omitting the least duty of the moral law, and yet in himself is not obliged to give any one any reward, supposing he has done all that he can. We are unprofitable servants, we have done not near so much as it was our duty to do, must be the language of the most holy souls living; and therefore from, or in ourselves, cannot be justified in the sight of God. This was the frame of the devout souls just referred to. Sensible of this, they were so far from depending on their works for justification in the sight of God, that they were filled, as it were with a holy blushing, to think our Lord should condescend to mention, much more to reward them for their poor works of faith and labors of love. I am persuaded their hearts would rise with a holy indignation against those who urge this passage as an objection against the assertion of the prophet in the words of the text, that the *Lord is our righteousness.*

Thus I think we have fairly answered these grand objections, which are generally urged against the doctrine of an imputed righteousness. Were I to stop here, I think I might say, we are made more than conquerors, through him that loved us—But there is a way of arguing which I have always admired, because I have thought it always very convincing, *viz.* by showing the absurdities that will follow from denying any particular proposition in dispute.

IV. This is the next thing that was proposed. "And never did greater or more absurdities flow from the denying any doctrine, than will flow from denying the doctrine of Christ's imputed righteousness."

And first, if we deny this doctrine, we turn the truth, I mean the word of God, as much as we can into a lie, and utterly subvert all those places of scripture, which say, *That we are saved by grace; that it is not of works, lest any man should boast.* That salvation is God's free gift—and that, *He that glorieth, must glory only in the Lord.* For, if the whole personal righteousness of Jesus Christ be not the sole cause of my acceptance with God, if any work done by or forseen in me was in the least to be joined with it, or looked upon by God as an inducing, impulsive cause of acquitting my soul from guilt, then I have somewhat whereof I may glory in myself. Now boasting is excluded in the great work of our redemption. But that cannot be, if we are enemies to the doctrine of an imputed righteousness. It would be endless to enumerate how many texts of scripture must be false, if this doctrine be not true. Let it suffice to affirm in the general, that if we deny an imputed righteousness, we may as well deny a divine revelation all at once. For it is the Alpha and Omega, the beginning and the end of the book of God. We must either disbelieve that, or believe what the prophet has spoken in the text, *That the Lord is our righteousness.*

But farther,—I observed at the beginning of this discourse, that we are all Arminians and Papists by nature;—for, as one observes, Arminianism is the back way to Popery. And here I venture further to affirm, "that if we deny the doctrine of an imputed righteousness, whatever we may style ourselves, we are really Papists in our hearts, and deserve no other title from men.

Sirs, What think you?—Suppose I were to come and tell you, that you must intercede with saints, for them to intercede with God for you,—would you not then say, I was justly reputed a Popish missionary by some, and deservedly thrust out of the synagogues by others?—I suppose you would. And why? Because you would say, the intercession of Jesus Christ was sufficient of itself, without the intercession of saints; and that it was blasphemous to join theirs with his, as though it was not sufficient.

Suppose I went a little more round about, and told you, that the death of Christ was not sufficient, without our death being added to it; that you must die as well as Christ, join your death with his, and then it would be sufficient. Might you not then, with a holy indignation, throw dust in the air, and justly call me a setter forth of strange doctrines? And now then, if it be not only absurd, but blasphemous, to join the intercession of saints with the intercession of Christ, as though his intercession was not sufficient; or our death with the death of Christ, as though his death was not sufficient; judge ye, if it be not equally absurd, equally blasphemous, to join our obedience, either wholly or in part with the obedience of Christ, as if that was not sufficient. And if so, what absurdities will follow the denying that the Lord, both as to his active and passive obedience, is our righteousness?

One more absurdity I shall mention, that will follow from the denying this doctrine, and I have done.

I remember a story of a certain prelate, who, after many arguments in vain urged to convince the Earl of Rochester of the invisible realities of another world, took his leave of his lordship with some such words as these: "Well my lord," says he, "if there be no hell, I am safe; but if there be such a thing, my lord, as hell, what will become of you?" I apply this to those that oppose the doctrine now insisted on. If there be no such thing as the doctrine of an imputed righteousness, those that hold it, and bring forth fruit unto holiness, are safe. But if there be such a thing, (as there certainly is) what will become of you that deny it? It is no difficult matter to determine. Your portion must be in the lake of fire and brimstone for ever and ever; since you will rely upon your works, by your works you shall be judged. They shall be weighed in the balance of the sanctuary. They will be found wanting. By your works, therefore, shall you be condemned; and you, being out of Christ, shall find God, to your poor wretched souls, a consuming fire.

The great Stoddard, of Northampton, in New England, has therefore well entitled a book which he wrote, (and which I would take this opportunity to recommend) "The safety of appearing in the righteousness of Christ." For why should I lean upon a broken reed, when I can have the rock of ages to stand upon, that never can be moved?

And now, before I come to a more particular application, give me leave, in the apostle's language, triumphantly to cry out, Where is the scribe? where the disputer? where is the reasoning infidel of this generation? Can any thing appear more reasonable, even according to your own way of arguing, than the doctrine here laid down? Have you not felt a convincing power go along with the word? Why then will you not believe on the Lord Jesus Christ, that so he may become the Lord your righteousness.

But it is time for me to come a little closer to your consciences.

Brethren, though some may be offended at this doctrine, and may account it foolishness, yet to many of you, I doubt not but it is precious, it being agreeable to the form of sound words, which from your infancy has been delivered to you; and coming from a quarter you would least have expected, may be received with more pleasure and satisfaction. But give me leave to ask you one question, Can you say, the Lord our righteousness? I say, the Lord our righteousness. For entertaining this doctrine in your heads, without receiving the Lord Jesus Christ savingly by a lively faith into your hearts, will but increase your damnation. As I have often told you, so I tell you again, an unapplied Christ, is no Christ at all. Can you then, with believing Thomas, cry out, *My Lord, and my God?* Is Christ your sanctification, as well as your outward righteousness? For the word righteousness in the text, not only implies Christ's personal righteousness imputed to us, but also holiness of heart wrought in us. These two God hath joined together. He never did, he never does, he never will put them asunder. If you are justified by the BLOOD, you are also sanctified by the Spirit of the Lord. Can you then in this sense say, the Lord our righteousness. Were you never made to abhor yourselves for your actual and original sins, and to loathe your own righteousness, (or, as the prophet beautifully expresses it, your righteousnesses,) as filthy rags? Were you never made to see and admire the all-sufficiency of Christ's righteousness, and excited by the spirit of God to hunger and thirst after it? Could you ever say, my soul is athirst for Christ, yea, even for the righteousness of Christ? O when shall I come to appear before the presence of my God in the righteousness of Christ! O nothing but Christ! nothing but Christ! Give me Christ, O God, and I am satisfied! My soul shall praise thee for ever. Was this, I say, ever the language of your hearts? And after these inward conflicts, were you ever enabled to reach out the arm of faith, and embrace the blessed Jesus in your souls, so that you could say, *My beloved is mine, and I am his?* If so, fear not, whoever you are. Hail, all hail, you happy souls! The Lord, the Lord Christ, the everlasting God is your righteousness. Christ has justified you, who is he that condemneth you? Christ has died for you, nay rather is risen again, and ever liveth to make intercession for you. Being now justified by his grace, you have peace with God, and shall ere long be with Jesus in glory, reaping everlasting and unspeakable redemption both in body and soul. For there is no condemnation to those that are really in Christ Jesus. Whether Paul or Apollos, or life or death, all is yours, if you are Christ's, for Christ is God's! O my brethren, my heart is enlarged towards you! O, think on the love of Christ in dying for you! If the Lord be your righteousness, let the righteousness of your Lord be continually in your mouth. Talk of, oh talk of and recommend the righteousness of Christ, when you lie down and when you rise up, at your going out and coming in! Think of the greatness of the gift, as well as of the giver! Show to all the world in whom you have believed! Let all, by your fruits, know that the Lord is your righteousness, and that you are waiting for your Lord from heaven! O study to be holy, even as he who has called you, and washed you in his own blood, is holy! Let not the righteousness of the Lord be evil spoken of through you. Let not Jesus be wounded in the house of his friends; but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ day by day. O, think of his dying love! Let that love constrain you to obedience. Having much forgiven, love much. Be always asking, What shall I do to express my gratitude to the Lord, for giving me his righteousness? Let that self-abasing, God-exalting question be always in your mouths. O be always lisping out, Why me, Lord? Why me? Why am I taken, and others left? Why is the Lord my righteousness? Why is he become my salvation, who have so often deserved damnation at his hands?

O, my friends, I trust I feel somewhat of a sense of God's distinguishing love upon my heart! Therefore I must divert a little from congratulating you, to invite poor Christless sinners to come to him, and accept of his righteousness, that they may have life.

Alas, my heart almost bleeds! What a multitude of precious souls are now before me! How shortly must all be ushered into eternity: and yet, O cutting thought! was God now to require all your souls, how few, comparatively speaking, could really say, *the Lord our righteousness.*

And think you, O sinners, that you will be able to stand in the day of judgment, if Christ be not your righteousness? No, that alone is the wedding garment in which you must appear. O, Christless sinners, I am distressed for you! The desires of my soul are enlarged! O, that this may be an accepted time! O, that the Lord may be your righteousness! For whither would you flee, if death should find you naked? Indeed there is no hiding yourselves from his presence. The pitiful fig-leaves of your own righteousness will not cover your nakedness, when God shall call you to stand before him. Adam found them ineffectual, and so will you. O, think of death! O, think of judgment! Yet a little while, and time shall be no more; and then what will become of you, if the Lord be not your righteousness? Think you, that Christ will spare you? No, he that formed you, will have no mercy on you. If you are out of Christ, if Christ be not your righteousness, Christ himself will pronounce you damned. And can you bear to think of being damned by Christ? Can you bear to hear the Lord Jesus say unto you, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?* Can you live, think you, in everlasting burnings? Is your flesh brass, and your bones iron? What if they are? hell fire, that fire prepared for the devil and his angels, will heat them through and through! And can you bear to depart from Christ? O, that heart-piercing thought! Ask those holy souls, who are at any time bewailing an absent God, who walk in darkness, and see no light, though but a few days or hours; ask them, what it is to lose a sight and presence of Christ? See how they seek him sorrowing, and go mourning after him all the day long! And if it is so dreadful to lose the sensible presence of Christ, only for a day, what must it be to be banished from him to all eternity? But thus it must be, if Christ be not your righteousness. For God's justice must be satisfied; and unless Christ's righteousness is imputed and applied to you here, you must be satisfying the divine justice in hell torments eternally, hereafter. Nay, as I said before, Christ himself, the God of love, shall condemn you to that place of torment. And O, how cutting is that thought! Methinks I see poor, trembling, Christless wretches, standing before the bar of God, crying out "Lord, if we must be damned, let some angel, or some archangel, pronounce the damnatory sentence." But all in vain. Christ himself shall pronounce the irrevocable sentence. Knowing, therefore, the terrors of the Lord, let me persuade you to close with Christ, and never rest, till you can say, the Lord our righteousness. Who knows but the Lord may have mercy on, nay, abundantly pardon you? Beg of God to give you faith; and if the Lord give you that, you will by it receive Christ, with his righteousness, and his all. You need not fear the greatness or number of your sins. For are you sinners? So am I. Are you the chief of sinners? So am I. Are you backsliding sinners? So am I. And yet the Lord, (for ever adored be his rich, free, and sovereign grace) the Lord is my righteousness. Come, then, O young men, who (as I acted once myself) are playing the prodigal, and wandering away afar off from your heavenly Father's house, come home, come home, and leave your swine's trough—feed no longer on the husks of sensual delights. For Christ's sake, arise and come home! Your heavenly Father now calls you. See, yonder the best robe, even the righteousness of his dear Son awaits you. See it, view it again and again. Consider at how dear a rate it was purchased, even by the blood of God. Consider what great need you have of it. You are lost, undone, damned for ever, without it. Come then, poor, guilty prodigals, come home. Indeed, I will not, like the elder brother, be angry. No, I will rejoice with the angels in heaven. And oh, that God would now bow the heavens, and come down! "Descend, O Son of God, descend; and as thou hast shown in me such mercy, O let the blessed Spirit apply thy righteousness to some prodigals now before thee, and clothe their naked souls with thy best robe."

But I must speak a word to you, young maidens, as well as young men. I see many of you adorned, as to your bodies; but are not your souls naked! Which of you can say, the Lord is my righteousness; which of you was ever solicitous to be dressed in this robe of invaluable price, and without which, you are no better than whited sepulchres in the sight of God? Let not then so many of you, young maidens, any longer forget your only ornament: Oh, seek for the Lord to be your righteousness or otherwise burning will soon be upon you instead of beauty!

And what shall I say to you of a middle age, you busy merchants, you cumbered Marthas, who with all your gettings, have not yet gotten the Lord to be your righteousness? Alas! what profit will there be of all your labor under the sun, if you do not secure this pearl of invaluable price? This one thing, so absolutely needful, that it can only stand you instead, when all other things shall be taken from you. Labor therefore no longer so anxiously for the meat which perisheth, but henceforward seek for the Lord to be your righteousness. A righteousness that will entitle you to life everlasting. I see also many hoary heads here, and perhaps the most of them cannot say, the Lord is my righteousness. O gray headed sinners, I could weep over you! Your gray hairs which ought to be your crown, and in which perhaps you glory, are now your shame. You know not that the Lord is your righteousness. Oh, haste then, haste, ye aged sinners, and seek an interest in redeeming love! Alas, you have one foot already in the grave. Your glass is just run out. Your sun is just going down, and it will set and leave you in an eternal darkness, unless the Lord be your righteousness! Flee then, oh, flee for your lives! Be not afraid. All things are possible with God. If you come, though it be at the eleventh hour, Christ Jesus will in nowise cast you out. Oh, seek then for the lord to be your righteousness, and beseech him to let you know how it is that a man may be born again when he is old! But I must not forget the lambs of the flock. To feed them was one of my Lord's last commands; I know he will be angry with me, if I do not tell them, that the Lord may be their righteousness; and that of such is the kingdom of heaven. Come then, ye little children, come to Christ; the Lord Christ shall be your righteousness. Do not think that you are too young to be converted. Perhaps many of you may be nine or ten years old, and yet cannot say the Lord is our righteousness; which many have said, though younger than you. Come then, while you are young. Perhaps you may not live to be old. Do not stay for other people. If your fathers and mothers will not come to

Christ, do you come without them. Let children lead them, and show them how the Lord may be their righteousness. Our Lord Jesus loved little children. You are his Lambs. He bids me feed you. I pray God make you willing betimes to take the Lord for your righteousness.

Here then I could conclude,—but I must not forget the poor negroes. No, I must not. Jesus Christ has died for them as well as others. Nor do I mention you last, because I despise your souls, but because I would wish what I have to say, to make the deeper impression upon your hearts. Oh that you would seek the Lord to be your righteousness! Who knows but he may be found of you. For in Jesus Christ there is neither male nor female, bond or free; even you may be the children of God, if you believe in Jesus. Did you never read of the Eunuch belonging to the queen of Candace?—a negro like yourselves. He believed—The Lord was his righteousness, he was baptized. Do you also believe, and you shall be saved. Christ Jesus is the same now, as he was yesterday, and will wash you in his own blood. Go home then, turn the words of the text into a prayer, and entreat the Lord to be your righteousness. *Even so, come Lord Jesus, come quickly*, into all our souls! *Amen*, Lord Jesus, *Amen* and *Amen.*

SERMON II.

THE SEED OF THE WOMAN, AND THE SEED OF THE SERPENT.

GENESIS iii. 15.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

WHEN I read to you these words, I may address you in the language of the holy angels, to the shepherds that were watching their flocks by night; *Behold I bring you glad tidings of great joy.* For this is the first promise that was made of a Savior to the apostate race of Adam. We generally look for Christ only in the New Testament; but Christianity, in one sense, is very nearly as old as the creation. It is wonderful to observe, how gradually God revealed his Son to mankind. He began with the promise in the text, and this the elect lived upon till the time of Abraham; to him God made further discoveries of his eternal council concerning man's redemption. Afterwards, at sundry times, and in divers manners, God spake to the fathers by the prophets, till at length the Lord Jesus himself was manifested in the flesh, and came and Tabernacled amongst us.

This first promise must certainly be but dark to our first parents, in comparison of that light which we now enjoy. And yet, dark as it was, we may assure ourselves they built upon it their hopes of everlasting salvation, and by that faith were saved.

How they came to stand in need of this promise, and what is the extent and meaning of it, I intend, God willing, to make the subject matter of your present meditation.

The fall of man is written in too legible characters not to be understood: those that deny it, by their denying proove it. The very heathens confessed and bewailed it. They could see the streams of corruption running through the whole race of mankind, but could not trace them to the fountain head. Before God gave a revelation of his Son, man was a riddle to himself. And Moses unfolds more in this one chapter (out of which the text is taken) than all mankind could have been capable of finding out of themselves, though they had studied to all eternity.

In the foregoing chapter, he had given us a full account, how God spoke the world into being; and especially how he formed man of the dust of the earth, and breathed into him the breath of life, so that he became a living soul. A council of the Trinity was called concerning the formation of this lovely creature. The result of that council was, *Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him.* Moses remarkably repeats the words, that we might take particular notice of our divine original. Never was so much expressed in so few words. None but a man inspired could have done so. But it is remarkable, that though Moses mentions our being made in the image of God, yet he mentions it but twice, and that, as it were, in a transient manner, as though he would have said, "Man was made in honor, God made him upright, *in the image of God male and female created he them.* But man so soon fell, and became like the beasts that perish, nay, like the devil himself, that it is scarce worth mentioning."

How soon man fell after he was created, is not told us, and therefore to fix any time, is to be wise above what is written. And, I think, they who suppose that man fell the same day in which he was made, have no sufficient ground for their opinion. The many things which are crowded together in the former chapter, such as the formation of Adam's wife, his giving names to the beasts, and his being put into the garden which God had planted, I think require a longer space of time than a day to be transacted in. However, all agree in this, "Man stood not long." How long or how short a while, I will not take upon me to determine. It more concerns us to inquire how he came to fall from his steadfastness, and what was the rise and progress of the temptation which prevailed over him. The account given us in this chapter concerning it, is very full, and it may do us much service, under God, to make some remarks upon it.

Now the serpent, says the sacred historian, *was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, yea, hath God said, he shall not eat of every tree of the garden?*

Though this was a real serpent, yet he that spoke was no other than the devil; from hence, perhaps, called the old serpent, because he took possession of the serpent when he came to beguile our first parents. The devil envied the happiness of man, who was made, as some think, to supply the place of fallen angels. God made man upright, and with full power to stand if he would. He was just, therefore, in suffering him to be tempted: if he fell he had no one to blame except himself. But how must Satan effect his fall? He cannot do it by his power, he attempts it therefore by policy. He takes possession of a serpent, which was more subtle than all the beasts of the field, which the Lord God had made; so that men that are full of subtlety, but have no piety, are only machines for the devil to work upon, just as he pleases.

And he said unto the woman. Here is an instance of his subtlety. He says unto the woman, the weaker vessel, and when she was alone from her husband, and therefore was more liable to be overcome, *Yea, hath God said, ye shall not eat of every tree of the garden?* These words are certainly spoken in answer to something which the devil either saw or heard. In all probability, the woman was now near the tree of knowledge of good and evil; (for we shall find her, by and by, plucking an apple from it,) perhaps she might be looking at, and wondering what there was in that tree more than the others, that she and her husband should be forbidden to taste of it. Satan seeing this, and coveting to draw her into a parley with him, (for if the devil can persuade us not to resist, but to commune with him, he has gained a great point,) he says, *Yea, hath God said, ye shall not eat of every tree in the garden?* The first thing he does, is to persuade her if possible, to entertain hard thoughts of God; this is his general way of dealing with God's children. "Yea," says he, "hath God said, ye shall not eat of every tree of the garden? What! hath God planted a garden, and placed you in the midst of it only to teaze and perplex you? hath he planted a garden, and yet forbid you making use of any of the fruits of it at all?" It was impossible for him to ask a more ensnaring question in order to gain his end: For Eve was here seemingly obliged to answer, and vindicate God's goodness. And therefore,

Ver. 2, 3. The woman said unto the serpent. *We may eat of the fruit of the trees of the garden: But, of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.*

The former part of the answer was good, "We may eat of the fruit of the trees of the garden; God has not forbid us eating of every tree of the garden. No, we may eat of the fruit of the trees in the garden, (and it should seem even of the tree of life, which was as a sacrament to man in a state of innocence;) there is only one tree in the midst of the garden, of which God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Here she begins to warp, and sin begins to conceive in her heart. Already she has contracted some of the serpent's poison, by talking with him, which she ought not to have done at all. For she might easily suppose, that it could be no good being, that could put such a question unto her, and insinuate such dishonorable thoughts of God. She should therefore have fled from him, and not stood to have parleyed with him at all. Immediately the ill effects of it appear, she begins to soften the divine threatening. God had said, the *day thou eatest thereof, thou shalt surely die:* or, *dying thou shalt die:* But Eve says, ye shall not eat of it, neither shall ye touch it, lest ye die. We may be assured we are fallen into, and begin to fall by temptation, when we begin to think God will not be as good as his word, in respect to the execution of his threatenings denounced against sin. Satan knew this, and therefore artfully said unto the woman, (ver. 4,) *Ye shall not surely die*, in an insinuating manner, "Ye shall not surely die. "Surely God will not be so cruel as to damn you only for eating an apple: it cannot be." Alas! how many does Satan lead captive at his will, by flattering them, they shall not surely die? that hell torments will not be eternal; that God is all mercy; that he therefore will not punish a few years, sin with an eternity of misery. But Eve found God as good as his word, and so will all they that go on in sin, under a false hope that they shall not surely die.

We may also understand the words spoken positively, and this is agreeable to what follows; you shall not surely die; "it is all a delusion, a mere bugbear to keep you in a servile subjection."

For, ver. 5. *God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

What child of God can expect to escape slander, when God himself was thus slandered even in paradise? Surely the understanding of Eve must have been, in some measure, blinded, or she would not have suffered the tempter to speak such perverse things. In what odious colors is God here represented! "God doth know, that in the day ye eat thereof, ye shall be as gods," (equal with God.) So that the grand temptation was, that they should be hereafter under no control, equal, if not superior to God that made them, knowing good and evil. Eve could not tell what Satan meant by this; but to be sure, she understood it of some great privilege which they were to enjoy. And thus Satan now points out a way, which seems right to sinners, but does not tell them the end of that way is death.

To give strength and force to this temptation, in all probability, Satan, or the serpent, at this time, plucked an apple from the tree, and ate it before Eve, by which Eve might be induced to think, that the sagacity and power of speech, which the serpent had above the other beasts, must be owing in a great measure, to his eating that fruit; and therefore, if he received so much improvement, she might also expect a like benefit from it. All this, I think, is clear; for, otherwise, I do not see with what propriety it could be said, *When the woman saw that it was good for food.* How could she know it was good for food, unless she had seen the serpent feed upon it?

Satan now begins to get ground apace. Lust had conceived in her heart; shortly it will bring forth sin. Sin being conceived, brings forth death. Ver. 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband, and he did eat.*

Our senses are the landing ports of our spiritual enemies. How needful is that resolution of holy Job, *I have made a covenant with mine eyes.* When Eve began to gaze on the forbidden fruit with her eyes, she soon began to long after it with her heart. When she saw that it was good for food, and pleasant to the eyes, (here was the lust of the flesh, and lust of the eye) but, above all, a tree to be desired to make one wise, wiser than God would have her be, nay, as wise as God himself: she took of the fruit thereof, and gave also unto her husband with her, and he did eat. As soon as ever she sinned herself, she turned tempter to her husband. It is dreadful when those, who should be helpmates for each other in the great work of their salvation, are only promoters of each others damnation: but thus it is. If we ourselves are good, we shall excite others to goodness; if we do evil, we shall entice others to do evil also. There is a close connection between doing and teaching. How needful then is it for us all to take heed that we do not sin any way ourselves, lest we should become factors for the devil, and ensnare, perhaps, your nearest and dearest relations? *She gave also unto her husband with her, and he did eat.*

Alas! what a complication of crimes was there in this one single act of sin! Here is an utter disbelief of God's threatening; the utmost ingratitude to their Maker, who had so lately planted this garden and placed them in it, with such a glorious and comprehensive charter. Here is the utmost neglect of their posterity, who they knew were to stand or fall with them; here was the pride of the heart; they wanted to be equal with God; here is the utmost contempt put upon his threatening and his law; the devil is credited and obeyed before him, and all this only to satisfy their sensual appetite. Never was a crime of such a complicated nature committed by any here below. Nothing but the devil's apostacy and rebellion could equal it.

And what are the consequences of their disobedience? Are their eyes opened? Yes, their eyes are opened; but, alas! it is only to see their own nakedness. For, we are told, ver. 7. *That the eyes of them both were opened, and they knew that they were naked:* Naked of God, naked of every thing that was holy and good; and destitute of the divine image, which they before enjoyed. They might rightly now be termed Ichabod; for the glory of the Lord departed from them. O! how low did these sons of the morning then fall; out of God into themselves; from being partakers of the divine nature, into the nature of the devil and the beast. Well, therefore, might they know that they were naked not only in body but in soul.

And how do they behave now they are naked? Do they flee to God for pardon! Do they go to him for a robe to cover their nakedness? No. They were now dead to God, earthly, sensual, devilish; and therefore, instead of applying to God for mercy, they *sewed* or *platted fig-leaves together, and made themselves aprons*, or things to gird about them. This is a lively representation of all natural men: We see that we are naked: We, in some measure, confess it; but, instead of looking up to God for succor, we patch up a righteousness of our own (as our first parents platted fig-leaves together) hoping to cover our nakedness by that. But our righteousness will not stand the severity of God's judgment; It will do us no more service than the fig-leaves did Adam and Eve, that is none at all.

For, verse 8. *They heard the voice of the Lord God walking in the trees of the garden, in the cool of the day: and Adam and his wife* (notwithstanding their fig-leaves) *hid themselves from the presence of the Lord God, among the trees of the garden.*

They heard the voice of the Lord God, or the Word of the Lord God, even the Lord Jesus Christ, who is *the Word that was with God, and the Word that was God.* They heard him walking in the trees of the garden, in the *cool of the day.* A season, perhaps, when Adam and Eve used to go, in an especial manner, and offer up an evening sacrifice of praise and thanksgiving. The *cool of the day.* Perhaps, the sin was committed in the morning, or at noon: but God would not come upon them immediately, he staid till the cool of the day. For if we would effectually reprove others, we should not do it, when they are warmed with passion, but wait till the cool of the day.

But what an alteration is here! Instead of rejoicing at the voice of their Beloved, instead of answering the voice of their God, with songs of praise and thanksgiving; having now broken his only law, and divested themselves, by their disobedience, of their perfect innocence, they, who had so openly braved the Almighty, by the violation of his single and easy command, now, stung by conscience and dreading the consequences of such a deliberate crime, slunk abashed behind the shadowy trees; thus attempting to elude the search of him who is all-seeing. Is not this then what has disrobed our souls, and thus, contaminating the source, renders us impure by nature? Assuredly it is. We labor to cover our nakedness with the fig-leaves of our own righteousness: we hide ourselves from God as long as we can; and will not come, and never should come, did not the Father prevent, draw, and sweetly constrain us by his grace, as he here prevented Adam.

Ver. 9. *And the Lord God called unto Adam, and said unto him, Adam, where art thou?*

"The Lord God called unto Adam," (for otherwise Adam would never have called unto the Lord God) and said, *Adam, where art thou?* "How is it that thou comest not to pay thy devotions as usual." Christians, remember the Lord keeps an account when you fail coming to worship. Whenever, therefore, you are tempted to withhold your attendance, let each of you fancy you hear the Lord God calling upon you, and saying, "O man, O woman, where art thou?" It may be understood in another and better sense: *Adam, where art thou?* What a condition is thy poor soul in? This is the first thing the Lord asks, and convinces a sinner of, when he prevents, and calls him effectually by his grace. He also calls him by name: for unless God speaks to us in particular, and we know where we are, how poor, how miserable, how blind, how naked, we shall never value the redemption wrought out for us by the death and obedience of the dear Lord Jesus. *Adam, where art thou?*

Ver. 10. *And he said, I heard thy voice in the garden, and I was afraid.* See what cowards sin makes us. If we knew no sin, we should know no fear. *Because I was naked, and I hid myself.* Ver. 11. *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I* (thy maker and Lawgiver) *commanded thee, that thou shoudst not eat?*

God knew very well that Adam was naked, and that he had eaten of the forbidden fruit: but God would know it from Adam's own mouth. Thus God knows all our necessities before we ask, but yet insists upon our asking for his grace, and confessing our sins. For, by such acts, we acknowledge our dependence upon God, take shame to ourselves, and thereby give glory to his great name.

Ver. 12. *And the man said, the woman which thou gavest to be with me, she gave me of the tree, and I did eat.*

Never was nature more vividly delineated. See what pride Adam contracted by the fall! How unwilling he is to lay the blame upon, or take shame to himself. This answer is full of insolence towards God, enmity against his wife, and disingenuousness in respect to himself. For herein he tacitly reflects upon God. *The woman that* THOU *gavest to be with me.* As much as to say, *If* THOU *hadst not given me* THAT WOMAN, *I had not eaten the forbidden fruit.* Thus when men sin, they lay the fault upon their passions; then blame and reflect upon God for giving them those passions. Their language is, "The appetites that THOU gavest us, they deceived us, and therefore we sinned against thee." But, as God, notwithstanding, punished Adam for hearkening to the voice of his wife, so he will punish those who hearken to the dictates of their corrupt inclinations. For God compels no man to sin. Adam might have withstood the solicitations of his wife, if he would; and so, if we look up to God, we should find grace to help in time of need. The devil and our own hearts tempt, but they cannot force us to consent, without the concurrence of our own wills. So that our damnation is of ourselves, as it will evidently appear at the great day, notwithstanding all men's present impudent replies against

God, as Adam speaks insolently in respect to God, so he speaks with enmity against his wife: The woman, or *this woman, she gave me.* He lays all the fault upon her, and speaks of her with much contempt. He does not say, my wife, my dear wife; but *this woman.* For sin disunites the most united hearts. It is the bane of holy fellowship. Those who have been companions in sin here, if they die without repentance, will both hate and condemn one another hereafter. All damned souls are accusers of their brethren. Thus it is, in some degree, on this side the grave. *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* What a disingenuous speech was here! He makes use of no less than fifteen words to excuse himself, and but one or two (in the original) to confess his fault, if it may be called a confession at all. *The woman which thou gavest to be with me, she gave me of the tree;* here are fifteen words; *and I did eat.* With what reluctance do these last words come out? How soon are they uttered? *And I did eat.* But thus it is with an unhumbled, unregenerate heart. It will be laying the fault upon the dearest friend in the world, nay, upon God himself, rather than take shame to itself. This pride we are all subject to by the fall; and, till our hearts are broken, and made contrite by the Spirit of our Lord Jesus Christ, we shall be always charging God foolishly. "Against THEE, and THEE only, have I sinned, that thou mightest be justified in thy sayings, and clear when thou art judged," is the language of none but those, who, like David, are willing to confess their faults, and are truly sorry for their sins. This was not the case of Adam: his heart was not broken; and therefore he lays the fault of his disobedience upon his wife and God, and not on himself: *The woman which* THOU *gavest to be with me, she gave me of the tree, and I did eat.*

Ver. 13. *And the Lord God said, what is this that thou hast done?* What a wonderful concern does God express in this expostulation! "What a deluge of misery hast thou brought upon thyself, thy husband, and thy posterity? What is this that thou hast done? Disobeyed thy God, obeyed the devil, and ruined thy husband, for whom I made thee to be an helpmeet? What is this that thou hast done?" God would here awaken her to a sense of her crime and danger, and therefore, as it were, thunders in her ears. For the law must be preached to self-righteous sinners. We must take care of healing, before we see sinners wounded, lest we should say, *Peace, peace,* where there is no peace. Secure sinners must hear the thundering of Mount Sinai, before we bring them to Mount Zion. They who never preach up the law, it is to be feared, are unskillful in delivering the glad tidings of the gospel. Every minister should be a Boanerges, a son of thunder, as well as a Barnabas, a son of consolation. There was an earthquake and a wirlwind, before the small still voice came to Elijah: we must first show people that they are condemned, and then show them how they must be saved. But how and when to preach the law, and when to apply the promises of the gospel, wisdom is profitable to direct. *And the Lord God said unto the woman, What is this that thou hast done?*

And the woman said, the serpent beguiled me, and I did eat. She does not make use of so many words to excuse herself, as her husband; but then her heart is as unhumbled as his. "What is this," says God, "that thou hast done?" God here charges her with doing it. She dares not deny the fact, or say, I have not done it; but she takes the blame off herself, and lays it upon the serpent: *The serpent beguiled me, and I did eat.* She does not say, "Lord, I was to blame for talking with the serpent; Lord, I did wrong, in not hastening to my husband, when he put the first question to me; Lord, I plead guilty, I only am to blame; oh let not my poor husband suffer for my wickedness!" This would have been the language of her heart, had she now been a true penitent. But both were now alike proud; therefore neither will lay the blame upon themselves: *The serpent beguiled me and I did eat: the woman which thou gavest to be with me, she gave me of the tree, and I did eat.*

I have been the more particular in remarking this part of their behavior, because it tends so much to the magnifying of free grace, and plainly shows us salvation cometh only from the Lord. Let us take a short view of the miserable circumstances our first parents were now in: they were legally and spiritually dead, children of wrath and heirs of hell, they had eaten the fruit, of which God had commanded them, that they should not eat; and when arraigned before God, notwithstanding their crime was so complicated, they could not be brought to confess it. What reason can be given, why sentence of death should not be pronounced against the prisoners at the bar? All must own they are worthy to die. Nay, how can God, consistently with his justice, possibly forgive them? He had threatened, that the day wherein they eat of the forbidden fruit, they should *surely die;* and if he did not execute this threatening, the devil might then slander the Almighty indeed. And yet mercy cries, spare these sinners, spare the work of thine own hands. Behold then wisdom contrives a scheme how God may be just, and yet be merciful; be faithful to his threatening, punish the offense, and at the same time spare the offend-er. An amazing scene of divine love here opens to our view, which had been from all eternity hid in the heart of God! Notwithstanding Adam and Eve were thus unhumbled, and did not so much as put up one single petition for pardon, God immediately passes sentence upon the serpent, and reveals to them a Savior.

Ver. 14. *And the Lord God said unto the serpent, Because thou hast done this, thou art accursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: i. e.* he should be in subjection, and his power should always be limited and restrained. *His enemies shall lick the dust*, says the Psalmist. Ver. 15. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel.*

Before I proceed to the explanation of this verse, I cannot but take notice of one great mistake which the author of the *Whole Duty of Man* is guilty of, in making this verse contain a covenant between God and Adam, as though God personally treated with Adam, as before the fall. For, talking of the second covenant, in his preface concerning caring for the soul, says he, "This second covenant was made with Adam, and us in him, presently after the fall, and is contained in these words, Gen. iii. 15, where God declares, *the seed of the woman shall break the serpent's head;* and this was made up as the first was, of some mercies to be afforded by God, and some duties to be performed by us." This is exceeding false divinity: for these words are not spoken to Adam; they are directed only to the serpent. Adam and Eve stood by as criminals, and God could not treat with them, because they had broken his covenant. And it is so far from being a covenant, wherein "some mercies are to be afforded by God, and some duties to be performed by us," that here is not a word looking that way; it is only a declaration of a free gift of salvation, through Jesus Christ our Lord. God the Father and God the Son had entered into a covenant concerning the salvation of the elect from all eternity; wherein God the Father promised, that if the Son would offer his soul a sacrifice for sin, he should see his seed. Now this is an open revelation of this secret covenant, and therefore God speaks in the most positive terms. *It shall bruise thy head, and thou shalt bruise his heel.* The first Adam God had treated with before; he proved false; God, therefore, to secure the second covenant from being broken, puts it into the hands of the second Adam, the Lord from heaven. Adam, after the fall, stood no longer as our representative; he and Eve were only private persons as we are, and were only to hold on to the declaration of mercy contained in this promise by faith (as they really did) and by that they were saved. I do not say, but we are to believe and obey, if we are everlastingly saved. Faith and obedience are conditions, if we only mean that they in order go before our salvation; but I deny that these are proposed by God to Adam, or that God treats with him in this promise, as he did before the fall, under the covenant of works. For, how could that be, when Adam and Eve were now prisoners at the bar, without strength to perform any conditions at all? The truth is this: God, as a reward of Christ's sufferings, promised to give the elect faith and repentance, in order to bring them to eternal life; and both these and every thing else necessary for their everlasting happiness, are infallibly secured to them in this promise, as Mr. Boston, an excellent Scotch divine, sweetly and clearly shows, in a book entitled, "A view of the covenant of grace."

This is, by no means, an unnecessary distinction; it is a matter of great importance. For want of knowing this, people have been so long misled. They have been taught that they must DO so and so, as though they were under a covenant of works; and then for DOING this, they should be saved. This is plainly the whole drift of the book wrongly entitled, "The Whole Duty of Man." Whereas, on the contrary, people should be taught, that the Lord Jesus was the second Adam, with whom the Father entered into covenant for fallen man: that they can now do nothing of or for themselves, and should therefore come to God, beseech him to give them faith, by which they shall be enabled to lay hold on the righteousness of Christ; and that faith they will then show forth by their works, out of love and gratitude to the ever blessed Jesus, their most glorious Redeemer, for what he has done for their souls. This is a consistent scriptural scheme: without holding this, we must run into one of those two bad extremes; I mean Antinomianism on the one hand, or Arminianism on the other; from both which may the good Lord deliver us!

But to proceed: By the *seed of the woman*, we are here to understand, the Lord Jesus Christ, who though very God of very God, was, for us men and our salvation, to have a body prepared for him by the Holy Ghost, and to be born of a woman who never knew man, and by his obedience and death make an atonement for man's transgression, and bring in an everlasting righteousness, work in them a new nature, and thereby bruise the serpent's head, *i. e.* destroy his power and dominion over them. By the *serpent's seed*, we are to understand, the devil and all his children, who are permitted by God to tempt and sift his children. But, blessed be God, he can reach no further than our heel.

It is not to be doubted but Adam and Eve understood this promise in this sense; for it is plain, in the latter part of the chapter, sacrifices were instituted. From whence should those skins come, but from beasts slain for sacrifice, of which God made them coats? We find Abel, as well as Cain, offering sacrifice in the next chapter; and the apostle tells us, he did it by faith, no doubt in this promise. And Eve, when Cain was born, said, *I have gotten a man from the* LORD; or, (as Mr. Henry observes, it may be rendered) *I have gotten a man*,—THE LORD,—the promised Messiah. Some further suppose, that Eve was the first believer; and therefore they translate it thus, the seed (not of THE, but) of this *woman;* which magnifies the grace of God so much the more, that she, who was the first in the transgression, should be the first partaker of redemption. Adam believed also, and was saved; for unto Adam and his wife did the Lord make coats of skins, and clothed THEM, which was a remarkable type of their being clothed with the righteousness of our Lord Jesus Christ.

This promise was literally fulfilled in the person of our Lord Jesus Christ. Satan bruised his heel, when he tempted him for forty days together in the wilderness; he bruised his heel, when he raised up strong persecution against him, during the time of his public ministry; he, in an especial manner, bruised his heel, when our Lord complained, that his *soul was exceedingly sorrowful even unto death, and he sweat great drops of blood, falling upon the ground* when praying in the garden: he bruised his heel, when he put it into the heart of Judas to betray him: and he bruised him yet most of all, when his emissaries nailed him to an accursed tree, and our Lord cried out, "My God, my God! why hast thou forsaken me?" Yet in all this, the blessed Jesus, the seed of the woman, bruised Satan's accursed head: for, in that he was tempted he was able to succor those that are tempted. By his stripes we are healed. The chastisement of our peace was upon him. By dying, he destroyed him that had the power of death, that is the devil. He thereby spoiled principalities and powers, and made a show of them openly, triumphing over them upon the cross.

This promise has been, is, and will be fulfilled in the elect of God, considered collectively, as well before, as after the coming of our Lord in the flesh: for they may be called the "seed of the woman." Marvel not, that all who will live godly in Christ Jesus, must suffer persecution. In this promise, there is an eternal enmity put between the seed of the woman and the seed of the serpent; so that those that are born after the flesh, cannot but persecute those that are born after the Spirit. This enmity showed itself soon after this promise was revealed, in Cain's bruising the heel of Abel; it continued in the church through all ages before Christ came in the flesh, as the history of the Bible and the eleventh chapter of the Hebrews plainly shows. It raged exceedingly after our Lord's ascension; witness the Acts of the apostles, and the history of the primitive Christians. It now rages, and will continue to rage and show itself, in a greater or less degree, to the end of time. But let not this dismay us; for in all this the seed of the woman is more than conqueror, and bruises the serpent's head. Thus the Israelites, the more they were oppressed, the more they increased. Thus it was with the apostles; thus it was with their immediate followers. So that Tertullian compares the church in his time to a mowed field; the more frequently it is cut, the more it grows. The blood of the martyrs was always the seed of the church. And I have often sat down with wonder and delight, and admired how God has made the very schemes which his enemies contrived in order to hinder, become the most effectual means to propagate his gospel. The devil has had so little success in persecution, that if I did not know that he and his children, according to this verse, could not but persecute, I should think he would count it his strength to sit still. What did he get by persecuting the martyrs in queen Mary's time? Was not the grace of God exceedingly glorified in their support! What did he get by persecuting the good old Puritans? Did it not prove the peopling of New England? Or to come nearer our own times, What has he got by putting us out of the synagogues? Has not the word of God, since that, mightily prevailed? My dear hearers, you must excuse me for enlarging on this head; God fills my soul generally, when I come to this topic. I can say with Luther, "If it were not for persecution, I should not understand the scripture." If Satan should be yet suffered to bruise my heel further, and his servants should thrust me into prison, I doubt not, but even that would only tend to the more effectual bruising of his head. I remember a saying of the then Lord Chancellor to the pious Bradford: "Thou hast done more hurt, said he, by thy exhortations in private in prison, than thou didst in preaching before thou wast put in," or words to this effect. The promise of the text is my daily support; "I will put enmity between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

Further: This promise is also fulfilled, not only in the church in general, but in every individual believer in particular. In every believer there are two seeds, the seed of the woman, and the seed of the serpent; the flesh lusting against the

Spirit, and the Spirit against the flesh. It is with the believer, when quickened with grace in his heart, as it was with Rebecca, when she had conceived Esau and Jacob in her womb; she felt a struggling, and began to be uneasy; "If it be so," says she, "why am I thus?" Thus grace and nature struggled, (if I may so speak) in the womb of a believer's heart: But, as it was there said, the elder shall serve the younger; so it is here; grace in the end shall get the better of nature; the seed of the woman shall bruise the serpent's head. Many of you that have believed in Christ, perhaps may find some particular corruption yet strong, so strong, that you are sometimes ready to cry out with David, "I shall fall one day by the hand of Saul." But, fear not, the promise in the text insures the perseverance and victory of believers over sin, Satan, death, and hell. What if indwelling corruption does yet remain, and the seed of the serpent bruise your heel, in vexing and disturbing your righteous souls? Fear not, though faint, yet pursue: You shall yet bruise the serpent's head. Christ has died for you, and yet a little while, and he will send death to destroy the very being of sin in you. Which brings me

To show the most extensive manner in which the promise of the text shall be fulfilled, viz: at the final judgment, when the Lord Jesus shall present the elect to his Father, without spot or wrinkle, or any such thing, glorified both in the body and soul.

Then shall the seed of the woman give the last and fatal blow, in bruising the serpent's head. Satan, the accuser of the brethren, and all his accursed seed, shall then be cast out, and never suffered to disturb the seed of the woman any more. Then shall the righteous shine as the sun in the kingdom of their Father, and sit with Christ on thrones in majesty on high.

Let us, therefore, not be weary of well doing; for we shall reap an eternal harvest of comfort if we faint not. Dare, dare, my dear brethren in Christ, to follow the Captain of our salvation, who was made perfect through sufferings. The seed of the woman shall bruise the serpent's head. Fear not men. Be not too much cast down at the deceitfulness of your hearts. Fear not devils; you shall get the victory even over them. The Lord Jesus has engaged to make you more than conquerors over all. Plead with your Savior, plead. Plead the promise in the text. Wrestle, wrestle with God in prayer. If it has been given you to believe, fear not if it should also be given you to suffer. Be not any wise terrified by your adversaries; the king of the church has them all in a chain. Be kind to them; pray for them; but fear them not. The Lord will yet bring back his ark, though at present driven into the wilderness; and Satan like lightning shall fall from heaven.

Are there any enemies of God here? The promise of the text encourages me to bid you defiance: The "seed of the woman," even the blessed Jesus, "shall bruise the serpent's head." What signifies all your malice? You are only raging waves of the sea, foaming out your own shame. For you, without repentance, is reserved the blackness of darkness for ever. The Lord Jesus sits in heaven, ruling over all, and causing all things to work for his children's good; he laughs you to scorn, he has you in the utmost derision, and therefore so will I. Who are you that persecute the children of the ever blessed God. Though a poor stripling, the Lord Jesus, the seed of the woman, will enable me to bruise your heads.

My brethren in Christ, I think I do not speak thus in my own strength, but in the strength of my Redeemer. I know in whom I have believed; I am persuaded he will keep that safe which I have committed unto him. He is faithful who has promised, that the seed of the woman shall bruise the serpent's head." May we all experience a daily completion of this promise, both in the church and in our hearts, till we come to the church of the first-born, in the spirits of just men made perfect, in the presence and actual fruition of the great God our heavenly Father!

To whom, with the Son, and the Holy Ghost, be ascribed all honor, power, might, majesty, and dominion, now and for evermore. Amen.

SERMON III.

PERSECUTION EVERY CHRISTIAN'S LOT.

2 TIMOTHY iii. 12.

Yea and all that will live godly in Christ Jesus, shall suffer persecution.

WHEN our Lord Jesus was pleased to take upon himself the form of a servant, and go about preaching the kingdom of God, he took all opportunities in public, and more especially in private, to caution his disciples against seeking great things for themselves; and also to forewarn them of the many distresses, afflictions, and persecutions which they must expect to endure and go through for his name's sake. The great St. Paul, therefore, the author of this epistle, in this, as in all other things, following the steps of his blessed Master, takes particular care, among other apostolical admonitions, to warn young Timothy of the difficulties he must expect to meet with in the course of his ministry: "This know also," (says he, verse first of this chapter) "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth." *Now, as Jannes and Jambres* (two of the Egyptian magicians) *withstood Moses* (by working sham miracles) *so do these also resist the truth;* and (notwithstanding they keep up the form of religion) *are men of corrupt minds, reprobate concerning the faith.* But, in order to keep him from sinking under their opposition, he tells him, that though God, for wise ends, permitted these false teachers, as he did the magicians, to oppose for some time, yet they should now proceed no farther. "For their folly," says he, "shall be made manifest unto all men, as theirs" (the magicians) "also was," when they could not stand before Moses, because of the boil; for the boil was upon the magicians as well as upon all the Egyptians. And then, to encourage Timothy yet the more, he propounds to him his own example: "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; But out of them all the Lord delivered me." And then, lest Timothy might think that this was only the particular case of Paul; "Yea," says he, in the words of the text, "and all that will live godly in Christ Jesus, shall suffer persecution."

The words, without considering them as they stand in relation to the context, contain a necessary and important truth, viz. that *persecution* is the common lot of every godly man. This is a hard saying. How few can bear it? I trust God, in the following discourse, will enable me to make it good, by showing,

I. What it is to live godly in Christ Jesus.

II. The different kinds of persecution to which they, who live godly, are exposed.

III. Why it is, that godly men must expect to suffer persecution.

Lastly, We shall apply the whole.

And *first*, Let us consider what it is to live godly in Christ Jesus: this supposes, that we are made the righteousness of God in Christ, that we are born again, and are made one with Christ by a living faith, and a vital union even as Jesus Christ and the Father are one. Unless we are thus converted, and transformed by the renewing of our minds, we cannot properly be said to be in Christ, much less to live godly in him. To be in Christ merely by baptism, and an outward profession, is not to be in him in the strict sense of the word: No; They that are in Christ Jesus, are new creatures; old things are passed away, and all things are become new in their hearts. Their life is hid with Christ in God; their souls daily feed on the invisible realities of another world. To live godly in Christ, is to make the divine will, and not our own, the sole principle of all our thoughts, words, and actions; so that, whether we eat or drink, or whatsoever we do, we do all to the glory of God. Those who live godly in Christ, may not so much be said to live, as Christ to live in them: he is their alpha and omega, their first and last, their beginning and end. They are led by his Spirit, as a child is led by the hand of its father; and are willing to follow the Lamb whithersoever he leads them. They hear, know, and obey his voice. Their affections are set on things above. Their hopes are full of immortality; their citizenship is in heaven. Being born again of God, they habitually live to, and daily walk with God. They are pure in heart; and, from a principle of faith in Christ, are holy in all manner of conversation and godliness.

This is to live godly in Christ Jesus: and hence we may easily learn, why so few suffer persecution; because so few live godly in Christ Jesus. You may attend on outward duties; you may live morally in Christ, i. e. you may do (as they term it) no one any harm, and avoid persecution: but they that will live godly in Christ Jesus, must suffer persecution.

Secondly, What is the meaning of the word *persecution*, and how many kinds there are of it, I come now to consider.

The word *persecution* is derived from a Latin word signifying to *pursue*, and generally implies, "pursuing a person for the sake of his goodness, or God's good will to him." The first kind of it, is that of the heart. We have an early example of this in that wicked one Cain, who, because the Lord had respect to Abel and his offering, and not to him and his offering, was very wroth, his countenance fell, and at length he cruelly slew his envied brother. Thus the Pharisees hated and persecuted our Lord, long before they laid hold of him: and our Lord mentions being inwardly hated of men, as one kind of persecution his disciples were to undergo. This heart enmity, (if I may so term it) is the root of all other kinds of persecution, and is in some degree or other, to be found in the soul of every unregenerated man; and numbers are guilty of this persecution, who never have it in their power to persecute any other way. Nay, numbers would be carried out actually to put in practice all other degrees of persecution, had not the name of persecution become odious amongst mankind, and did they not hereby run the hazard of losing their reputation. Alas! how many at the great day, whom we know not now, will be convicted and condemned, that all their life harbored a secret evil will against Zion! They may now screen it before men; but God sees the enmity of their hearts, and will judge them as persecutors at the great and terrible day of judgment!

A second degree of persecution, is that of the tongue; out of the abundance of the heart the mouth speaketh. Many, I suppose, think it no harm to shoot out arrows, even bitter words, against the disciples of the Lord: they scatter the fire-brands, arrows, and death, saying, "Are we not in sport?" But, however they may esteem it, in God's account, evil speaking is a high degree of persecution. Thus Ishmael's mocking Isaac in the Old, is termed persecuting him in the New Testament. "Blessed are ye," says our Lord, "when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my name's sake." From whence we may gather, that reviling and speaking all manner of evil falsely for Christ's sake, is a high degree of persecution. "For a good name," says the wise man, "is better than precious ointment." and to many is dearer than life itself. It is a great breach of the sixth commandment, to slander any one; but to speak evil of and slander the disciples of Christ, merely because they are his disciples, must be highly provoking in the sight of God; and those who are guilty of it, (without repentance,) will find that Jesus Christ will call them to an account, and punish them for all their ungodly and hard speeches, in a lake of fire and brimstone. This shall be their portion to drink.

The third and last kind of persecution, is that which expresses itself in actions; as when wicked men separate the children of God from their company; "blessed are ye," says our Lord, "when they shall separate you from their company;" or expose them to church censures. "They shall put you out of their synagogues;" threatening and prohibiting them from making an open profession of his religion or worship; or interdicting ministers for preaching his word, as the high priests threatened the apostles, and forbade them any more to speak in the name of Jesus; and Paul "breathed out threatenings and slaughter against the disciples of the Lord:" or when they call them into courts; "you shall be called before governors," says our Lord: or when they fine, imprison, or punish them, by confisication of goods, cruel scourging, and lastly, death itself.

It would be impossible to enumerate in what various shapes persecution has appeared. It is a many-headed monster, insatiable as hell, cruel as the grave; and, what is worse, it generally appears under the cloak of religion. But cruel, insatiable, and horrid as it is, they that live godly in Christ Jesus, must expect to suffer and encounter it in all its forms.

This is what we are to make good under our next general head.

Thirdly. Why is it that godly men must expect to suffer persecution? And,

First, This appears from the whole tenor of our Lord's doctrine. We will begin with his divine sermon on the mount. "Blessed," says he, "are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven." So that, if our Lord spoke truth, we are not so blessed as to have an interest in the kingdom of heaven, unless we are or have been persecuted for righteousness' sake. Nay, our Lord (it is remarkable) employs three verses in this beatitude, and only one in each of the others; not only to show that it was a thing which men (as men) are unwilling to believe, but also the necessary consequence of it upon our being christians. This is likewise evident, from all those passages wherein our Lord informs us, that he came upon earth, not to send peace, but a sword; and that the father-in-law shall be against the mother-in-law, and that a man's foes shall be those of his own household. Passages, which, though confined by false prophets to the first, I am persuaded will be verified by the experience of all true Christians in this, and every age of the church. It would be endless to recount all the places wherein our Lord forewarns his disciples that they should be called before rulers, nay, that the time would come, wherein men should think that they did God service to kill them. For this reason, he so frequently declared, that unless a man forsake all that he had, and even hated life itself, he could not be his disciple. And therefore it is worthy our observation, that in that remarkable passage, wherein our Lord makes such an extensive promise to those who *left all for him* he cautiously inserts persecution. "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's but he shall receive an hundred fold *now* in this time; houses and brethren, and sisters and mothers, and children and lands, with persecutions; (the word is in the plural number, including all kinds of persecution) and in the world to come eternal life." He that hath ears to hear, let him hear what Christ says in all these passages, and then confess, that *all who live godly in Christ Jesus, shall suffer persecution.*

As this is proved from our Lord's doctrine, so it is no less evident from his life. Follow him from the manger to the cross, and see whether any persecution was like that which the Son of God, the lord of glory, underwent whilst here on earth. How was he hated by wicked men! How often would that hatred have excited them to take hold of him, had it not been for fear of the people! How was he reviled, counted and called a blasphemer, a wine-bibber, a Samaritan, nay, a devil, and, in one word, had all manner of evil spoken against him falsely! What contradiction of sinners did he endure against himself! How did men separate from his company, and were ashamed to walk with him openly! Insomuch that he once said to his own disciples, "Will you also go away?" Again, how was he stoned, thrust out of the synagogues, arraigned as a deceiver of the people, a seditious and pestilent fellow, an enemy to Cæsar, and as such, scourged, blindfolded, spit upon, and at length condemned, and nailed to an accursed tree! Thus was the Master persecuted; thus did the Lord suffer; and the servant is not above his master, nor the disciple above his Lord: "If they have persecuted me, they will also persecute you," saith the blessed Jesus. And again, *every man that is perfect*, *i. e.*, a true christian, *must be as his Master*, *i. e.* suffer as he did. For all these things our Lord has set us an example, that we should follow his steps: and therefore, God forbid that any who would live godly in Christ Jesus, should henceforward expect to escape suffering persecution.

But farther: Not only our Lord's example, but the example of all the saints that ever lived, evidently demonstrates the truth of the apostle's assertion in the text. How soon was Abel made a martyr for his religion! How was Isaac mocked by the son of the bond-woman! And what a large catalogue of suffering Old Testament saints, have we recorded in the eleventh chapter of the Hebrews! Read the Acts of the apostles, and see how the Christians were threatened, stoned, imprisoned, scourged and persecuted, even unto death! Examine church history in after ages, and you will find the murder of the innocents by Herod, was but an earnest of the innocent blood which should be shed for the name of Jesus. Examine the experience of saints now living on earth, and if it were possible to consult the spirits of just men made perfect, I am persuaded each would concur with the apostle in asserting, that *all who will live godly in Christ Jesus, shall suffer persecution.*

How can it be otherwise in the very nature of things? Ever since the fall, there has been an irreconcilable enmity between the seed of the woman and the seed of the serpent. Wicked men hate God, and therefore, cannot but hate those who are like him; they hate to be reformed, and therefore must hate and persecute those who, by a contrary behavior, testify of them, that their deeds are evil. Besides, pride of heart leads men to persecute the servants of Jesus Christ. If they commend them, they are afraid of being asked, "Why do you not follow them?" And therefore because they dare not imitate, though they may sometimes be even forced to approve their way, yet pride and envy make them turn persecutors. Hence it is, that as it was formerly, so it is now, and so will it be to the end of time: he that is born after the flesh, the natural man, does and will persecute him that is born after the Spirit, the regenerate man. Because christians are not of the world, but Christ has chosen them out of the world, therefore the world will hate them. If it be objected against this doctrine, "that we now live in a christian world, and therefore must not expect such persecution as formerly;" I answer, "All are not christians that are called so; and till the heart is changed, the enmity against God (which is the root of all persecution) remains," and consequently christians, falsely so called, will persecute as well as others. I observed therefore, in the beginning of this discourse, that Paul mentions those that had a form of religion, as persons of whom Timothy had need be chiefly aware: for, as our Lord and his apostles were mostly persecuted by their countrymen the Jews, so we must expect the like usage from the formalists of our own nation, the Pharisees, who seem to be religious. For the most horrid and barbarous persecutions have been carried on by those who have called themselves Christians; witness the days of queen Mary; and the fines, banishments, and imprisonments of the children of God in the last century, and the bitter, irreconcilable hatred that appears in thousands who call themselves Christians, even in the present days wherein we live.

Persons who argue against persecution now, are not sufficiently sensible of the bitter enmity of the heart of every unregenerate man against God. For my own part, I am so far from wondering that christians are persecuted, that I wonder our streets do not run with the blood of the saints: were men's power equal to their wills, such a horrid spectacle would soon appear. But, Persecution is necessary in respect to the godly themselves. If we have not all manner of evil spoken of us, how can we know whether we love contempt, and seek only that honor which cometh from above? If we have not persecutors, how can our passive graces be kept in exercise? How can many christian precepts be put into practice? How can we love, pray for, and do good to those who despitefully use us? How can we overcome evil with good? In short, how can we know we love God better than life itself? St. Paul was sensible of all this, and therefore so positively and peremptorily asserts, that all that will live godly in Christ Jesus, shall suffer persecution.

Not that I affirm, "All are persecuted in a like degree." No: This would be contrary both to scripture and experience. But though all christians are not really called to suffer every kind of persecution, yet all christians are liable thereto: and notwithstanding some may live in more peaceful times of the church than others, yet all christians, in all ages, will find by their own experience, that, whether they act in a private or public capacity, they must, in some degree or other, suffer persecution.

Here then I would pause, and, *lastly*, by way of application, exhort all persons,

First, To stand a while and examine themselves. For, by what has been said, you may gather one mark, whereby you may judge whether you are christians or not. Were you ever persecuted for righteousness' sake? If not, you never yet lived godly in Christ our Lord. Whatever you may say to the contrary, the inspired apostle, in the words of the text (the truth of which, I think, I have sufficiently proved) positively asserts, that "all that will live godly in him, shall suffer persecution." Not that all who are persecuted are real christians; for many sometimes suffer, and are persecuted on other accounts than for righteousness' sake. The great question therefore is, "Whether you are ever persecuted for living godly?" You may boast (as perhaps you may think) of your great prudence and sagacity, (and indeed these are excellent things) and glory because you have not run such lengths, and made yourselves so singular, and liable to such contempt, as some others have. But, alas! this is not a mark of your being a christian, but of a Laodicean spirit, neither hot nor cold, and fit only to be spewed out of the mouth of God. That which you call prudence, is often only cowardice, dreadful hypocrisy, pride of heart, which makes you dread contempt, and afraid to give up your reputation for God. You are ashamed of Christ and his gospel; and in all probability, were he to appear a second time upon earth, in words, as well as works, you would deny him. Awake therefore, all ye that live only formally in Christ Jesus, and no longer seek that honor which cometh of man. I do not desire to court you, but I entreat you to live godly, and fear not contempt for the sake of Jesus Christ. Beg of God to give you his Holy Spirit, that you may see through, and discover the latent hypocrisy of your hearts, and no longer decieve your own souls. Remember you cannot reconcile two irreconcilable differences, God and Mammon, the friendship of this world, with the favor of God. Know you not who has told you, that the "friendship of this world is enmity with God?" If therefore you are in friendship with the world, notwithstanding all your specious pretenses to piety, you are at enmity with God; you are only heart hypocrites, and, "What is the hope of the hypocrite, when God shall take away his soul?" Let the words of the text sound an alarm in your ears; O let them sink deep into your hearts; "yea, and all that will live godly in Christ Jesus, shall suffer persecution."

Secondly, From the words of the text, I would take occasion to speak to those, "who are about to list themselves under the banner of Christ's cross." What say you? Are you resolved to live godly in Christ Jesus, notwithstanding the consequence will be, that you must suffer persecution? You are beginning to build, but have you taken our Lord's advice to sit down first and count the cost? Have you well weighed with yourselves that weighty declaration, "he that loveth father or mother more than me, is not worthy of me;" and again, "Unless a man forsake all that he hath, he cannot be my disciple?" Perhaps some of you have great possessions; will not you go away sorrowful, if Christ should require you to sell all that you have! Others of you again, may be kinsmen, or some way related, or under obligations to the high priests, or other great personages, who may be persecuting the Church of Christ: what say you? Will you, with Moses, rather choose to "suffer affliction with the people of God, than enjoy the pleasures of sin for a season?" Perhaps you may say, "My friends will not oppose me." That is more than you know; in all probability your chief enemies will be those of your own household. If therefore they should oppose you, are you willing naked to follow a naked Christ? And to wander about in sheep skins, and goat skins, in dens and caves of the earth, being afflicted, destitute, tormented, rather than not be Christ's disciples? You are now all following with zeal, as Ruth and Orpah did Naomi, and may weep under the word; but are not your tears crocodile's tears? And when difficulties come, will you not go back from following your Lord, as Orpah departed from following Naomi; have you really the root of grace in your hearts? Or, are you only stony ground hearers? You receive the word with joy; but when persecution arises because of the word, will you not be immediately offended? Be not angry with me for putting these questions to you. I am jealous over you, but it is with a godly jealousy; for, alas! how many have put their hands to the plough, and afterwards have shamefully looked back? I only deal with you, as our Lord did with the person that said, "Lord I will follow thee whithersoever thou wilt." "The foxes have holes, and the birds of the air have nests, but the Son of man, (says he) has not where to lay his head." What say you? Are you willing to endure hardness, and thereby approve yourselves good soldiers of Jesus Christ? You now come on foot out of the towns and villages to hear the word, and receive me as a messenger of God: But will you not by and by cry out, "Away with him, away with him; it is not fit such a fellow should live upon the earth?" Perhaps some of you, like Hazael, may say, "Are we dogs that we should do this?" But, alas! I have met with many unhappy souls, who have drawn back unto perdition, and have afterwards accounted me their enemy, for dealing faithfully with them; though once, if it were possible, they would have plucked out their own eyes, and have given them unto me. Sit down therefore, I beseech you, and seriously count the cost, and ask yourselves again and again, whether you count all things but dung and dross, and are willing to suffer the loss of all things, so that you may win Christ, and be found in him; for you may assure yourselves the apostle has not spoken in vain, "All that will live godly in Christ Jesus, shall suffer persecution."

Thirdly, The text speaks to you that are patiently suffering for the truth's sake: "Rejoice and be exceeding glad; great shall be your reward in heaven." For to you it is given not only to believe, but also to suffer, and perhaps remarkably too, for the sake of Jesus! This is a mark of your discipleship, an evidence that you do live godly in Christ Jesus. Fear not, therefore, neither be dismayed. O, be not weary and faint in your minds! Jesus, your Lord, your life, cometh, and his reward is with him. Though all men forsake you, yet will not he. No; the spirit of Christ and of glory shall rest upon you. In patience, therefore, possess your souls. Sanctify the Lord God in your hearts. Be in nothing terrified by your adversaries: on their part Christ is evil spoken of; on your part he is glorified. Be not ashamed of your glory, since others can glory in their shame. Think it not strange concerning the fiery trial, wherewith you are or may be tried. The devil rages, knowing that he hath but a short time to reign. He or his emissaries have no more power than what is given them from above; God sets them their bounds, which they cannot pass; and the very hairs of your head are all numbered. Fear not; no one shall set upon you to hurt you, without your heavenly Father's knowledge. Do your earthly friends and parents forsake you? Are you cast out of the synagogues? The Lord shall reveal himself to you, as to the man that was born blind. Jesus Christ shall take you up. If they carry you to prison, and load you with chains, so that the iron enter into your souls, even there shall Christ send an angel from heaven, to strengthen you, and enable you with Paul and Silas, to sing praises at midnight. Are you threatened to be thrown into a den of lions, or cast into a burning fiery furnace, because you will not bow down and worship the beast? Fear not; the God whom you serve, is able to deliver you: or, if he should suffer the flames to devour your bodies, they would only serve as so many fiery chariots, to carry your souls to God. Thus it was with the martyrs of old; so that one, when he was burning, cried out, "Come, you Papists, if you want a miracle, here, behold one! This bed of flames, is to me a bed of down." Thus it was with almost all that suffered in former times; for Jesus, notwithstanding he withdrew his own divinity from himself, yet he always lifted up the light of his countenance upon the souls of suffering saints. "Fear not therefore those that can kill the body, and after that have no more that they can do: but fear him only, who is able to destroy both soul and body in hell." Dare, dare, to live godly in Christ Jesus, though you suffer all manner of persecution. But,

Fourthly, Are there any true ministers of Jesus Christ here? You will not be offended, if I tell you, that the words of the text are in an especial manner applicable to you. St. Paul wrote them to Timothy; and we, of all men, that live godly in Christ Jesus, must expect to suffer the severest persecution. Satan will endeavor to bruise our heels, let who will escape; and it has been the general way of God's providence, in times of persecution, to permit the shepherds first to be smitten, before the sheep are scattered. Let us not therefore show that we are only hirelings, who care not for the sheep; but, like the great Shepherd and Bishop of souls, let us readily lay down our lives for the sheep. Whilst others are boasting of their great preferments, let us rather glory in our great afflictions and persecutions for the sake of Christ. St. Paul now rejoices that he suffered afflictions and persecutions at Iconium and Lystra. Out of all the Lord delivered him; out of all the Lord will deliver us, and cause us hereafter to sit down with him on thrones, when he comes to judge the twelve tribes of Israel.

I could proceed; but I am conscious in this part of my discourse, I ought more particularly to speak to myself, knowing that Satan has desired to have me, that he may *sift me as wheat.* I know I must (how can it be avoided?) suffer great things for Christ's name sake. Without a spirit of prophecy, we may easily discern the signs of the times. Persecution is even at the doors; the tabernacle of the Lord is already driven into the wilderness; the ark of the Lord has fallen into the unhallowed hands of uncircumcised Philistines. They have long since put us out of their synagogues, and high priests have been calling on civil magistrates to exert their authority against the disciples of the Lord. Men in power have been breathing out threatenings: we may easily guess what will follow, imprisonment and slaughter. The storm has been gathering some time; it must break shortly. Perhaps it will fall on me first.

Brethren, therefore, whether in the ministry or not, I beseech you, *pray for me*, that I may never suffer justly, as an evil doer, but only for righteousness' sake. O! pray that I may not deny my Lord in any wise, but that I may joyfully follow him, both to prison and to death, if he is pleased to call me to seal his truths with my blood. Be not ashamed of Christ, or of his gospel, though I should become a prisoner of the Lord. Though I am bound, the word of God will not be bound. No; an open, an effectual door is opened for the preaching the everlasting gospel, and men or devils shall never be able to prevail against it. Only pray, whether it be in life or death, that Christ may be glorified in me. Then I shall rejoice, yea, and will rejoice.

And now to whom shall I address myself next?

Fifthly, To those "who persecute their neighbors for living godly in Christ Jesus." But, what shall I say to you? Howl and weep for the miseries that shall come upon you: for a little while the Lord permits you to ride over the heads of his people; but, by and by, death will arrest you, judgment will find you, and Jesus Christ shall put a question to you, which will strike you dumb: "Why persecuted you me?" You may plead your laws and your canons, and pretend what you do is out of zeal for God; but God shall discover the cursed hypocrisy and serpentine enmity of your hearts, and give you over to the tormentors. It is well, if in this life, God does not set some mark upon you. He pleaded the cause of Naboth, when innocently condemned for blaspheming God and the king; and our Lord sent forth his armies, and destroyed the city of those who killed the prophets, and stoned them that were sent unto them. If you have a mind, therefore, to fill up the measure of your iniquities, go on, persecute and despise the disciples of the Lord: but know that, for all these things, God shall bring you into judgment. Nay, those you now persecute, shall be in part your judges, and sit on the right hand of the Majesty on High, whilst you are dragged by infernal spirits into a lake that burneth with fire and brimstone, and the smoke of your torment shall be ascending up for ever and ever. Lay down therefore, ye rebels, your arms against the Most High God, and no longer persecute those who live godly in Christ Jesus. The Lord will plead, the Lord will avenge their cause. You may be permitted to bruise their heels, yet in the end they shall bruise your accursed heads. I speak not this, as though I were afraid of you; for I know in whom I have believed. Only out of pure love I warn you, and because I know not but Jesus Christ may make some of you vessels of mercy, and snatch you, even you persecutors, as fire-brands out of the fire. Jesus Christ came into the world to save sinners, even persecutors, the worst of sinners: his righteousness is sufficient for them; his spirit is able to purify and change their hearts. He once converted Saul; may the same God magnify his power, in converting all those who are causing the godly in Christ Jesus, as much as in them lies, to suffer persecution! The Lord be with you all. *Amen.*

SERMON IV.

ABRAHAM'S OFFERING UP HIS SON ISAAC.

GENESIS xxii. 12.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

THE great apostle Paul, in one of his epistles, informs us, that "whatsoever was written aforetime, was written for our learning, that we through patience and comfort of the holy scripture might have hope." And as without faith it is impossible to please God, or to be accepted in Jesus, the Son of his love; we may be assured, that whatever instances of a more than common faith are recorded in the book of God, they were more immediately designed by the Holy Spirit for our learning and imitation, upon whom the ends of the world are come.

For this reason, the author of the epistle to the Hebrews, in the eleventh chapter, mentions a noble catalogue of Old Testament saints and martyrs, "who subdued kingdoms, wrought righteousness, stopped the mouths of lions, &c. and are gone before us to inherit the promises." A sufficient confutation, I think, of their error, who lightly esteem the Old Testament saints, and would not have them mentioned to Christians, as persons whose faith and patience we are called upon more immediately to follow. If this was true, the apostle would never have produced such a cloud of witnesses out of the Old Testament, to excite the christians of the first, and consequently purest age of the church, to continue steadfast and immovable in the possession of their faith. Amidst this catalogue of saints, methinks, the patriarch Abraham shines the brightest, and differs from the others, as one star differeth from another star in glory; for he shone with such distinguished luster, that he was called the *friend of God*, the *father of the faithful*; and those who believe on Christ, are said to be sons and daughters of, and to be blessed with, faithful Abraham. Many trials of his faith did God send this great and good man, after he had commanded him to get out from his country, and from his kindred, unto a land which he should show him; but the last was the most severe of all, I mean, that of offering up his only son. This, by the divine assistance, I propose to make the subject of your present meditation, and, by way of conclusion, to draw some practical inferences, as God shall enable me, from this instructive story.

The sacred penman begins the narrative thus; verse 1. "And it came to pass, after these things, God did tempt Abraham." "After these things," that is, after he had underwent many severe trials before, after he was old, full of days, and might flatter himself perhaps that the troubles and toils of life were now finished; "after these things, God did tempt Abraham." Christians, you know not what trials you may meet with before you die; notwithstanding you may have suffered, and been tried much already, yet, it may be a greater measure is still behind, which you are to fill up. "Be not high-minded, but fear." Our last trials, in all probability, will be the greatest: and we can never say our warfare is accomplished, or our trials finished, till we bow down our heads, and give up the ghost. "And it came to pass, after these things, that God did tempt Abraham."

"God did tempt Abraham." But can the scripture contradict itself? Does not the apostle James tell us, that God tempts no man; and God does tempt no man to evil, or on purpose to draw him into sin; for, when a man is thus tempted, he is drawn away of his own heart's lust, and enticed. But in another sense, God may be said to tempt, I mean, to try his servants; and in this sense we are to understand that passage of Matthew, where we are told, that "Jesus was led up by the Spirit (the good Spirit) into the wilderness, to be tempted of the devil." And our Lord, in that excellent form of prayer which he has been pleased to give us, does not require us to pray that we may not absolutely be led into temptation, but delivered from the evil of it; whence we may plainly infer, that God sees fit sometimes to lead us into temptation, that is, to bring us into such circumstances as will try our faith, and other Christian graces. In this sense we are to understand the expression before us, "God did tempt or try Abraham."

How God was pleased to reveal his will at this time to his faithful servant, whether by the Shechinah, or divine appearance, or by a small still voice, as he spoke to Elijah, or by a whisper, like that of the Spirit to Philip, when he commanded him to join himself to the Eunuch's chariot, we are not told, nor is it material to inquire. It is enough that we are informed, God said unto him, Abraham; and that Abraham knew that it was the voice of God: for "he said, behold, here I am." O what a holy familiarity (if I may so speak) is there between God and those holy souls that are united to him by faith in Christ Jesus! God says, Abraham; and Abraham said, (it should seem without the least surprise,) "Behold, here I am." Being reconciled to God by the death and obedience of Christ, which he rejoiced in, and saw by faith afar off; he did not, like guilty Adam, seek the trees of the garden to hide himself from, but takes pleasure in conversing with God, and talketh with him, as a man talketh with his friend. O that Christless sinners knew what it is to have fellowship with the Father and the Son! They would envy the happiness of saints, and count it all joy to be termed enthusiasts and fools for Christ's sake.

But what does God say unto Abraham; verse 2. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I shall tell thee of."

Every word deserves our particular observation. Whatever he was to do, he must do it now, immediately, without conferring with flesh and blood. But what must he do? *Take now thy son.* Had God said, take now a firstling, or choicest lamb or beast of thy flock, and offer it up for a burnt-offering, it would not have appeared so ghastly: but for God to say, "Take now thy son, and offer him up for a burnt-offering," one would have imagined, was enough to stagger the strongest faith. But this is not all: It must not only be a son, but *thine* *only son Isaac, whom thou lovest.* If it must be a son, and not a beast, that must be offered, why will not Ishmael do, the son of the bond-woman? No, it must be his *only son*, the heir of all, his Isaac, by interpretation *laughter*, the son of his old age, in whom his soul delighted; *whom thou lovest*, says God, in whose life his own was wrapped up: And this son, this only son, this Isaac, the son of his love, must be taken now, even now without delay, and be offered up by his own father, for a burnt-offering, upon one of the mountains of the which God would tell him.

Well might the apostle, speaking of this man of God, say, that *against hope he believed in hope, and, being strong in faith, gave glory to God:* For, had he not been blessed with faith which man never before had, he must have refused to comply with this severe command. For how many arguments might nature suggest to prove that such a command could never come from God, or to excuse himself from obeying it? 'What! (might the good man have said) butcher my child! It is contrary to the very law of nature: Much more to butcher my dear son Isaac, in whose seed God himself has assured me, that all the families of the earth shall be blessed. But supposing I could give up my own affections, and be willing to part with him, though I love him so dearly, yet, if I murder him, what will become of God's promise? Besides I am now like a city built upon a hill; I shine as a light in the world, in the midst of a crooked and perverse generation: How then shall I cause God's name to be blasphemed, how shall I become a by-word among the heathen, if they hear that I have committed a crime which they abhor! But, above all, what will Sarah my wife say? How can I ever return to her again, after I have imbued my hands in my dear child's blood? O that God would pardon me in this thing, or take my life in the place of my son's!" Thus, I say, Abraham might have argued, and that too seemingly with great reason, against complying with the divine command. But, as before by faith he considered not the deadness of Sarah's womb, when she was past age, but believed on him, who said, "Sarah thy wife shall bear thee a son indeed;" so now being convinced that the same God spoke to, and commanded him to offer up that son, and knowing that God was able to raise him from the dead, without delay he obeys the heavenly call.

O that unbelievers would learn of faithful Abraham, and believe whatever is revealed from God, though they cannot fully comprehend it! Abraham knew God commanded him to offer up his son, and therefore believed, notwithstanding carnal reasoning might suggest many objections. We have sufficient testimony, that God has spoken to us by his son; why should we not also believe, though many things in the New Testament are above our reason? For, where reason ends faith begins. And, however infidels may style themselves reasoners, of all men they are the most unreasonable: For is it not contrary to all reason, to measure an infinite by a finite understanding, or think to find out the mysteries of godliness to perfection?

But to return to the patriarch Abraham. We observed before what plausible objections he might have made; but he answered not a single word. No, without replying against his Maker, we are told, ver. 3. that "Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up and went unto the place of which God had told him."

From this verse we may gather that God spoke to Abraham in a dream, or vision of the night: For it is said, he *rose up early*. Perhaps it was near the fourth watch of the night, just before break of day, when God said, *Take now thy son;* and Abraham rises up early to do so; as I doubt not but he used to rise early to offer up his morning sacrifice of praise and thanksgiving. It is often remarked of people in the Old Testament, that they rose early in the morning; and particularly of our Lord in the New, that he rose a great while before day to pray. The morning befriends devotion: and if people cannot use so much self-denial as to rise early to pray, I know not how they will be able to die at a stake (if called to it) for Jesus Christ.

The humility, as well as piety of the patriarch, is observable. He saddled his own ass (great men should be humble;) and to show his sincerity, though he took two of his young men with him, and Isaac his son, yet he keeps his design as a secret from them all: nay, he does not so much as tell Sarah his wife: for he knew not but she might be a snare unto him in this affair; and, as Rebecca afterwards, on another occasion, advised Jacob to flee, so Sarah also might persuade Isaac to hide himself; or the young men, had they known of it, might have forced him away, as in after ages the soldiers rescued Jonathan out of the hands of Saul. But Abraham sought no such evasion, and therefore, like an Israelite indeed, in whom there was no guile, he himself resolutely "clave the wood for the burnt offering, rose up and went unto the place of which God had told him." In the second verse, God commanded him to offer up his son upon one of the mountains which he would tell him of. He commanded him to offer his son up, but would not then directly tell him the place where. This was to keep him dependent and watching unto prayer: For there is nothing like being kept waiting upon God; and, if we do, assuredly God will reveal himself unto us yet further in his own time. Let us practice what we know, follow providence as far as we can see already; and what we know not, what we see not as yet, let us only be found in the way of duty, and the Lord will reveal even that unto us. Abraham knew not directly where he was to offer up his son; but he rises up and sets forward, and behold now God shows him; and he went to the place of which God had told him. Let us go and do likewise.

Ver. 4. Then on the third day, Abraham lifted up his eyes, and saw the place afar off.

So that the place, of which God had told him, was no less than three days' journey distant from the place where God first appeared to him, and commanded him to take his son. Was not this to try his faith, and to let him see what he did, was not merely from a sudden pang of devotion, but a matter of choice and deliberation? But who can tell what the aged patriarch felt during these three days? Strong as he was in faith, I am persuaded his bowels often yearned over his dear son Isaac. Methinks I see the good old man walking with his dear child in his hand, and now and then looking upon him, loving him, and then turning aside to weep. And perhaps, sometimes he stays a little behind to pour out his heart before God; for he had no mortal to tell his case to. Then, methinks, I see him join his son and servants again, and talking to them of the things pertaining to the kingdom of God, as they walked by the way. At length, on the third day, he lifted up his eyes and saw the place afar off. And, to show that he was yet sincerely resolved to do whatsoever the Lord required of him, he even now will not discover his design to his servants, but said, verse 5. to his young men, (as we should say to our worldly thoughts when about to tread the courts of the Lord's house) "abide you here with the ass; and I and the lad will go up yonder and worship, and come again to you." This was a sufficient reason for their staying behind; and, it being their master's custom to go frequently to worship, they could have no suspicion of what he was going about. And from Abraham's saying, that he and the lad would come again, I am apt to think he believed God would raise him from the dead, if he permitted him to offer his child up for a burnt offering. However that be, he is yet resolved to obey God to the uttermost; and therefore,

Ver. 6. "Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand,

and a knife, and they went both of them together." Little did Isaac think that he was to be offered on that very wood which he was carrying upon his shoulders; and therefore, ver. 7, Isaac innocently, and with a holy freedom (for good men should not keep their children at too great a distance) spake unto Abraham his father, and said, My father; and he (with equal affection and holy condescension) said, Here am I, my son. And to show how careful Abraham had been (as all christian parents ought to be) to instruct his Isaac how to sacrifice to God, like a youth trained up in the way wherein he should go; Isaac said, Behold the fire and the wood; but where is the lamb for a burnt offering? How beautiful is early piety! How amiable, to hear young people ask questions about sacrificing to God in an acceptable way! Isaac knew very well that a lamb was wanting, and that a lamb was necessary for a proper sacrifice: Behold the fire and the wood; but where is the lamb for a burnt offering? Young men and maidens, learn of him.

Hitherto, it is plain, Isaac knew nothing of his father's design: but I believe, by what his father said in answer to his question, that now was the time Abraham revealed it unto him.

Verse 8. "And Abraham said, my son, God will provide himself a lamb for a burnt offering." Some think that Abraham by faith saw the Lord Jesus afar off, and here spake prophetically of that Lamb of God already slain in decree, and hereafter to be actually offered up for sinners. This was a lamb of God's providing indeed (we dared not have thought of it) to satisfy his own justice, and to render him just in justifying the ungodly. What is all our fire and wood, the best preparation and performances we can make or present, unless God had provided himself this Lamb for a burnt offering? He could not away with them. The words will well bear this interpretation. But, whatever Abraham might intend, I cannot but think he here made an application, and acquainted his son with God's dealing with his soul; and at length, with tears in his eyes, and the utmost affection in his heart, cried out, "Thou art to be the lamb, my son; God has commanded me to provide thee for a burnt offering, and to offer thee upon the mountain which we are now ascending." And, as it appears from a subsequent verse, Isaac, convinced that it was the divine will, made no resistance at all: for it is said, "they went both of them together;" and again, verse 9, when we are told that Abraham bound Isaac, we do not hear of his complaining, or endeavoring to escape, which he might have done, being (as some think) near thirty years of age, and it is plain, was capable of carrying wood enough for a burnt offering. But he was partaker of the like precious faith with his aged father, and therefore is as willing to be offered, as Abraham is to offer him; and so they went both of them together.

Verse 9. At length "they came to the place of which God had told Abraham. He built an altar there and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

And here let us pause awhile, and by faith take a view of the place where the father has laid him. I doubt not but the blessed angels hovered round the altar and sang, Glory be to God in the highest, for giving such faith to man. Come, all ye tender-hearted parents, who know what it is to look over a dying child. Fancy that you saw the altar erected before you, and the wood laid in order, and the beloved Isaac bound upon it: Fancy that you saw the aged parent standing by weeping. (For, why may we not suppose that Abraham wept, since Jesus himself wept at the grave of Lazarus?) O what pious endearing expressions passed now alternately between the father and the son! Josephus records a pathetic speech made by each, whether genuine I know not; but methinks I see the tears trickle down the patriarch Abraham's cheeks; and, out of the abundance of the heart, he cries, Adieu, adieu, my son; the Lord gave thee to me, and the Lord calls thee away; blessed be the name of the Lord; adieu, my Isaac, my only son, whom I love as my own soul; adieu, adieu. I see Isaac at the same time meekly resigning himself into his heavenly Father's hands, and praying to the most High to strengthen his earthly parent to strike the stroke. But why do I attempt to describe what either son or father felt? It is impossible; we may indeed form some faint idea of, but shall never fully comprehend it, till we come and sit down with them in the kingdom of heaven, and hear them tell the pleasing story over again. Hasten, O Lord, that blessed time! O let thy kingdom come!

And now, ver. 10. The fatal blow is going to be given. "And Abraham stretched forth his hand, and took the knife to slay his son." But do you not think he intended to turn away his head, when he gave the blow? Nay, why may we not suppose he sometimes drew his hand in, after it was stretched out, willing to take another last farewell of his beloved Isaac, and desirous to defer it a little, though resolved at last to strike home? Be that as it will, his arm is now stretched out, the knife is in his hand, and he is about to put it to his dear son's throat.

But sing, O heavens! and rejoice, O earth! Man's extremity is God's opportunity; for behold, just as the knife, in all probability, was near his throat, ver. 11, "the angel of the Lord, (or rather, the Lord of angels, Jesus Christ, the angel of the everlasting covenant,) called unto him, (probably in a very audible manner,) from heaven, and said, Abraham, Abraham. (The word is doubled, to engage his attention; and perhaps the suddenness of the call made him draw back his hand, just as he was going to strike his son.) And Abraham said, Here am I."

And he said, verse 12. "Lay not thine hand upon the lad, neither do thou any thing unto him; for now know I that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Here then it was that Abraham received his son Isaac from the dead in a figure. He was in effect offered upon the altar, and God looked upon him as offered and given unto him. Now it was that Abraham's faith, being tried, was found more precious than gold purified seven times in the fire. Now as a reward of grace, though not of debt, for this signal act of obedience, by an oath, God gives and confirms the promise, "that in his seed all the nations of the earth should be blessed," verse 17, 18. With what comfort may we suppose the good old man and his son went down from the mount, and returned unto the young men! With what joy we imagine he went home, and related all that had passed to Sarah! And above all, with what triumph is he exulting now in the paradise of God, and adoring rich, free, distinguishing, electing, everlasting love, which alone made him to differ from the rest of mankind, and rendered him worthy of that title which he will have so long as the sun and the moon endure: "The father of the faithful!"

But let us now draw our eyes from the creature, and do what Abraham, if he was present, would direct; I mean, fix them on the Creator, God blessed for evermore.

I see your hearts affected, I see your eyes weep, (and indeed, who can refrain weeping at the relation of such a story?) But, behold, I show you a mystery hid under the sacrifice of Abraham's only son, which, unless your hearts are hardened, must cause you to weep tears of love, and that plentifully too. I would willingly hope you even prevent me here, and are ready to say, "it is the love of God, in giving Jesus Christ to die for our sins. Yes, that is it." And yet perhaps you find your hearts at the mentioning of this, not so much affected. Let this convince you, that we are fallen creatures, and that we do not love God or Christ as we ought to do: for, if you admire Abraham offering up his Isaac, how much more ought you to extol, magnify, and adore the love of God, who so loved the world, as to give his only begotten Son, Christ Jesus our Lord, "that whosoever believeth on him should not perish, but have everlasting life?" May we not well cry out, Now know we, O Lord, that thou hast loved us, since thou hast not withheld thy Son, thine only son from us? Abraham was God's creature, (and God was Abraham's friend) and therefore under the highest obligation to surrender up his Isaac. But O stupendous love! Whilst we were his enemies, God sent forth his Son, made of a woman, made under the law, that he might become a curse for us. O the freeness, as well as the infinity, of the love of God our Father! It is unsearchable: I am lost in contemplating it; it is past finding out. Think, O believers, think of the love of God, in giving Jesus Christ to be a propitiation for our sins. And when you hear how Abraham built an altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood; think how your heavenly Father bound Jesus Christ his only Son, and offered him upon the altar of his justice, and laid upon him the iniquities of us all. When you read of Abraham's stretching forth his hand to slay his son, think, O think, how God actually suffered his Son to be slain, that we might live for evermore. Do you read of Isaac carrying the wood upon his shoulders, upon which he was to be offered? Let this lead you to Mount Calvary, (this very mount of Moriah where Isaac was offered, as some think,) and take a view of the antitype Jesus Christ, that son of God, bearing and ready to sink under the weight of that cross on which he was to hang for us. Do you admire Isaac so freely consenting to die, though a creature, and therefore obliged to go when God called? O do not forget to admire infinitely more the dear Lord Jesus, that promised seed, who willingly said, "Lo, I come," though under no obligation so to do, "to do thy will," to obey and die for men, O God! Did you weep just now when I bid you fancy that you saw the altar, and the wood laid in order, and Isaac laid bound on the altar? Look up by faith, behold the blessed Jesus, our all-glorious Immanuel, not bound, but nailed on an accursed tree: see how he hangs crowned with thorns, and had in derision of all that are round about him: see how the thorns pierce him, and how the blood in purple streams trickles down his sacred temples! Hark! how the God of nature groans! See how he bows his head, and at length humanity gives up the ghost! Isaac is saved, but Jesus, the God of Isaac dies; a ram is offered up in Isaac's room, but Jesus has no substitute; Jesus must bleed, Jesus must die: God the Father provided this Lamb for himself from all eternity. He must be offered in time, or man must be damned for evermore. And now where are all your tears? Shall I say, refrain your voice from weeping? No, rather let me exhort you to look to him whom you have pierced, and mourn, as a woman mourneth for her first born: for we have been the betrayers, we have been the murderers of this Lord of glory; and shall we not bewail those sins, which brought the blessed Jesus to the accursed tree? Having so much done, so much suffered for us, so much forgiven, shall we not love much? O! let us love him with all our hearts, and minds, and strength, and glorify him in our souls and bodies; for they are his. Which leads me to a second inference I shall draw from the foregoing discourse.

From hence we may learn the nature of true justifying faith. Whoever understands and preaches the truth as it is in Jesus, must acknowledge, that salvation is God's free gift, and that we are saved, not by any or all the works of righteousness which we have done or can do: no; we can neither wholly nor in part justify ourselves in the sight of God. The Lord Jesus Christ is our righteousness; and if we are accepted with God, it must be only in and through the personal righteousness, the active and passive obedience of Jesus Christ his beloved Son. This righteousness must be imputed, or counted over to us, and applied by faith to our hearts, or else we can in no wise be justified in God's sight: and that very moment when a sinner is enabled to lay hold on Christ's righteousness by faith, he is freely justified from all his sins, and shall never enter into condemnation, notwithstanding he was a fire-brand of hell before. Thus it was that Abraham was justified before he did any good work: he was enabled to believe on the Lord Christ; it was accounted to him for righteousness; that is, Christ's righteousness was made over to him, and so accounted his. This, this is gospel; this is the only way of finding acceptance with God: good works have nothing to do with our justification in his sight. We are justified by faith alone, as saith the article of our church; agreeably to which the apostle Paul says, "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God." Notwithstanding good works have their proper place: they justify our faith, though not our persons; they follow it, and evidence our justification in the sight of men. Hence it is that the apostle James asks, was not Abraham justified by works, (alluding, no doubt, to the story on which we have been discoursing,) that is, did he not prove he was in a justified state, because his faith was productive of good works? This declarative justification in the sight of men, is what is directly to be understood in the words of the text: "Now know I," says God, "that thou fearest me, since thou hast not withheld thy son, thine only son from me." Not but that God knew it before; but this is spoken in condescension to our weak capacities, and plainly shows, that his offering up his son was accepted with God, as an evidence of the sincerity of his faith, and for this, was left on record to future ages. Hence then you may learn, whether you are blessed with, and are sons and daughters of faithful Abraham. You say you believe; you talk of free grace, and free justification: you do well; the devils also believe and tremble. But has the faith which you pretend to, influenced your hearts, renewed your souls, and, like Abraham's, worked by love? Are your affections, like his, set on things above? Are you heavenly-minded, and like him, do you confess yourselves strangers and pilgrims on the earth. In short, has your faith enabled you to overcome the world, and strengthened you to give up your Isaacs, your laughter, your most beloved lusts, friends, pleasures, and profits for God? If so, take the comfort of it; for justly may you say, "We know assuredly, that we do fear and love God, or rather are loved of him." But if you are only talking believers, have only a faith of the head, and never felt the power of it in your hearts, however you may bolster yourselves up, and say, "we have Abraham for our father, or Christ is our Savior;" unless you get a faith of the heart, a faith working by love, you shall never sit with Abraham, Isaac, Jacob, or Jesus Christ in the kingdom of heaven.

But I must draw one more inference, and with that I shall conclude.

Learn, O saints! from what has been said, to sit loose to all your worldly comforts; and stand ready prepared to part with every thing, when God shall require it at your hand. Some of you perhaps may have friends, who are to you as your own souls, and others may have children, in whose lives your own lives are bound up: all I believe have their Isaacs, their particular delights of some kind or other. Labor, for Christ's sake, labor, ye sons and daughters of Abraham, to resign them, daily in affection to God, that, when he shall require you really to sacrifice them, you may not confer with flesh and blood, any more than the blessed patriarch now before us. And as for you that have been in any measure tried like unto him, let his example encourage and comfort you. Remember, Abraham your father was tried so before you: think, O think, of the happiness he now enjoys, and how he is incessantly thanking God for tempting and trying him when here below. Look up often by the eye of faith, and see him sitting with his dearly beloved Isaac in the world of spirits. Remember, it will be but a little while, and you shall sit with them also, and tell one another what God has done for your souls. There I hope to sit with you, and hear this story of his offering up his son from his own mouth, and to praise the Lamb that sitteth upon the throne, for what he hath done for all our souls, for ever and ever.

SERMON V.

SAUL'S CONVERSION.

ACTS ix. 22.

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

IT is an undoubted truth, however it may seem a paradox to natural men, that "whosoever will live godly in Christ Jesus, shall suffer persecution." And therefore it is very remarkable, that our blessed Lord, in his glorious sermon on the Mount, after he had been pronouncing those blessed, who were poor in spirit, meek, pure in heart, and such like, immediately adds, (and spends no less than three verses in this beatitude,) "Blessed are they who are persecuted for righteousness' sake." No one ever was or ever will be endowed with the forementioned graces in any degree, but he will be persecuted for it in a measure. There is an irreconcilable enmity between the seed of the woman, and the seed of the serpent. And if we are not of the world, but show by our fruits that we are of the number of those whom Jesus Christ has chosen out of the world, for that very reason the world will hate us. As this is true of every particular christian, so it is true of every christian church in general. For some years past we have heard but little of a public persecution: why! Because but little of the power of godliness has prevailed amongst all denominations The strong man armed has had full possession of most professors' hearts, and therefore he has let them rest in a false peace. But we may assure ourselves, when Jesus Christ begins to gather in his elect in any remarkable manner, and opens an effectual door for preaching the everlasting gospel, persecution will flame out, and Satan and his emissaries will do their utmost (though all in vain) to stop the work of God. Thus it was in the first ages, thus it is in our days, and thus it will be till time shall be no more.

Christians, and christian churches must then expect enemies. Our chief concern should be, to learn how to behave towards them in a christian manner; for unless we take good heed to ourselves, we shall embitter our spirits, and act in a manner unbecoming the followers of that Lord, "who, when he was reviled, reviled not again; when he suffered, threatened not; and, as a lamb before his shearers is dumb, so opened he not his mouth." But what motive shall we make use of to bring ourselves to this blessed lamb-like temper? Next to the immediate operation of the Holy Spirit upon our hearts, I know of no consideration more conducive to teach us long suffering towards our most bitter persecutors, than this, "That, for all that we know to the contrary, some of those very persons, who are now persecuting, may be chosen from all eternity by God, and hereafter called in time, to edify and build up the church of Christ."

The persecutor Saul, mentioned in the words of the text, (and whose conversion, God willing, I propose to treat of in the following discourse) is a noble instance of this kind.

I say, a persecutor, and that a bloody one: for see how he is introduced in the beginning of this chapter; "and Saul yet breathing out threatenings and slaughter against the disciples of our Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of THIS WAY, whether they were men or women, he might bring them bound to Jerusalem."

"And Saul yet breathing out." This implies that he had been a persecutor before. To prove which, we need only look back to the seventh chapter, where we shall find him so very remarkably active at Stephen's death, that the "witnesses laid down their clothes at a young man's feet, whose name was Saul." He seems, though young, to be in some authority. Perhaps, for his zeal against the christians, he was preferred in the church, and was allowed to sit in the great council or sanhedrim: for we are told, chap. viii. ver. 1. "That Saul was consenting unto his death;" and again, at ver. 3, he is brought in as exceeding all in his opposition; for thus speaks the evangelist, "as for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison." One would have imagined, that this should have satisfied, at least abated the fury of this young zealot. No: being exceedingly mad against them, as he himself informs Agrippa, and having made havoc of all in Jerusalem, he now is resolved to persecute the disciples of the Lord, even to strange cities; and therefore yet breathing out threatening. "Breathing out." The words are very emphatical, and expressive of his bitter enmity. It was as natural to him now to threaten the christians, as it was for him to breathe; he could scarcely speak, but it was some threatenings against them. Nay, he not only breathed out threatenings, but slaughter also, (and those who threaten, would also slaughter, if it were in their power) against the disciples of the Lord. Insatiable therefore as hell, finding he could not refute or stop the christians by force of argument, he is resolved to do it by force of arms; and therefore went to the high priest (for there never was a persecution yet without a high priest at the head of it) and desired of him letters, issued out of his spiritual court, to the synagogues or ecclesiastical courts at Damascus, giving him authority, "that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem," I suppose to be arraigned and condemned in the high priest's court. Observe how he speaks of the christians. Luke, who wrote the Acts, calls them disciples of the Lord, and Saul styles them men and women of *this way*. I doubt not but he represented them as a company of upstart enthusiasts, that had lately gotten into a new method or way of living; that would not be content with the temple service, but they must be righteous over much, and have their private meetings or conventicles; and break bread, as they called it, from house to house, to the great disturbance of the established clergy, and to the utter subversion of all order and decency. I do not hear that the high priest makes any objection: no, he was as willing to grant letters, as Saul was to ask them; and wonderfully pleased within himself, to find he had such an active zealot to employ against the christians.

Well then, a judicial process is immediately issued out, with the high priest's seal affixed to it. And now methinks I see the young persecutor finely equipped, and pleasing himself with thoughts how triumphantly he should ride back with men and women of this way, dragging after him to Jerusalem.

What a condition may we imagine the poor disciples at Damascus were in at this time! No doubt they had heard of Saul's imprisoning and making havoc of the saints at Jerusalem, and we may well suppose were apprised of his design against them. I am persuaded this was a growing, because a trying time with these dear people. O how did they wrestle with God in prayer, beseeching him either to deliver them from, or give them grace sufficient to enable them to bear up under the fury of their persecutors? The high priest doubtless with the rest of his reverend brethren, flattered themselves, that they should now put an effectual stop to this growing heresy, and waited with impatience for Saul's return.

But, "He that sitteth in heaven laughs them to scorn, the Lord has them in derision." And therefore, verse 3. "As Saul journeyed, and came even near unto Damascus," perhaps to the very gates, (our Lord permitting this, to try the faith of his disciples, and more conspicuously to baffle the designs of his enemies) "suddenly (at mid-day, as he acquaints Agrippa) there shined round about him a light from heaven," a light brighter than the sun: "and he fell to the earth, (why not into hell?) and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" The word is doubled, Saul, Saul: like that of our Lord to Martha; Martha, Martha; or the prophet, O earth, earth, earth! Perhaps these words came like thunder to his soul. That they were spoken audibly, we are assured from verse 7. His companions heard the voice.

Our Lord now arrests the persecuting zealot, calling him by name; for the word never does us good, till we find it spoken to us in particular. "Saul, Saul, why persecutest thou ME?" Put the emphasis upon the word *why*, what evil have I done? Put it upon the word *persecutest*, why persecutest! I suppose Saul thought he was not persecuting; no, he was only putting the laws of the ecclesiastical court into execution; but Jesus, whose eyes are as a flame of fire, saw through the hypocrisy of his heart, that, notwithstanding his specious pretenses, all this proceeded from a persecuting spirit, and secret enmity of heart against God; and therefore says, "Why persecutest thou ME?" Put the emphasis upon the word ME, Why persecutest thou me? Alas! Saul was not persecuting Christ, was he? He was only taking care to prevent innovations in the church, and bringing a company of enthusiasts to justice, who otherwise would overturn the established constitution. But Jesus says, "Why persecutest thou me?" For what is done to Christ's disciples, he takes as done to himself, whether it be good or whether it be evil. He that touches Christ's disciples, touches the apple of his eye; and they that persecute the followers of our Lord would persecute our Lord himself, were he again to come and tabernacle amongst us.

I do not find that Saul gives any reason why he did persecute; no, he was struck dumb; as every persecutor will be, when Jesus Christ puts the same question to them at the terrible day of judgment. But being pricked at the heart, no doubt with a sense not only of this, but of all his other offenses against the great God, he said, ver. 5. "Who art thou, Lord?" See how soon God can change the heart and voice of his most bitter enemies. Not many days ago, Saul was not only blaspheming Christ himself, but, as much as in him lay, compelling others to blaspheme also: but now, he who before was an impostor, is called Lord; "who art thou, Lord?" This admirably points out the way in which God's spirit works upon the heart: It first powerfully convinces of sin, and of our damnable state; and then puts us upon inquiring after Jesus Christ. Saul being struck to the ground, or pricked to the heart, cries out after Jesus, "Who art thou, Lord?" As many of you that were never so far made sensible of your damnable state, as to be made feelingly to seek after Jesus Christ, were never yet truly convicted by, much less converted to, God. May the Lord who struck Saul, effectually now strike all my Christless hearers, and set them upon inquiring after Jesus, as their ALL in ALL! Saul said, "Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest." Never did any one inquire truly after Jesus Christ, but Christ made a saving discovery of himself to his soul. It should seem, our Lord appeared to him in person; for Ananias afterwards says, "the Lord who appeared to thee in the way which thou camest;" though this may not only imply Christ's meeting him in the way; it is not much matter. It is plain Christ here speaks to him, and says, "I am Jesus whom thou persecutest." It is remarkable, how our Lord takes to himself the name of Jesus; for it is a name in which he delights. I am Jesus, a Savior of my people, both from the guilt and power of their sins; a "Jesus, whom thou persecutest." This seems to be spoken to convince Saul more and more of his sin; and I doubt not, but every word was sharper than a two-edged sword, and came like so many daggers to his heart. O, how did these words affect him! A Jesus! a Savior! and yet I am persecuting him! This strikes him with horror; but then the word Jesus, though he was a persecutor, might give him some hope. However, our dear Lord, to convince Saul that he was to be saved by grace, and that he was not afraid of his power and enmity, tells him, "It is hard for thee to kick against the pricks." As much as to say, though he was persecuting, yet he could not overthrow the church of Christ: for he would set as King upon his holy hill of Zion; the malice of men or devils should never be able to prevail against him.

Ver. 6. "And he, trembling and astonished, said, Lord, what wilt thou have me to do?" Those, who think Saul had a discovery of Jesus made to his heart before, think that this question is the result of his faith, and that he now desires to know what he shall do, out of gratitude, for what the Lord had done for his soul; in this sense it may be understood,* and I have made use of it as an instance to prove that faith will work by love; but perhaps it may be more agreeable to the context, if we suppose that Saul had only some distant discovery of Christ made to him, and not a full assurance of faith; for we are told, "he trembling and astonished," trembling at the thoughts of his persecuting a Jesus, and astonished at his own vileness, and the infinite condescension of this Jesus, cries out, "Lord, what wilt thou have me to do?" Persons under soul-trouble, and sore conviction, would be glad to do any thing, or comply on any terms, to get peace with God. "Arise," says our Lord, "and go into the city, and it shall be told thee what thou shalt do."

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* See my Sermon on *What think ye of Christ?*

And here we will leave Saul awhile, and see what is become of his companions. But what shall we say? God is a sovereign agent; his sacred Spirit bloweth when and where it listeth; "He will have mercy on whom he will have mercy." Saul is taken, but, as far as we know to the contrary, his fellow travelers are left to perish in their sins; for we are told, ver. 7. "That the men who journeyed with him stood, indeed speechless, and hearing a confused voice." I say a confused voice, for so the word signifies, and must be so interpreted, in order to reconcile it with chap. xxii. ver. 9. where Saul giving an account of these men, tells Agrippa, "They heard not the voice of him that spake to me." They heard a voice, a confused noise, but not the articulate voice of him that spake to Saul, and therefore remained unconverted. For what are all ordinances, all, even the most extraordinary dispensations of providence, without Christ speaks to the soul in them? Thus it is now under the word preached: many, like Saul's companions, are sometimes so struck with the out-goings of God appearing in the sanctuary, that they even stand speechless; they hear the preacher's voice, but not the voice of the Son of God, who, perhaps, at the same time is speaking effectually to many other hearts; this I have known often; and what shall we say to these things? O the depth of the sovereignty of God! It is past finding out. Lord, I desire to adore what I cannot comprehend. "Even so, Father, for so it seemeth good in thy sight!"

But to return to Saul. The Lord bids him arise and go into the city; and we are told, verse 8. that "Saul arose from the earth; and when his eyes were opened," (for he was so overpowered with the greatness of the light that shone upon them, that) "he saw no man; but they led him by the hand, and brought him into Damascus," that very city which was to be the place of his executing or imprisoning the disciples of the Lord. "And he was three days without sight, and neither did eat nor drink." But who can tell what horrors of conscience, what convulsion of soul, what deep and pungent convictions of sin he underwent during these three long days? It was this that took away his appetite, (for who can eat or drink when under a sense of the wrath of God for sin?) and, being to be greatly employed hereafter, he must be greatly humbled now; therefore the Lord leaves him three days groaning under the spirit of bondage, and buffeted, no doubt, with the fiery darts of the devil, that, being tempted like unto his brethren, he might be able hereafter, to succor those that were tempted. Had Saul applied to any of the blind guides of the Jewish church under these circumstances, they would have said he was mad, or going beside himself; as many carnal teachers and blind pharisees now deal with, and so more and more distress poor souls laboring under awakening convictions of their damnable state. But God often at our first awakenings, visits us with sore trials, especially those who are, like Saul, to shine in the church, and to be used as instruments in bringing many sons to glory: those who are to be highly exalted, must first be deeply humbled; and this I speak for the comfort of those, who may be now groaning under the spirit of bondage, and perhaps, like Saul, can neither eat nor drink; for I have generally observed, that those who have had the deepest convictions, have afterwards been favored with the most precious communications, and enjoyed most of the divine presence in their souls. This was afterwards remarkably exemplified in Saul, who was three days without sight, and neither did eat nor drink.

But will the Lord leave his poor servant in this distress? No. His Jesus (though Saul persecuted him) promised and he will perform that it "should be told him what he must do. And there was a certain disciple at Damascus, named Ananias, and unto him, said the Lord in a vision, Ananias; and he said, Behold, I am here, Lord." What a holy familiarity is there between Jesus Christ and regenerate souls! Ananias had been used to such love visits, and therefore, knew the voice of his beloved. The Lord says, Ananias; Ananias says, "Behold, I am here, Lord." Thus it is that Christ now, as well as formerly, often talks with his children at sundry times, and after divers manners, as a man talketh with his friend. But what has the Lord to say to Ananias?

Verse 11. "And the Lord said unto him, arise, and go into the street, which is called Straight, and inquire in the house of Judas, for one called Saul of Tarsus;" (see here for your comfort, O children of the most high God, what notice Jesus Christ takes of the street, and the house where his own dear servants lodge) "for behold, he prayeth;" but why is this ushered in with the word *behold*? What, was it such a wonder to hear that Saul was praying? Why, Saul was a pharisee, and therefore, no doubt, fasted and made long prayers; and, since we are told that he profited above many of his equals, I doubt not but he was taken notice of for his gift in prayer: and yet it seems, that before these three days, Saul never prayed in his life: and why? Because, before these three days, he never felt himself a condemned creature; he was alive in his own opinion, because without a knowledge of the spiritual meaning of the law; he felt not a want of, and therefore, before now, cried not after a Jesus, and consequently, though he might have said, or made a prayer, as many Pharisees do in these days, he never uttered a prayer; but now, behold! he prayed indeed; and this was urged as one reason why he was converted. None of God's children, as one observes, come into the world still-born; prayer is the very breath of a new creature; and therefore, if we are prayerless, we are Christless; if we never had the spirit of supplication, it is a sad sign that we never had the spirit of grace in our souls; and you may be assured you never did pray, unless you have felt yourselves sinners, and seen the want of Jesus to be your Savior. May the Lord, whom I serve in the gospel of his dear Son, prick you all to the heart, and may it be said of you all as it was of Saul, Behold, they pray!

The Lord goes on to encourage Ananias to go to Saul: says he, verse 12. "For he hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight." So that though Christ converted Saul immediately by himself, yet he will carry on the work, thus begun, by a minister. Happy they, who under soul troubles have such experienced guides, and as well acquainted with Jesus Christ as Ananias was: you that have such, make much of and be thankful for them; and you who have them not, trust in God; he will carry on his own work without them.

Doubtless, Ananias was a good man; but shall I commend him for his answer to our Lord? I commend him not; for says he, verse 13. "Lord, I have heard by many of this man, how much evil he has done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name." I fear this answer proceeded from some relics of self-righteousness, as well as infidelity, that lay undiscovered in the heart of Ananias. "Arise, (said our Lord) and go into the street, which is called Straight, and inquire in the house of Judas, for one called Saul of Tarsus; for behold he prayeth!" One would think this was sufficient to satisfy him: but says Ananias, "Lord I have heard by many of this man" (he seems to speak of him with much contempt; for even good men are apt to think too contemptuously of those who are yet in their sins) "how much evil he hath done to thy saints in Jerusalem; and here, he hath authority from the chief priests, to bind all that call upon thy name." And what then, Ananias? Is any thing too hard for the Lord? Who made thee to differ? Could not he who converted thee, convert him also! Surely Ananias here forgets himself, or perhaps fears, lest this man, who had authority from the chief priests to bind all that call upon Christ's name, should bind him also, if he went unto him; but the Lord silences all objections, with a "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake." Here God stops his mouth immediately, by asserting his sovereignty, and preaching to him the doctrine of election. And the frequent conversion of notorious sinners to God, to me is one great proof, amongst a thousand others, of that precious, but too much exploded, and sadly misrepresented doctrine of God's electing love; for whence is it that such are taken, whilst thousands not near so vile, die senseless and stupid? All the answer that can be given, is, "They are chosen vessels; Go thy way, (says God) for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Observe what a close connection there is between doing and suffering for Christ. If any of my brethren in the ministry are present, let them hear what preferment we must expect, if we are called out to work remarkably for God; not great prebendaries or bishoprics, but great sufferings for our Lord's name sake; these are the fruits of our labor; and he that will not contentedly suffer great things for preaching Christ, is not worthy of him. Suffering will be found to be the best preferment, when we are called to give an account of our ministry at the great day.

I do not hear, that Ananias quarreled with God concerning the doctrine of election; no; O that all good men would, in this, learn of him! "He went his way, and entered into the house; and put his hands on him, and said, brother Saul;" just now it was *this man;* now it is brother Saul: It is no matter what a man has been, if he be now a christian; the same should be our brother, our sister, and mother; God blots out every convert's transgressions as with a thick cloud, and so should we; the more vile a man has been, the more should we love him when believing in Christ, because Christ will be more glorified on his behalf. I doubt not, but Ananias was wonderfully delighted to hear that so remarkable a persecutor was brought home to God! I am persuaded he felt his soul immediately united to him by love, and therefore addresses him not with "Thou persecutor, Thou murderer, that comest to butcher me and my friends; but, brother Saul." It is remarkable that the primitive christians much used the word brother and brethren; I know it is a term now much in reproach; but those who despise it, I believe would be glad to be of our brotherhood, when they see us sitting at the right hand of the Majesty on high. "Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." At this time, we may suppose, he laid his hands upon him. See the consequences.

Verse 18. "Immediately there fell from his eyes as it had been scales, and he received sight forthwith;" and not only bodily, but spiritual sight; he emerged as it were into a new world; he saw, and felt too, things unutterable; he felt a union of soul with God; he received the spirit of adoption; he could now, with a full assurance of faith, cry, *Abba, Father.* Now was he filled with the Holy Ghost; and had the love of God shed abroad in his heart; now were the days of his mourning ended; now was Christ formed in his soul; now he could give men and devils the challenge, knowing that Christ had justified him; now he saw the excellences of Christ, and esteemed him the fairest among ten thousand. You only know how to sympathize with the apostle in his joy, who, after a long night of bondage, have been set free by the Spirit, and have received joy in the Holy Ghost. May all that are now mourning, as Saul was, be comforted in like manner!

The scales then are now removed from the eyes of Saul's mind; Ananias has done that for him, under God: he must now do another office—baptize him, and so receive him into the visible church of Christ; a good proof to me of the necessity of baptism where it may be had: for I find here, as well as elsewhere, that baptism is administered even to those who had received the Holy Ghost; Saul was convinced of this, and therefore arose and was baptized; and now it is time for him to recruit the outward man, which, by three days abstinence and spiritual conflicts, had been much impaired: we are therefore told, (verse 19.) "when he had received meat, he was strengthened."

But O, with what comfort did the apostle now eat his food? I am sure it was with singleness, I am persuaded also with gladness of heart: and why? He knew that he was reconciled to God; and, for my own part, did I not know how blind and flinty our hearts are by nature, I should wonder how any one could eat even his common food with any satisfaction, who has not some well grounded hope of his being reconciled to God. Our Lord intimates thus much to us, for in his glorious prayer, after he has taught us to pray for our daily bread, immediately adds that petition, "forgive us our trespasses;" as though our daily bread would do us no service, unless we were sensible of having the forgiveness of our sins.

To proceed: Saul hath received meat, and is strengthened; and whither will he go now? To see the brethren; "then was Saul certain days with the disciples that were at Damascus." If we know and love Christ, we shall also love, and desire to be acquainted with the brethren of Christ: We may generally know a man by his company. And though all are not saints that associate with saints, (for tares will be always springing up amongst the wheat till the time of harvest,) yet, if we never keep company, but are shy and ashamed of the despised children of God, it is a certain sign we have not yet experimentally learned Jesus, or received him into our hearts. My dear friends, be not deceived: if we are friends to the bridegroom, we shall be friends to the children of the bridegroom. Saul, as soon as he was filled with the Holy Ghost, "was certain days with the disciples that were at Damascus."

But who can tell what joy these disciples felt when Saul came amongst them! I suppose holy Ananias introduced him. Methinks I see the once persecuting zealot, when they came to salute him with a holy kiss, throwing himself upon each of their necks, weeping over them with floods of tears, and saying, "O my brother, O my sister, Can you forgive me? Can you give such a wretch as I the right hand of fellowship, who intended to drag you behind me bound unto Jerusalem!" Thus, I say, we may suppose Saul addressed himself to his fellow disciples; and I doubt not but they were as ready to forgive and forget as Ananias was, and saluted him with the endearing title of brother Saul. Lovely was this meeting; so lovely, that it seemed Saul continued certain days with them, to communicate experiences, and to learn the way of God more perfectly, to pray for a blessing on his future ministry, and to praise Christ Jesus for what he had done for their souls. Saul, perhaps, had sat certain years at the feet of Gamaliel, but undoubtedly learnt more these certain days, than he had learnt before in all his life. It pleases me to think how this great scholar is transformed by the renewing of his mind: what a mighty change was here! That so great a man as Saul was, both as to his station in life, and internal qualifications, and such a bitter enemy to the christians; for him, I say, to go and be certain days with the people of *this mad way*, and to sit quietly, and be taught of illiterate men, as many of these disciples we may be sure were, what a substantial proof was this of the reality of his conversion!

What a hurry and confusion may we suppose the chief priests now were in! I warrant they were ready to cry out, what! is he also deceived? As for the common people, who knew not the law and are accursed, for them to be carried away, is no such wonder; but for a man bred up at the feet of Gamaliel, for such a scholar, such an enemy to the cause as Saul; for him to be led away with a company of silly, deceived men and women, surely it is impossible. We cannot believe it. But Saul soon convinces them of the reality of his becoming a fool for Christ's sake. For straightway, instead of going to deliver the letters from the high priests, as they expected, in order to bring the disciples that were at Damascus bound to Jerusalem, "he preached Christ in the synagogues, that he is the Son of God." This was another proof of his being converted. He not only conversed with christians in private, but he preached Christ publicly in the synagogues. Especially, he insisted on the divinity of our Lord, proving, notwithstanding his state of humiliation, that he was really the Son of God.

But why did Saul preach Christ thus? Because he had felt the power of Christ upon his own soul. And here is the reason why Christ is so seldom preached, and his divinity so slightly insisted on in our synagogues, because the generality of those that pretend to preach him, never felt a saving work of conversion upon their own souls. How can they preach, unless they are first taught of, and then sent by God? Saul did not preach Christ before he knew him; no more should any one else. An unconverted minister, though he could speak with the tongues of men and angels, will be but as sounding brass and tinkling cymbal to those whose senses are exercised to discern spiritual things. Ministers that are unconverted, may talk and declaim of Christ, and prove from books that he is the Son of God; but they cannot preach with the demonstration of the Spirit and with power, unless they preach from experience, and have had a proof of his divinity, by a work of grace wrought upon their own souls. God forgive those who lay hands on an unconverted man, knowing that he is such: I would not do it for a thousand worlds. Lord Jesus, keep thy own faithful servants pure, and let them not be then partakers of other men's sins!

Such an instance as was Saul's conversion, we may be assured, must make a great deal of noise; and therefore, no wonder we are told, ver. 21. "But all that heard him were amazed, and said, Is not this he that destroyed them who called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?"

Thus it will be with all that appear publicly for Jesus Christ; and it is as impossible for a true christian to be hid, as a city built upon a hill. Brethren, if you are faithful to, you must be reproached and have remarks made on you for Christ;

especially if you have been remarkably wicked before your conversion. Your friends say, is not this he, or she, who a little while ago would run to as great excess of riot and vanity as the worst of us all? What has turned your brain? Or if you have been close, false, formal hypocrites, as Saul was, they will wonder that you should be so deceived, as to think you were not in a safe state before. No doubt, numbers were surprised to hear Saul, who was touching the law blameless, affirm that he was in a damnable condition, (as in all probability he did) a few days before.

Brethren, you must expect to meet with many such difficulties as these. The scourge of the tongue is generally the first cross we are called to bear for the sake of Christ. Let not, therefore, this move you: It did not intimidate, no, it rather encouraged Saul.

Says the text, "But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is very Christ." Opposition never yet did, nor ever will hurt a sincere convert. Nothing like opposition to make the man of God perfect. None but a hireling, who careth not for the sheep, will be affrighted at the approach or barking of wolves. Christ's ministers are as bold as lions. It is not for such men as they to flee.

And therefore (that I may draw towards a conclusion) let the ministers and disciples of Christ learn from Saul, not to fear men or their revilings; but, like him, increase in strength, the more wicked men endeavor to weaken their hands. We cannot be christians without being opposed. No; disciples in general must suffer; ministers in particular must suffer great things. But let not this move any of us from our steadfastness in the gospel. He that stood by and strengthened Saul, will also stand by and strengthen us. He is a God mighty to save all that put their trust in him. If we look up with an eye of faith, we, as well as the first martyr St. Stephen, may see Jesus standing at the right hand of God, ready to assist and protect us. Though the Lord's seat is in heaven, yet he has respect to his saints in an especial manner, when suffering here on earth. Then the Spirit of Christ and of glory rests upon their souls. And, if I may speak my own experience, "I never enjoy more rich communications from God, than when despised and rejected of men for the sake of Jesus Christ." However little they may design it, my enemies are my greatest friends. What I most fear, is a calm; but the enmity which is in the hearts of natural men against Christ, will not suffer them to be quiet long. No; as I hope the work of God will increase, so the rage of men and devils will increase also. Let us put on, therefore, the whole armor of God. Let us not fear the face of men. Let us fear him only who can destroy both body and soul in hell. I say unto you, let us fear him alone. You see how soon God can stop the fury of his enemies.

You have just now heard of a proud, powerful zealot stopped in his full career, struck down to the earth with a light from heaven, converted by the almighty power of efficacious grace, and thereupon zealously promoting, nay, resolutely suffering for, the faith which once with threatenings and slaughters he endeavored to destroy. Let this teach us to pity and pray for our Lord's most inveterate enemies. Who knows, but in answer thereunto, our Lord may give them repentance unto life? Most think, that Christ had respect to Stephen's prayer, when he converted Saul. Perhaps for this reason God suffers his adversaries to go on, that his goodness and power may shine more bright in their conversion.

But let not the persecutors of Christ take encouragement from this to continue in their opposition. Remember, though Saul was converted, yet the high priest and Saul's companions, were left dead in trespasses and sins. If this should be your case, you will of all men be most miserable. For persecutors have the lowest place in hell. And, if Saul was struck to the earth by a light from heaven, how will you be able to stand before Jesus Christ, when he comes in terrible majesty to take vengeance on all those who have persecuted his gospel? Then the question, "Why persecuted thou me?" will cut you through and through. The secret enmity of your hearts shall be then detected before men and angels, and you shall be doomed to dwell in the blackness of darkness for evermore. Kiss the Son therefore, lest he be angry: For even you may yet find mercy, if you believe on the Son of God. Though you persecute him, yet he will be your Jesus. I cannot despair of any of you, when I find a Saul among the disciples at Damascus. What though your sins are as scarlet, the blood of Christ shall wash them as white as snow. Having much to be forgiven, despair not; only believe, and like Saul, of whom I have now been speaking, love much. He counted himself the chiefest sinner of all, and therefore labored more abundantly than all. Who is there among you fearing the Lord? Whose hearts hath the Lord now opened to hearken to the voice of his poor unworthy servant! Surely the Lord will not let me preach in vain. Who is the happy soul that is this day to be washed in the blood of the Lamb? Will no poor sinner take encouragement from Saul to come to Jesus Christ? You are all thronging round, but which of you will touch the Lord Jesus? What a comfort will it be to Saul, and to your own souls, when you meet him in heaven, to tell him, that hearing of his, was a means, under God, of your conversion! Doubtless it was written for the encouragement of all poor returning sinners; he himself tells us so: For "in me God showed all long-suffering that I might be an example to them that should hereafter believe." Were Saul here himself, he would tell you so, indeed he would; but being dead, by this account of his conversion, he yet speaketh. O that God may speak by it to your hearts! O that the arrows of God might this day stick fast in your souls, and you made to cry out, "Who art thou, Lord?" Are there any such amongst you? Methinks I feel something of what this Saul felt, when he said, "I travail in birth again for you, till Christ be formed again in your hearts." O come, come away to Jesus on whom Saul believed; and then I care not if the high priests issue out never so many writs, or injuriously drag me to a prison. The thoughts of being instrumental in saving you, will make me sing praises even at midnight. And I know you will be my joy and crown of rejoicing, when I am delivered from this earthly prison, and meet you in the kingdom of God hereafter.

SERMON VI.

CHRIST THE BELIEVER'S WISDOM, RIGHTEOUSNESS, SANCTIFICATION, AND REDEMPTION.

1 Cor. i. 30.

But of him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification, and redemption.

Of all the verses in the book of God, this which I have now read to you, is, I believe, one of the most comprehensive. What glad tidings does it bring to believers! What precious privileges are they here invested with! How are they here led to the fountain of them all, I mean, the love, the everlasting love of God the Father! "Of him ye are in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification, and redemption."

Without referring you to the context, I shall from these words,

First, Point out to you the fountain, from which all those blessings flow, which the elect of God partake of in Jesus Christ, "who of God is made unto us." And, *Secondly*, I shall consider what these blessings are, "wisdom, righteousness, sanctification, and redemption."

First, I would point out to you the fountain from which all those blessings flow, that the elect of God partake of in Jesus, "who of God is made unto us:" the Father, he it is who is spoken of here. Not as though Jesus Christ was not God also; but God the Father is the fountain of the Deity; and, if we consider Jesus Christ acting as Mediator, God the Father is greater than he; there was an eternal contract between the Father and the Son: "I have made a covenant with my chosen, and I have sworn unto David my servant;" now David was a type of Christ, with whom the Father made a covenant, that if he would obey and suffer, and make himself a sacrifice for sin, he should "see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hands." This compact our Lord refers to, in that glorious prayer recorded in the 17th chap. of John: and therefore he prays for, or rather demands with a full assurance, all that were given to him by the Father: "Father, I will that they also whom thou hast given me, be with me where I am." For this same reason the apostle breaks out into praises of God, even the Father of our Lord Jesus Christ; for he loved the elect with an everlasting love, or, as our Lord expresses it, "before the foundation of the world;" and therefore, to show them to whom they were beholden for their salvation, our Lord, in the 25th of Matthew, represents himself, saying, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the foundation of the world." And thus, in reply to the mother of Zebedee's children, he says, "It is not mine to give, but it shall be given to them for whom it is prepared of the Father." The apostle therefore, when here speaking of the Christian's privileges, lest they should sacrifice to their own worth, or think their salvation was owing to their own faithfulness, or improvement of their own free will, reminds them to look back on the everlasting love of God the Father; who of God is made unto us, &c.

Would to God, this point of doctrine was considered more, and people were more studious of the covenant of redemption between the Father and the Son! we should not then have so much disputing against the doctrine of election, or hear it condemned (even by good men) as a doctrine of devils. For my own part, I cannot see how true humbleness of mind can be attained without a knowledge of it; and though I will not say, that every one who denies election is a bad man, yet I will say, with that sweet singer, Mr. Trail, it is a very bad sign: such an one, whoever he be, I think cannot truly know himself: for, if we deny election, we must, partly at least, glory in ourselves; but our redemption is so ordered, that no flesh should glory in the divine presence; and hence it is, that the pride of man opposes this doctrine, because according to this doctrine, and no other, "he that glories must glory only in the Lord." But what shall I say? Election is a mystery that shines with such resplendent brightness, that, to make use of the words of one who has drank deeply of electing love, it dazzles the weak eyes of some of God's dear children; however, though they know it not, all the blessings they receive, all the privileges they do or will enjoy, through Jesus Christ, flow from the everlasting love of God the Father: "But of him are you in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification, and redemption."

Secondly, I come to show what these blessings are, which are here, through Christ, made over to the elect. And,

First, Christ is made to them wisdom; but wherein does true wisdom consist? Was I to ask some of you, perhaps you would say, in indulging the lusts of the flesh, and saying to your souls, eat, drink, and be merry; but this is only the wisdom of brutes; they have as good a gust and relish for sensual pleasures, as the greatest epicure on earth. Others would tell me true wisdom consisted in adding house to house, and field to field, and calling lands after their own names; but this cannot be true wisdom; for riches often take to them wings and fly away, like an eagle towards heaven. Even wisdom itself assures us, "that a man's life doth not consist in the abundance of the things which he possesses;" vanity, vanity, all these things are vanity; for, if riches leave not the owner, the owner must soon leave them; "for rich men must also die, and leave their riches for others;" their riches cannot procure them redemption from the grave, whither we are all hastening apace.

But perhaps you despise riches and pleasure, and therefore place wisdom in the knowledge of books: but it is possible for you to tell the numbers of the stars, and call them all by their names, and yet be mere fools; learned men are not always wise; nay, our common learning so much cried up, makes men only so many accomplished fools; to keep you therefore no longer in suspense, and withal to humble you, I will send you to a heathen school, to learn what true wisdom is: *know thyself*, was a saying of one of the wise men of Greece; this is certainly true wisdom, and this is that wisdom spoken of in the text, and which Jesus Christ has made to all elect sinners; they are made to know themselves, so as not to think more highly of themselves, than they ought to think. Before they were darkness; now they are light in the Lord; and in that light they see their own darkness; they now bewail themselves as fallen creatures by nature, dead in trespasses and sins, sons and heirs of hell, and children of wrath; they now see that all their righteousnesses are but as filthy rags; that there is no health in their souls; that they are poor and miserable, blind and naked; and that there is no name given under heaven, whereby they can be saved, but that of Jesus Christ. They see the necessity of closing with a Savior, and behold the wisdom of God in appointing him to be a Savior; they are also made willing to accept of salvation upon our Lord's own terms, and to receive him as their all in all: thus Christ is made to them wisdom.

Secondly, Righteousness. "Who of God is made unto us, wisdom, righteousness;" Christ's whole personal righteousness is made over to, and accounted theirs. Being enabled to lay hold on Christ by faith, God the father blots out their transgressions, as with a thick cloud; their sins, and their iniquities he remembers no more; they are made the righteousness of God in Jesus, who is the end of the law for righteousness to every one that believeth. In one sense, God now sees no sin in them; the whole covenant of works is fulfilled in them; they are actually justified, acquitted, and looked upon as righteous in the sight of God; they are perfectly accepted in the Beloved; they are complete in him; the flaming sword of God's wrath, which before moved every way, is now removed, and free access given to the tree of life; they are enabled now to reach out the arm of faith, and pluck and live for evermore. Hence it is that the apostle, under a sense of this blessed privilege, breaks out into this triumphant language; "it is Christ that justifies, who is he that condemns?" Does sin condemn? Christ's righteousness delivers believers from the guilt of it: Christ is their Savior, and is become a propitiation for their sins: who therefore shall lay any thing to the charge of God's elect? Does the law condemn? By having Christ's righteousness imputed to them, they are dead to the law, as a covenant of works; Christ has fulfilled it for them, and in their stead. Does death threaten them? They need not fear. The sting of death is sin, the strength of sin is the law; but God has given them the victory, by imputing to them the righteousness of the Lord Jesus.

And what a privilege is here! Well might the angels at the birth of Christ, say to the humble shepherds, "Behold, I bring you glad tidings of great joy;" unto you that believe in Christ, "a Savior is born." And well may they rejoice at the conversion of poor sinners: for the Lord is their righteousness: they have peace with God, through faith in Christ's blood, and shall never enter into condemnation. O believers! (for this discourse is intended in a special manner for you) lift up your heads; "Rejoice in the Lord always; again I say, rejoice." Christ is made to you of God, righteousness, what then should you fear? you are made the righteousness of God in him; you may be called, "The Lord our righteousness." Of what then should you be afraid? What shall separate you henceforward from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No: I am persuaded, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord, who of God is made unto you righteousness.

This is a glorious privilege, but this is only the beginning of the happiness of believers: for,

Thirdly, Christ is not only made to them righteousness, but sanctification. By sanctification, I do not mean a bare hypocritical attendance on outward ordinances, (though rightly informed christians will think it their duty and privilege constantly to attend on all outward ordinances.) Nor do I mean by sanctification, a bare outward reformation, and a few transient convictions, or a little legal sorrow; for all this an unsanctified man may have; but, by sanctification, I mean a total renovation of the whole man; by the righteousness of Christ, believers become legally, by sanctification they are made spiritually, alive; by one they are entitled to, by the other they are made meet for glory. They are sanctified therefore throughout, in spirit, soul and body.

Their understandings, which were before dark, now become light in the Lord: and their wills, before contrary to, now become one with the will of God: their affections are now set on things above; their memory is now filled with divine things; their natural consciences are now enlightened; their members, which were before instruments of uncleanness, and of iniquity unto iniquity, are now instruments of righteousness and true holiness; in short, they are new creatures; "old things are passed away, all things are become new," in their hearts; sin has now no longer dominion over them; they are freed from the power, though not the indwelling and being of it; they are holy both in heart and life, in all manner of conversation; they are made partakers of a divine nature; and from Jesus Christ, they receive grace for grace; and every grace that is in Christ, is copied and transcribed into their souls; they are transformed into his likeness; he is formed within them; they dwell in him, and he in them; they are led by the Spirit, and bring forth the fruits thereof; they know that Christ is their Immanuel, God with and in them; they are living temples of the Holy Ghost. And therefore, being a holy habitation unto the Lord, the whole Trinity dwells and walks in them; even here, they sit together with Christ in heavenly places, and are vitally united to him, their head, by a living faith; their Redeemer, their Maker, is their Husband; they are flesh of his flesh, bone of his bone; they talk, they walk with him, as a man talketh and walketh with his friend; in short, they are one with Christ, even as Jesus Christ and the Father are one.

Thus is Christ made to believers sanctification. And O! what a privilege is this! To be changed from beasts into saints, and from a devilish to be made partakers of a divine nature; to be translated from the kingdom of Satan, into the kingdom of God's dear Son! To put off the old man, which is corrupt, and to put on the new man, which is created after God, in righteousness and true holiness. O what an unspeakable blessing is this! I almost stand amazed at the contemplation thereof. Well might the apostle exhort believers to rejoice in the Lord; indeed they have reason always to rejoice, yea, to rejoice on a dying bed; for the kingdom of God is in them; they are changed from glory to glory, even by the Spirit of the Lord. Well may this be a mystery to the natural, for it is a mystery even to the spiritual man himself—a mystery which he cannot fathom. Does it not often dazzle your eyes, O ye children of God, to look at your own brightness, when the candle of the Lord shines out, and your Redeemer lifts up the light of his blessed countenance upon your souls? Are you not astonished, when you feel the love of God shed abroad in your hearts, by the Holy Ghost, and God holds out the golden sceptre of his mercy, and bids you ask what you will, and it shall be given you? Does not that peace of God, which keeps and rules your hearts, surpass the utmost limits of your understandings? And is not the joy you feel unspeakable? Is it not full of glory? I am persuaded it is; and in your secret communion, when the Lord's love flows in upon your souls, you are as it were swallowed up in, or, to use the apostle's phrase, "filled with all the fullness of God." Are you not ready to cry out with Solomon, "And will the Lord, indeed, dwell thus with men? How is it that we should be thus thy sons and daughters, O Lord God Almighty!"

If you are children of God, and know what it is to have fellowship with the Father and his Son; if you walk by faith, and not by sight, I am assured this is frequently the language of your hearts.

But look forward, and see an unbounded prospect of eternal happiness lying before thee, O believer! What thou hast already received, are only the first fruits, like the cluster of grapes brought out of the land of Canaan; only an earnest and pledge of yet infinitely better things to come: the harvest is to follow; thy grace is hereafter to be swallowed up in glory. Thy great Joshua, and merciful High Priest, shall administer an abundant entrance to thee into the land of promise, that rest which awaits the children of God: for Christ is not only made to believers, wisdom, righteousness, and sanctification, but also redemption.

But, before we enter upon the explanation and contemplation of this privilege,

First, Learn hence the great mistake of those writers, and clergy, who, notwithstanding they talk of sanctification and inward holiness, (as indeed sometimes they do, though in a very loose and superficial manner) yet they generally make it the cause, whereas they should consider it as the effect, of our justification. Of him "are ye in Christ Jesus, who of God is made unto us wisdom, righteousness," and then sanctification. For Christ's righteousness, or that which Christ has done in our stead without us, is the sole cause of our acceptance in the sight of God, and of all holiness wrought in us. To this, and not to the light within, or any thing wrought within, should poor sinners look for justification in the sight of God: for the sake of Christ's righteousness alone, and not any thing wrought in us, does God look favorably upon us; our sanctification at best, in this life, is not complete. Though we are delivered from the power, we are not freed from the in-being of sin; but not only the dominion, but the in-being of sin, is forbidden by the perfect law of God: for it is not said, *thou shalt not give way to lust, but, thou shalt not lust.* So that whilst the principle of lust remains in the least degree in our hearts, though we are otherwise never so holy, yet we cannot, on account of that, hope for acceptance with God. We must first therefore look for a righteousness without us, even the righteousness of our Lord Jesus Christ. For this reason the apostle mentions it, and puts it before sanctification in the words of the text. And whosoever teacheth any other doctrine, doth not preach the truth as it is in Jesus.

Secondly, From hence also, the Antinomians and formal hypocrites may be confuted, who talk of Christ without, but know nothing experimentally, of a work of sanctification wrought within them. Whatever they may pretend to, since Christ is not in them, the Lord is not their righteousness, and they have no well grounded hope of glory. For though sanctification is not the cause, yet it is the effect of our acceptance with God; "who of God is made unto us righteousness and sanctification." He therefore, that is really in Christ, is a new creature; it is not going back to a covenant of works, to look into our hearts, and, seeing that they are changed and renewed, from thence form a comfortable and well grounded assurance of the safety of our states. No, but this is what we are directed to in scripture; by our bringing forth the fruits, we are to judge whether or no we ever did truly partake of the Spirit of God. "We know (says John) that we are passed from death unto life, because we love the brethren." And however we may talk of Christ's righteousness, and exclaim against legal preachers; yet, if we are not holy in heart and life, if we are not sanctified and renewed by the spirit in our minds, we are self-deceivers, we are only formal hypocrites: for we must not put asunder what God has joined together. We must keep the medium between the two extremes; not insist so much on the one hand upon Christ without, as to exclude Christ within, as an evidence of our being his, and as a preparation for future happiness; nor on the other hand, so depend on inherent righteousness or holiness wrought in us, as to exclude the righteousness of Jesus Christ without us. But,

Fourthly, Let us now go on, and take a view of the other link, or rather the end, of the believer's golden chain of privileges—redemption. But we must look very high; for the top of it, like Jacob's ladder, reaches heaven, where all believers will ascend, and be placed at the right hand of God. "Who of God is made unto us, wisdom, righteousness, sanctification, and redemption."

This is a golden chain indeed! And, what is best of all, not one link can ever be broken assunder from another. Were there no other text in the book of God, this single one sufficiently proves the final perseverance of all true believers: for never did God yet justify a man, whom he did not sanctify; nor sanctify one whom he did not completely redeem and glorify: no, as for God, his way, his work, is perfect; he always carried on and finished the work he began; thus it was in the first, so it is in the new creation; when God says, "let there be light," there is light, that shines more and more unto the perfect day, when believers enter into their eternal rest, as God entered into his. Those whom God has justified, he has in effect glorified: for as a man's worthiness was not the cause of God's giving him Christ's righteousness, so neither shall his unworthiness be a cause of his taking it away; God's gifts and callings are without repentance; and I cannot think, they are clear in the notion of Christ's righteousness, who deny the final perseverance of the saints; I fear, they understand justification in that low sense, in which I understood it a few years ago, as implying no more than remission of sins: but it not only signifies remission of sins past, but also a federal right to all good things to come. If God has given us his only Son, how will he not with him freely give us all things? Therefore, the apostle, after he says, "who of God is made unto us righteousness," does not say, perhaps he may be made to us sanctification and redemption; but he is made: for there is an eternal, indissoluble connection between these blessed privileges. As the obedience of Christ is imputed to believers, so his perseverance in that obedience is imputed to them also: and it argues great ignorance of the covenant of grace and redemption to object against it.

By the word redemption, we are to understand, not only a complete deliverance from all evil, but also a full enjoyment of all good both in body and soul. I say both in body and soul; for the Lord is also for the body; the bodies of the saints in this life are temples of the Holy Ghost. God makes a covenant with the dust of believers; after death, though worms destroy them, yet, even in their flesh shall they see God. I fear, indeed, there are some sadducees in our days, or at least heretics, who say, either that there is no resurrection of the body, or that the resurrection is past already, namely, in our regeneration. Hence it is, that our Lord's coming in the flesh, at the day of judgment, is denied; and consequently, we must throw aside the sacrament of the Lord's Supper. For why should we remember the Lord's death until he come to judgment, when he is already come to judge our hearts, and will not come a second time? But all this is only the reasoning of unlearned, unstable men, who certainly know not what they say, or whereof they affirm. That we must follow our Lord in the regeneration, be partakers of a new birth, and that Christ must come into our hearts, we freely confess, and we hope, when speaking of these things, we speak no more than what we know and feel: but then it is plain, that Jesus Christ will come, hereafter, to judgment, and that he ascended into heaven with the body which he had here on earth; for says he, after his resurrection, "handle me, and see; a spirit has not flesh and bones, as you see me have." And it is plain, that Christ's resurrection was an earnest of ours: for says the apostle, "Christ is risen from the dead, and become the first fruits of them that slept;" and as in Adam all die and are subject to mortality; so all that are in Christ, the second Adam, who represented believers as their federal head, shall certainly be made alive, or rise again with their bodies at the last day.

Here then, O believers! is one, though the lowest, degree of that redemption which you are to be partakers of hereafter; I mean, the redemption of your bodies. For this corruptible must put on incorruption, this mortal must put on immortality. Your bodies, as well as souls, were given to Jesus Christ by the Father: they have been companions in watching, and fasting, and praying. Your bodies therefore, as well as souls, shall Jesus Christ raise up at the last day. Fear not, therefore, O believers, to look into the grave; for to you it is no other than a consecrated dormitory, where your bodies shall sleep quietly until the morning of the resurrection; when the voice of the archangel shall sound, and the trump of God give the general alarm, "Arise, ye dead, and come to judgment;" earth, air, fire, water, shall give up your scattered atoms, and both in body and soul shall you be ever with the Lord. I doubt not but many of you are groaning under crazy bodies, and complain often that the mortal body weighs down the immortal soul; at least this is my case: but let us have a little patience, and we shall be delivered from our earthly prisons; ere long, these tabernacles of clay shall be dissolved, and we shall be clothed with our house which is from heaven: hereafter, our bodies shall be spiritualized, and shall be so far from hindering our souls through weakness, that they shall become strong; so strong, as to bear up under an exceeding and eternal weight of glory; others again may have deformed bodies, emaciated also with sickness, and worn out with labor and age; but wait a little, until your blessed change by death comes; then your bodies shall be renewed and made glorious, like unto Christ's glorious body; of which we may form some faint idea, from the account given us of our Lord's transfiguration on the Mount, when it is said, "His raiment became bright and glistening, and his face brighter than the sun." Well then may a believer break out into the apostle's triumphant language, "O death, where is thy sting! O grave, where is thy victory!"

But what is the redemption of the body, in comparison of the redemption of the better part, our souls? I must, therefore, say to you believers, as the angel said to John, "Come up higher," and let us take as clear a view as we can, at such a distance, of the redemption Christ has purchased for, and will shortly put you in actual possession of. Already you are justified, already you are sanctified, and thereby freed from the guilt and dominion of sin: but, as I have observed, the being and indwelling of sin yet remains in you; God sees it proper to leave some Amalekites in the land, to keep his Israel in action. The most perfect Christian, I am persuaded, must agree, according to one of our articles, "that the corruption of nature remains even in the regenerate; that the flesh lusteth always against the spirit, and the spirit against the flesh." So that believers cannot do things for God with that perfection they desire: this grieves their righteous souls day by day, and, with the holy apostle, makes them to cry out, "Who shall deliver us from the body of this death!" I thank God, our Lord Jesus Christ will, but not completely before the day of our dissolution; then will the very being of sin be destroyed, and an eternal stop put to inbred, indwelling corruption. And is not this a great redemption? I am sure believers esteem it so: for there is nothing grieves the heart of a child of God so much, as the remains of indwelling sin. Again, believers are often in heaviness through manifold temptations; God sees that it is needful and good for them so to be; and though they may be highly favored, and wrapped up in communion with God, even to the third heavens, yet a messenger of Satan is often sent to buffet them, lest they should be puffed up with the abundance of revelations. But be not weary, be not faint in your minds: the time of your complete redemption draweth nigh. In heaven the wicked one shall cease from troubling you, and your weary souls shall enjoy an everlasting rest; his fiery darts cannot reach those blissful regions: Satan will never come any more to appear with, disturb, or accuse the sons of God, when once the Lord Jesus Christ shuts the door. Your righteous souls are now grieved, day by day, at the ungodly conversation of the wicked; tares now grow up among the wheat; wolves come in sheep's clothing: but the redemption spoken of in the text will free our souls from all anxiety on these accounts; hereafter you shall enjoy a perfect communion of saints; nothing that is unholy or unsanctified shall enter into the holy of holies, which is prepared for you above. This, and all manner of evil whatsoever, you shall be delivered from, when your redemption is hereafter made complete in heaven; not only so, but you shall enter into the full enjoyment of all good. It is true, all saints will not have the same degree of happiness, but all will be as happy as their hearts can desire. Believers, you shall judge evil, and familiarly converse with good, angels; you shall sit down with Abraham, Isaac, Jacob, and all the spirits of just men made perfect; and, to sum up all your happiness in one word, you shall see God the Father, Son, and Holy Ghost; and, by seeing God, be more and more like unto him, and pass from glory to glory, even to all eternity.

But I must stop: the glories of the upper world crowd in so fast upon my soul, that I am lost in the contemplation of them. Brethren, the redemption spoken of is unutterable; we cannot here find it out; eye hath not seen, nor ear heard, nor hath it entered into the hearts of the most holy men living, to conceive how great it is. Were I to entertain you whole ages with an account of it, when you come to heaven, you must say, with the queen of Sheba, "Not half, no, not one thousandth part was told us." All we can do here, is to go upon Mount Pisgah, and, by the eye of faith, take a distant view of the promised land: we may see it, as Abraham did Christ, afar off, and rejoice in it; but here we only know in part. Blessed be God, there is a time coming, when we shall know God, even as we are known, and God be all in all. "Lord Jesus, accomplish the number of thine elect! Lord Jesus, hasten thy kingdom!"

And now, where are the scoffers of these last days, who count the lives of Christians to be madness, and their end to be without honor? Unhappy men! you know not what you do. Were your eyes open, and had you senses to discern spiritual things, you would not speak all manner of evil against the children of God, but you would esteem them as the excellent ones of the earth, and envy their happiness: your souls would hunger and thirst after it: you also would become fools for Christ's sake. You boast of wisdom: so did the philosophers of Corinth: but your wisdom is the foolishness of folly in the sight of God. What will your wisdom avail you, if it does not make you wise unto salvation? Can you, with all your wisdom, propose a more consistent scheme to build your hopes of salvation on, than what has been now laid down before you? Can you, with all the strength of natural reason, find out a better way of acceptance with God, than by the righteousness of the Lord Jesus Christ? Is it right to think your own works can in any measure deserve or procure it? If not, why will you not believe in him? Why will you not submit to his righteousness? Can you deny that you are fallen creatures? Do not you find that you are full of disorders, and that these disorders make you unhappy? Do not you find that you cannot change your own hearts? Have you not resolved many and many a time, and have not your corruptions yet dominion over you? Are you not bond-slaves to your lusts, and led captive by the devil at his will? Why then will you not come to Christ for sanctification? Do you not desire to die the death of the righteous, and that your future state may be like theirs? I am persuaded you cannot bear the thought of being annihilated, much less of being miserable for ever. Whatever you may pretend, if you speak truth, you must confess, that conscience breaks in upon you in your more sober intervals, whether you will or not, and even constrains you to believe, that hell is no painted fire. And why then will you not come to Christ? He alone can procure you everlasting redemption. Haste, haste away to him, poor beguiled sinners.

You lack wisdom; ask it of Christ. Who knows but he may give it you? He is able: for he is the wisdom of the Father; he is that wisdom which was from everlasting. You have no righteousness; away, therefore, to Christ. He is the end of the law for righteousness to every one that believeth. You are unholy; flee to the Lord Jesus; he is full of grace and truth; and of his fullness, all may receive that believe in him. You are as if afraid to die; let this drive you to Christ: he has the keys of death and hell; in him is plenteous redemption; he alone can open the door which leads to everlasting life. Let not, therefore, the deceived reasoner boast any longer his pretended reason. Whatever you may think, it is the most unreasonable thing in the world not to believe on Jesus Christ, whom God hath sent. Why, why will you die? Why will you not come unto him, that you may have life? Ho! every one that thirsteth, come unto the waters of life and drink freely: Come, buy without money and without price. Were these blessed privileges in the text to be purchased with money, you might say, we are poor and cannot buy: or, were they to be conferred only on sinners of such a rank or degree, then you might say, how can such sinners as we expect to be so highly favored? But they are to be freely given of God to the worst of sinners. To us, says the apostle; to me a persecutor, to you, Corinthians, who were unclean, drunkards, covetous persons, idolaters. Therefore, each poor sinner may say then, why not unto me? Has Christ but one blessing? What if he has blessed millions already, by turning them away from their iniquities; yet, he still continues the same: he lives for ever to make intercession, and therefore will bless you, even you also. Though Esau-like, you have been profane, and hitherto despised your heavenly Father's birth-right; even now, if you believe, Christ will be made to you of God, "wisdom, righteousness, sanctification, and redemption."

But I must turn again to believers, for whose instruction, as I observed before, this discourse was particularly intended. You see, brethren, partakers of the heavenly calling, what great blessings are treasured up for you in Jesus Christ your head, and what you are entitled to by believing on his name. Take heed, therefore, that ye walk worthy of the vocation wherewith ye are called. Think often how highly you are favored; and remember, you have not chosen Christ, but Christ hath chosen you. Put on (as the elect of God) humbleness of mind, and glory, but let it be only in the Lord: for you have nothing but what you have received of God. By nature, ye were as foolish, as legal, as unholy, and in as damnable a condition as others. Be pitiful, therefore, be courteous·

and, as sanctification is a progressive work, beware of thinking you have already attained. Let him that is holy, be holy still; knowing that he who is most pure in heart, shall hereafter enjoy the clearest vision of God. Let indwelling sin be your daily burden; and not only bewail and lament, but see that you subdue it daily by the power of divine grace; and look up to Jesus continually to be the finisher, as well as the author of your faith. Build not on your own faithfulness, but on God's unchangeableness. Take heed of thinking you stand by the power of your own free-will. The everlasting love of God the Father must be your only hope and consolation: let this support you under all trials. Remember that God's gifts and callings are without repentance; that Christ having once loved you, will love you to the end. Let this constrain you to obedience, and make you long and look for that blessed time, when he shall not only be your wisdom, and righteousness, and sanctification, but also complete and everlasting redemption. "Glory be to God in the highest."

SERMON VII.

THE PHARISEE AND PUBLICAN.

Luke xviii. 14.

I tell you, this man went down to his house justified rather than the other: For every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

Though there be some who dare deny the Lord Jesus, and disbelieve the revelation he has been pleased to give us, and thereby bring upon themselves swift destruction; yet I would charitably hope there are but few, if any such among you to whom I am now to preach the kingdom of God. Were I to ask you, "how you expect to be justified in the sight of an offended God?" I suppose you would answer, only for the sake of our Lord Jesus Christ. But, were I to come more home to your consciences, I fear most would make the Lord Jesus but in part their Savior, and go about, as it were, to establish a righteousness of their own. And this is not thinking contrary to the rules of christian charity: For we are all self-righteous by nature; it is as natural for us to turn back to a covenant of works, as for the sparks to fly upwards. We have had so many legal and so few free grace preachers, for these many years, that most professors now seem to be settled upon their lees, and rather deserve the title of pharisees than christians.

Thus it was with the generality of the people during the time of our Lord's public ministrations: and therefore, in almost all his discourses, he preached the gospel to poor sinners, and denounced terrible woes against proud self-justifiers. The parable to which the words of the text belong, looks both these ways: for the evangelist informs us, (verse 9.) that our Lord "spake it unto certain who trusted in themselves, that they were righteous, and despised others." And a notable parable it is; a parable worthy your most serious attention. "He that hath ears to hear let him hear" what Jesus Christ speaks to all visible professors in it.

Ver. 10. "Two men went up into the temple to pray," (and never two men of more opposite characters) "the one a pharisee, and the other a publican." The pharisees were the strictest sect among the Jews. I was of the strictest sect of the pharisees, says Paul. They prayed often; not only so, but they made long prayers; and, that they might appear extraordinarily devout, they would pray at the corners of the street, where two ways met, that people going or coming, both ways, might see them. "They made broad (as our Lord informs us) the borders of their philacteries:" they had pieces of parchment sewed to their long robes, on which some parts of the scripture were written, that people might from thence infer, that they were lovers of the law of God. They were so very punctual and exact in outward purifications, that they washed at their going out and coming in. They held to the washing of pots, brazen vessels and tables, and many other like things they did. They were very zealous for the traditions of the fathers, and for the observation of the rites and ceremonies of the church, notwithstanding they frequently made void the law of God by their traditions. And they were so exceedingly exact in the outward observation of the Sabbath, that they condemned our Lord for making a little clay with his spittle; and called him a sinner, and said he was not of God, because he had given sight to a man born blind, on the Sabbath day. For these reasons, they were had in high veneration among the people, who were sadly misled by these blind guides: they had the uppermost places in the synagogues, and greetings in the market places, (which they loved dearly) and were called of men, Rabbi; in short, they had such a reputation for piety, that it became a proverb among the Jews, that if there were but two men saved, the one of them must be a pharisee.

As for the publicans, it was not so with them. It seems they were sometimes Jews, or at least proselytes of the gate; for we find the one here coming up to the temple; but for the generality, I am apt to think they were Gentiles; for they were gatherers of the Roman taxes, and used to amass much wealth (as appears from the confession of Zaccheus, one of the chief of them,) by wronging men by false accusations. They were so universally infamous, that our Lord himself tells his disciples, the excommunicated man should be to them as a heathen man, or a publican. And the pharisees thought it a sufficient impeachment of our Lord's character, that he was a friend to publicans and sinners, and went to sit down with them at meat.

But, however they disagreed in other things, they agreed in this, that public worship is a duty incumbent upon all: for they both came up to the temple. The very heathens were observers of temple worship. We have very early notice of men's sacrificing to, and calling upon, the name of the Lord, in the Old Testament! and I find it no where contradicted in the New. Our Lord, and his apostles, went up to the temple; and we are commanded by the apostle, "not to forsake the assembling of ourselves together," as the manner of too many is in our days; and such, too, as would have us think well of them, though they seldom or never tread the courts of the Lord's house. But, though our devotions begin in our closets, they must not end there. And, if people never show their devotions abroad, I must suspect they have little or none at home. "Two men went up into the temple." And what went they thither for? Not, (as multitudes amongst us do) to make the house of God a house of merchandise, or to turn it into a den of thieves; much less to ridicule the preacher, or disturb the congregation. No, they came to the temple, says our Lord, to pray. Thither should the tribes of God's spiritual Israel go up, to walk with and pour out their hearts before the mighty God of Jacob.

"Two men went up into the temple to pray." I fear one of them forgot his errand. I have often been at a loss what to call the pharisee's address. It certainly does not deserve the name of a prayer. He may rather be said to come to the temple to boast, than to pray; for I do not find one word of confession of his original guilt; not one single petition for pardon of his past actual sins, or for grace to help and assist him for the time to come; he only brings in God, as it were, a reckoning of his performances, and does that, which no flesh can justly do, I mean, glory in his presence.

Verse 11. "The pharisee stood, and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."

Our Lord first takes notice of his posture; the pharisee stood, he is not to be condemned for that; for standing, as well as kneeling, is a proper posture for prayer. When you stand praying, says our Lord; though sometimes our Lord kneeled, nay, lay flat on his face upon the ground; his apostles also kneeled, as we read in the Acts, which has made me wonder at some, who are so bigoted to standing in family as well as public prayer, that they will not kneel, notwithstanding all kneel, that are around them. I fear there is something of the pharisee in this conduct. Kneeling and standing are indifferent, if the knee of the soul be bent, and the heart upright towards God. We should study not to be particular in indifferent things, lest we offend weak minds. What the pharisee is remarked for, is his standing by himself: for the words may be rendered, he stood by himself, upon some eminent place, at the upper part of the temple, near the holy of holies, that the congregation might see what a devout man he was. Or it may be understood as we read it, he prayed by himself or of himself, out of his own heart; he did not pray by form, it was an extempore prayer; for there are many pharisees that pray and preach too extempore. I do not see why these may not be acquired, as well as other arts and sciences. A man, with a good elocution, ready turn of thought, and good memory, may repeat his own or other men's sermons, and by the help of a Wilkins or Henry, may pray seemingly excellently well, and yet not have the least grain of true grace in his heart; and I speak this, not to cry down extempore prayer, or to discourage those dear souls who really pray by the Spirit; I only would hereby give a word of reproof to those who are so bigoted to extempore prayer, that they condemn, at least judge, all that use forms, as though they were not so holy and heavenly, as others who pray without them. Alas! this is wrong. Not every one that prays extempore is a spiritual, nor every one that prays with a form, a formal man. Let us not judge one another; let not him that uses a form, judge him that prays extempore, on that account; and let not him that prays extempore, despise him who uses a form. "The pharisee stood, and prayed thus by himself." Which may signify also praying inwardly in his heart; for there is a way (and that an excellent one too) of praying when we cannot speak; thus Anna prayed, when she spoke not aloud, only her lips moved. Thus God says to Moses, "Why criest thou?" when it is plain he did not speak a word. This is what the apostle means by the "Spirit making intercession (for believers) with groanings which cannot be uttered." For there are times when the soul is too big to speak; when God fills as it were, and overshadows it with his presence, so that it can only fall down, worship, adore, and lie in the dust before the Lord. Again, there is a time when the soul is benumbed, barren, and dry, and the believer has not a word to say to his heavenly Father; and then the heart only can speak. And I mention this for the encouragement of weak christians, who think they never are accepted but when they have a flow of words, and fancy they do not please God at the bottom, for no other reason but because they do not please themselves. Such would do well to consider, that God knows the language of the heart, and the mind of the spirit; and that we make use of words, not to inform God, but to affect ourselves. Whenever therefore any of you find yourselves in such a frame, be not discouraged: offer yourselves up in silence before God, as clay in the hands of the potter, for him to write and stamp his own divine image upon your souls. But I believe the pharisee knew nothing of this way of prayer: he was self-righteous, a stranger to the divine life; and therefore either of the former explanations may be best put upon these words. "He stood, and prayed thus with himself. God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Here is some appearance of devotion, but it is only in appearance. To thank God, that we are not extortioners, unjust, adulterers, and as wicked in our practices, as other men are, is certainly meet, right, and our bounden duty: for whatever degrees of goodness there may be in us, more than in others, it is owing to God's restraining, preventing, and assisting grace. We are all equally conceived and born in sin; all are fallen short of the glory of God, and liable to all the curses and maledictions of the law; so that he that glorieth, must glory only in the Lord. For none of us have any thing which he did not receive; and whatever we have received, we did not in the least merit it, nor could we lay the least claim to it on any account whatever: we are wholly indebted to free grace for all. Had the pharisee thought thus, when he said, "God, I thank thee that I am not as other men are," it would have been an excellent introduction to his prayer: but he was a free willer, as well as self-righteous, (for he that is the one must be the other) and thought by his own power and strength he had kept himself from these vices. And yet I do not see what reason he had to trust in himself that he was righteous, merely because he was not an extortioner, unjust, adulterer; for all this while he might be, as he certainly was, (as is also every self-righteous person) as proud as the devil. But he not only boasts.

but lies before God (as all self-justifiers will be found liars here or hereafter.) He thanks God that he was not unjust; but is it not an act of the highest injustice to rob God of his prerogative! Is it not an act of injustice to judge our neighbor? And yet of both these crimes this self-righteous vaunter is guilty. "Even as this publican!" He seems to speak with the utmost disdain; *this publican!* Perhaps he pointed at the poor man, that others might treat him with the like contempt. Thou proud, confident boaster, what hadst thou to do with that poor publican? Supposing other publicans were unjust, and extortioners, did it therefore follow that he must be so? Or, if he had been such a sinner, how knowest thou but he has repented of those sins? His coming up to the temple to pray, is one good sign of a reformation at least. Thou art therefore inexcusable, O pharisee, who thus judgest the publican: for thou that judgest him to be unjust, art, in the very act of judging, unjust thyself: thy sacrifice is only the sacrifice of a fool.

We have seen what the pharisee's negative goodness comes to; I think, nothing at all. Let us now see how far his positive goodness extends; for, if we are truly religious, we shall not only eschew evil, but also do good: "I fast twice in the week, I give tithes of all that I possess."

The pharisee is not here condemned for his fasting, for fasting is a christian duty; "when you fast," says our Lord, thereby taking it for granted, that his disciples would fast. And "when the bridegroom shall be taken away, then shall they fast in those days." In fasting often, says the apostle. And all that would not be cast-aways, will take care, as their privilege, without legal constraint, to "keep their bodies under, and bring them into subjection." The pharisee is only condemned for making a righteousness of his fasting, and thinking that God would accept him, or that he was any better than his neighbors, merely on account of his fasting: this is what he was blamed for. The pharisee was not to be discommended for fasting twice in a week; I wish some christians would imitate him more in this: but to depend on fasting in the least, for his justification in the sight of God was really abominable. "I give tithes of all that I possess." He might as well have said, I pay tithes. But self-righteous people (whatever they may say to the contrary) think they give something to God. I give tithes of all that I possess. I make conscience of giving tithes; not only of all that the law requires, but of my mint, anise, and cummin, of all things whatever I possess; this was well; but to boast of such things, or of fasting, is pharisaical and devilish. Now then let us sum up all the righteousness of this boasting pharisee, and see what little reason he had to trust in himself, that he was righteous, or to despise others. He is not unjust, (but we have only his word for that, and I think I have proved the contrary;) he is no adulterer, no extortioner; he fasts twice in the week, and gives tithes of all that he possesses; and all this he might do, and a great deal more, and yet be a child of the devil: for here is no mention made of his loving the Lord his God with all his heart, which was the "first and great commandment of the law;" here is not a single syllable of inward religion; and he was not a true Jew, who was only one outwardly. It is only an outside piety at the best; inwardly he is full of pride, self-justification, free-will, and great uncharitableness.

Were not the pharisees, do you think, highly offended at this character? For they might easily know that it was spoken against them. And though perhaps some of you may be offended at me, yet, out of love, I must tell you, I fear this parable is spoken against many of you. For are there not many of you, who go up to the temple to pray, with no better spirit than this pharisee did? And because you fast, it may be in Lent, or every Friday; and because you do nobody any harm, receive the sacrament, pay tithes, and give an alms now and then; you think that you are safe, and trust in yourselves that you are righteous, and inwardly despise those, who do not come up to you in these outward duties. This, I am persuaded, is the case of many of you, though, alas! it is a desperate one, as I shall endeavor to show at the close of this discourse.

Let us now take a view of the publican, verse 13. "And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

The "publican standing afar off." Perhaps in the outward court of the temple, conscious to himself that he was not worthy to approach the holy of holies: so conscious, and so weighed down with a sense of his own unworthiness, that he would not so much as lift up his eyes unto heaven, which he knew was God's throne. Poor heart! what did he feel at this time! None but returning publicans, like himself, can tell. Methinks I see him standing afar off, pensive, oppressed, and even overwhelmed with sorrow; sometimes he attempts to look up; but then, thinks he, the heavens are unclean in God's sight, and the very angels are charged with folly; how then shall such a wretch as I, dare to lift up my guilty head! And to show that his heart was full of holy self-resentment, and that he sorrowed after a godly sort, he smote upon his breast; the word in the original implies, that he struck hard upon his breast: he will lay the blame upon none but his own wicked heart. He will not, like unhumbled Adam, tacitly lay the fault of his vileness upon God, and say, the "passions which thou gavest me, they deceived me, and I sinned:" he is too penitent thus to reproach his Maker; he smites upon his breast, his treacherous, ungrateful, desperately wicked breast; a breast now ready to burst: and at length, out of the abundance of his heart, I doubt not with many tears, he at last cries out, "God be merciful to me a sinner." Not, God be merciful to yonder proud pharisee. He found enough in himself to vent his resentment against, without looking abroad upon others. Not, God be merciful to me a saint; for he knew all his righteousness were but filthy rags. Not, God be merciful to such or such a one; but, God be merciful to me, even to me a sinner; a sinner by birth; a sinner in thought, word, and deed; a sinner as to my person; a sinner as to all my performances; a sinner in whom is no health, in whom dwelleth no good thing; a sinner, poor, miserable, blind, and naked, from the crown of the head to the soul of the feet, full of wounds, and bruises, and putrifying sores; a self-accused, self-condemned sinner. What think you? would this publican have been offended if any minister had told him that he deserved to be damned? would he have been angry, if any one had told him, that by nature he was half a devil and half a beast? No: he would have confessed a thousand hells to have been his due, and that he was an earthly, devilish sinner. He felt now what a dreadful thing it was to depart from the living God: he felt that he was inexcusable every way; that he could in no wise, upon account of any thing in himself, be justified in the sight of God; and therefore lays himself at the feet of sovereign mercy: "God be merciful to me a sinner." Here is no confidence in the flesh, no plea fetched from fasting, paying tithes, or the performance of any other duty; here is no boasting that he was not an extortioner, unjust, or an adulterer. Perhaps he had been guilty of all these crimes, at least he knew he would have been guilty of all these, had he been left to follow the devices and desires of his own heart; and therefore, with a broken and contrite spirit, he cries out, "God be merciful to me a sinner."

This man came up to the temple to pray, and he prayed indeed. And a broken and contrite heart God will not despise. I tell you, says our Lord, I who lay in the bosom of the father from all eternity; I who am God, and therefore know all things; I who can neither deceive, nor be deceived, whose judgment is according to right; I tell you, whatever you may think of it, or of me for telling you so, this man, this publican, this despised, sinful, but broken-hearted man, went down to his house justified (acquitted, and looked upon as righteous in the sight of God) rather than the other.

Let pharisees take heed that they do not pervert this text: for when it is said, "this man went down to his house justified rather than the other," our lord does not mean that both were justified, and the publican had rather more justification than the pharisee: but it implies, either that the publican was actually justified, but the pharisee was not; or, that the publican was in a better way to receive justification, than the pharisee; according to our Lord's saying, "the publicans and harlots enter into the kingdom of heaven before you." That the pharisee was not justified is certain, for God resisteth the proud; and that the publican was at this time actually justified (and perhaps went home with a sense of it in his heart) we have great reason to infer from the latter part of the text, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

The parable therefore now speaks to all who hear me this day: for that our Lord intended it for our learning, is evident, from his making such a general application; "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

The parable of the publican and pharisee, is but as it were a glass, wherein we may see the different dispositions of all mankind; for all mankind may be divided into two general classes. Either they trust wholly in themselves, or in part, that they are righteous, and then they are pharisees; or they have no confidence in the flesh, are self-condemned sinners, and then they come under the character of the publican just now described. And we may add also, that the different reception these men met with, points out to us in lively colors, the different treatment the self-justifier and self-condemned criminal will meet with at the terrible day of judgment. "Every one that exalts himself shall be abased, but he that humbleth himself shall be exalted."

Every one, without exception, young or old, high or low, rich or poor, (for God is no respecter of persons) every one, whosoever he be, that exalteth himself, and not free-grace; every one that trusteth in himself that he is righteous, that rests in his duties; or thinks to join them with the righteousness of Jesus Christ, for justification in the sight of God, though he be no adulterer, no extortioner, though he be not outwardly unjust, nay though he fast twice in the week, and give tithes of all that he possesses; yet shall he be abased in the sight of all good men who know him here, and before men and angels, and God himself, when Jesus Christ comes to appear in judg ment hereafter. How low, none but the Almighty God can tell. He shall be abased to live with devils, and make his abode in the lowest hell for evermore.

Hear this, all ye self-justifiers, tremble, and behold your doom! a dreadful doom, more dreadful than words can express, or thought conceive! If you refuse to humble yourselves, after hearing this parable, I call heaven and earth to witness against you this day, that God shall visit you with all his storms, and pour all the vials of his wrath upon your rebellious heads; you exalted yourselves here, and God shall abase you hereafter; you are as proud as the devil, and with devils shall you dwell to all eternity. Be not deceived, God is not mocked; he sees your hearts, he knows all things. And notwithstanding you may come up to the temple to pray, your prayers are turned into sin, and you go down to your houses not justified, if you are self-justifiers; and do you know what it is not to be justified? Why, if you are not justified, the wrath of God abideth upon you; you are in your blood; all the curses of the law belong to you. Cursed are you when you go out; cursed are you when you come in; cursed are your thoughts; cursed are your words; cursed are your deeds; every thing you do, say, or think from morning to night, is only one continued series of sin. However highly you may be esteemed in the sight of men; however you may be honored with the uppermost seats in the synagogues in the church militant, you will have no place in the church triumphant. Humble yourselves therefore under the mighty hand of God. Pull down every self-righteous thought, and every proud imagination, that now exalteth itself against the perfect, personal, imputed righteousness of the dear Lord Jesus. For he (and he alone) that humbleth himself shall be exalted.

He that humbleth himself, whatever he be; if, instead of fasting twice in a week, he has been drunk twice in the week; if, instead of giving tithes of all that he possesses, he has cheated the minister of his tithes, and the king of his taxes; notwithstanding he be unjust, an extortioner, an adulterer, nay, notwithstanding the sins of all mankind centre and unite in him; yet, if through grace, like the publican, he is enabled to humble himself, he shall be exalted; not in a temporal manner; for christians must rather expect to be abased, and to have their names cast out as evil, and to lay down their lives for Christ Jesus in this world. But he shall be exalted in a spiritual sense; he shall be freely justified from all his sins by the blood of Jesus; he shall have peace with God—a peace which passeth all understanding; not only peace, but joy in believing; he shall be translated from the kingdom of Satan to the kingdom of God's dear Son: he shall dwell in Christ, and Christ in him: he shall be one with Christ, and Christ one with him: he shall drink of divine pleasures as out of a river: he shall be sanctified throughout in spirit, soul, and body; in one word, he shall be filled with all the fullness of God. Thus shall the man who humbleth himself be exalted here; but O how high shall he be exalted hereafter! as high as the highest heavens, even to the right hand of God. There he shall sit, happy both in soul and body, and judge angels; high, out of the reach of all sin and trouble, eternally secure from all danger of falling. O sinners, did you but know how highly God intends to exalt those who humble themselves and believe in Jesus, surely you would humble yourselves, at least beg of God to humble you; for it is he that must strike the rock of your hearts, and cause floods of contrite tears to flow therefrom. O that God would give this sermon such a commission, as he once gave to the rod of Moses! I would strike you through and through with the rod of his word, until each of you was brought to cry out with the poor publican, "God be merciful to me a sinner." What pleasant language would this be in the ears of the Lord of Sabbaoth!

Are there no poor sinners among you? What, are you all pharisees? Surely, you cannot bear the thoughts of returning home not justified; can you? What if a fit of the apoplexy should seize you, and your souls be hurried away before the awful judge of quick and dead? What will you do without Christ's righteousness? If you go out of the world not justified, you must remain so for ever. O that you would humble yourselves! then would the Lord exalt you; it may be, that, whilst I am speaking, the Lord might justify you freely by his grace. I observed, that perhaps the publican had a sense of his justification before he went from the temple, and knew that his pardon was sealed in heaven. And who knows but you may be thus exalted before you go home, if you humble yourselves? O what peace, love, and joy would you then feel in your hearts! You would have a heaven upon earth. O that I could hear any of you say (as I once heard a poor sinner, under my preaching, cry out) "He is come, he is come!" How would you then, like him, extol a precious, a free-hearted Christ! How would you magnify him for being such a friend to publicans and sinners! Greater love can no man show, than to lay down his life for a friend; but Christ laid down his life for his enemies, even for you, if you are enabled to humble yourselves, as the publican did. Sinners, I know not how to leave off talking with you; I would fill my mouth with arguments, I would plead with you. Come, let us reason together; though your sins be as scarlet, yet if you humble yourselves, they shall be as white as snow. One act of true faith in Christ justifies you for ever and ever; he has not promised you what he cannot perform; he is able to exalt you. For God hath exalted, and given him a name above every name, that at the name of Jesus every knee shall bow; nay, God hath exalted him to be not only a Prince, but a Savior. May he be a Savior to you! and then I shall have reason to rejoice in the day of judgment, that I have not preached in vain, nor labored in vain.

SERMON VIII.

THE HOLY SPIRIT CONVINCING THE WORLD OF SIN, RIGHTEOUSNESS, AND JUDGMENT.

John xvi. 8.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

These words contain part of a gracious promise, which the blessed Jesus was pleased to make to his weeping and sorrowful disciples. The time was now drawing near, in which the Son of man was first to be lifted upon the cross, and afterwards to heaven. Kind, wondrous kind! had this merciful High priest been to his disciples, during the time of his tabernacling amongst them. He had compassion on their infirmities, answered for them when assaulted by their enemies, and set them right when out of the way either in principle or practice. He neither called or used them as servants, but as friends; and he revealed his secrets to them from time to time. He opened their understandings, that they might understand the scriptures; explained to them the hidden mysteries of the kingdom of God, when he spoke to others in parables. Nay, he became the servant of them all, and even condescended to wash their feet. The thoughts of parting with so dear and loving a master as this, especially for a long season, must needs affect them much. When on a certain occasion he intended to be absent from them only for a night, we are told, he was obliged to constrain them to leave him: no wonder then, that when he now informed them he must entirely go away, and that the pharisees in his absence would put them out of their synagogues, and excommunicate them; yea, that the time should come, that whosoever killed them, would think they did God service (a prophecy, one would imagine, in an especial manner designed for the suffering ministers of this generation;) no wonder, I say, considering all this that we are told, ver. 6. Sorrow had filled their hearts. "Because I have said these things unto you, sorrow hath filled your hearts." The expression is very emphatic; their hearts were so full of concern, that they were ready to burst. In order, therefore, to reconcile them to this mournful dispensation, our dear and compassionate Redeemer shows them the necessity he lay under to leave them. "Nevertheless I tell you the truth; it is expedient for you that I go away." As though he had said, Think not my dear disciples, that I leave you out of anger: no, it is for your sakes, for your profit that I go away: for if I go not away, if I die not upon the cross for your sins, and rise again for your justification, and ascend into heaven to make intercession, and plead my merits before my Father's throne, the Comforter, the Holy Ghost, will not, cannot come unto you; but if I depart, I will send him unto you. And, that they might know what he was to do, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment."

The person referred to in the words of the text, is plainly the Comforter, the Holy Ghost; and the promise was first made to our Lord's apostles. But though it was primarily made to them, and was literally and remarkably fulfilled at the day of pentecost, when the Holy Ghost came down as a mighty rushing wind, and also when three thousand were pricked to the heart by Peter's preaching; yet, as the apostles were the representatives of the whole body of believers, we must infer, that this promise must be looked upon as spoken to us and to our children, and to as many as the Lord our God shall call.

My design from these words, is to show the manner in which the Holy Ghost generally works upon the hearts of those, who, through grace, are made vessels of mercy, and translated from the kingdom of darkness, into the kingdom of God's dear Son.

I say, generally: for as God is a sovereign agent, his sacred Spirit bloweth not only on whom, but when and how it listeth. Therefore, far be it from me to confine the Almighty to one way of acting; or to say, that all undergo an equal degree of conviction; no, there is a holy variety in God's methods of calling home his elect. But this we may affirm assuredly, that, wherever there is a work of true conviction and conversion wrought upon a sinner's heart, the Holy Ghost, whether by a greater or less degree of inward soul-trouble, does that which our Lord

Jesus told the disciples, in the words of the text, that he should do when he came.

If any of you ridicule inward religion, or think there is no such thing as our feeling or receiving the Holy Ghost, I fear my preaching will be quite foolishness to you, and that you will understand me no more than if I spoke to you in an unknown tongue. But as the promise in the text is made to the world, and as I know it will be fulfilling till time shall be no more, I shall proceed to explain the general way whereby the Holy Ghost works upon every converted sinner's heart; and I hope that the Lord, even whilst I am speaking, will be pleased to fulfill it in many of your hearts. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

The word which we translate reprove, ought to be rendered convince; and in the original it implies a conviction by way of argumentation, and coming with a power upon the mind equal to a demonstration. A great many scoffers of these last days, will ask such as they term pretenders to the Spirit, how they feel the Spirit, and how they know the Spirit? They might as well ask, how they know, and how they feel the sun when it shines upon the body? For with equal power and demonstration does the Spirit of God work upon and convince the soul. And,

First, It convinces of sin; and generally of some enormous sin, the worst perhaps the convicted person ever was guilty of. Thus, when our Lord was conversing with the woman of Samaria, he convinced her first of her adultery: "Woman, go call thy husband. The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast, is not thy husband; in this saidst thou truly." With this, there went such a powerful conviction of all her other actual sins, that soon after, she "left her water pot, and went her way into the city, and saith to the men, Come, and see a man that told me all things that ever I did: Is not this the Christ?" Thus our Lord also dealt with the pesecutor Saul: he convinced him first of the horrid sin of persecution: "Saul, Saul, why persecutest thou me!" Such a sense of all his other sins, probably at the same time revived in his mind, that immediately he died; that is, died to all his false confidences, and was thrown into such an agony of soul, that he continued three days, and neither did eat nor drink. This is the method the Spirit of God generally takes in dealing with sinners; he first convinces them of some heinous actual sin, and at the same time brings all their other sins into remembrance, and as it were, sets them in battle-array before them. "When he is come, he will reprove the world of sin."

And was it ever thus with you, my dear hearers? (For I must question you as I go along, because I intend, by the divine help, to preach not only to your heads, but your hearts.) Did the Spirit of God ever bring all your sins thus to remembrance, and make you cry out to God, "thou writest bitter things against me?" Did your actual sins ever appear before you, as though drawn in a map? If not, you have great reason (unless you were sanctified from the womb) to suspect that you are not convicted, much more not converted, and that the promise of the text was never yet fulfilled in your hearts.

Farther: When the Comforter comes into a sinner's heart, though it generally convinces the sinner of his actual sin first, yet it leads him to see and bewail his original sin, the fountain from which all these polluted streams do flow.

Though every thing in the earth, air and water; every thing both without and within, concur to prove the truth of that assertion in the scripture, "in Adam we all have died;" yet most are so hardened through the deceitfulness of sin, that notwithstanding they may give an assent to the truth of the proposition in their heads, yet they never felt it really in their hearts. Nay, some in words professedly deny it, though their works too plainly prove them to be degenerate sons of a degenerate father. But when the Comforter, the Spirit of God, arrests a sinner, and convinces him of sin, all carnal reasoning against original corruption, every proud and high imagination, which exalteth itself against that doctrine, is immediately thrown down; and he is made to cry out, "Who shall deliver me from the body of this death?" He now finds that concupiscence is sin; and does not so much bewail his actual sins, as the inward perverseness of his heart, which he now finds not only to be an enemy to, but also direct enmity against God.

And did the Comforter, my dear friends ever come with such a convincing power as this into your hearts? Were you ever made to see and feel, that in your flesh dwelleth no good thing; that you are conceived and born in sin; that you are by nature children of wrath; that God would be just if he damned you, though you never committed an actual sin in your lives? So often as you have been at church and sacrament, did you ever feelingly confess, that there was no health in you; that the remembrance of your original and actual sins was grievous unto you, and the burden of them intolerable? If not, you have been only offering to God vain oblations; you never yet prayed in your lives; the Comforter never yet came effectually into your souls: consequently you are not in the faith properly so called; no, you are at present in a state of death and damnation.

Again, the Comforter, when he comes effectually to work upon a sinner, not only convinces him of the sin of his nature, and the sin of his life, but also of the sin of his duties.

We all naturally are legalists, thinking to be justified by the works of the law. When somewhat awakened by the terrors of the Lord, we immediately, like the pharisees of old, go about to establish our own righteousness, and think we shall find acceptance with God, if we seek it with tears; finding ourselves damned by nature and our actual sins, we then think to recommend ourselves to God by our duties, and hope, by our doings of one kind or another, to inherit eternal life. But, whenever the Comforter comes into the heart, it convinces the soul of these false rests, and makes the sinner to see that all his righteousness is but as filthy rags: that his best works are but so many splendid sins; and that, for the most pompous services he deserves a doom no better than of the unprofitable servant, to be thrown into outer darkness, where is weeping, and wailing, and gnashing of teeth.

And was this degree of conviction ever wrought in any of your souls? Did the Comforter ever come into your hearts, so as to make you sick of your duties, as well as your sins? Were you ever, with the great apostle of the Gentiles, made to abhor your own righteousness which is by the law, and acknowledge that you deserve to be damned, though you should give all your goods to feed the poor? Were you made to feel, that your very repentance needed to be repented of, and that every thing in yourselves is but dung and dross? And that all the arguments you can fetch for mercy, must be out of the heart and the pure unmerited love of God? Were you ever made to lie at the feet of sovereign grace, and to say, Lord, if thou wilt, thou mayest save me; if not, thou mayest justly damn me; I have nothing to plead, I can in no wise justify myself in thy sight; my best performances, I see will condemn me; and all I have to depend upon is thy free grace? What say you? Was this ever, or is this now, the habitual language of your hearts? You have been frequently at the temple; but did you ever approach it in the temper of the poor publican; and, after you have done all, acknowledge that you have done nothing; and upon a feeling experimental sense of your own unworthiness and sinfulness every way, smite upon your breasts, and say, "God be merciful to us sinners?" If you never were thus minded, the Comforter never yet effectually came into your souls; you are out of Christ; and if God should require your souls in that condition, he would be no better to you than a consuming fire.

But there is a fourth sin, of which the Comforter, when he comes convinces the soul, and which alone (it is very remarkable) our Lord mentions as though it was the only sin worth mentioning; for indeed it is the root of all other sins whatsoever. It is the reigning as well as the damning sin of the world. And what now do you imagine that sin may be? It is that cursed sin, that root of all other evils, I mean the sin of unbelief. "Of sin because they believe not on me."

But does the christian world or any of you that hear me this day want the Holy Ghost to convince you of unbelief? Are there any infidels here? Yes, (O that I had not too great reason to think so) I fear most are such. Not indeed such infidels as professedly deny the Lord that bought us (though I fear too many even of such monsters are in every country;) but I mean such unbelievers, as have no more faith in Christ than the devils themselves. Perhaps you may think you believe, because you repeat the creed, or subscribe to a confession of faith; because you go to church or meeting, receive the sacrament, and are taken into full communion. These are blessed privileges; but all this may be done, without our being true believers. And I know not how to detect your false hypocritical faith better than by putting to you this question: How long have you believed? Would not most of you say, as long as we can remember, we never did disbelieve. Then this is a certain sign that you have no true faith at all: no, not so much as a grain of mustard seed: for if you believe now, (unless you were sanctified from your infancy, which is the case of some) you must know that there was a time in which you did not believe on the Lord Jesus Christ; and the Holy Ghost, if ever you received it, convinced you of this. Eternal Truth has declared, "when he is come he will convince the world of sin, because they believe not on me."

None of us believe by nature; but after the Holy Ghost has convinced us of our natures, and the sin of our lives and duties, in order to convince us of our utter inability to save ourselves, and that we must be beholden to God, as for every thing else, so for faith (without which it is impossible to please, or be saved by Christ) he convinces us also that we have no faith. Dost thou believe on the Son of God? is the grand question which the Holy Ghost now puts to the soul. At the same time he works with such power and demonstrations, that the soul sees, and is obliged to confess, that it has no faith.

This is a thing little thought of by most who call themselves believers. They dream they are christians because they live in a christian country; if they were born Turks, they would believe on Mahomet; for what is that which men commonly call faith, but an outward consent to the established religion? But do not you thus deceive your own selves; true faith is quite another thing. Ask yourselves, therefore, whether or not the Holy Ghost ever powerfully convinced you of the sin of unbelief? You are perhaps so devout (you may imagine) as to get a catalogue of sins, which you look over, and confess in a formal manner, as often as you go to the holy sacrament. But among all your sins, did you ever once confess and bewail that damning sin of unbelief? Were you ever made to cry out, Lord, give me faith; Lord, give me to believe on thee; O that I had faith! O that I could believe! If you never were thus distressed, at least if you never saw and felt, that you had no faith, it is a certain sign that the Holy Ghost the Comforter, never came into and worked savingly upon your souls.

But is it not odd, that the Holy Ghost should be called a Comforter, when it is plain, by the experience of all God's children, that this work of conviction is usually attended with sore inward conflicts, and a great deal of soul-trouble? I answer, the Holy Ghost may well be termed a Comforter, even in this work; because it is the only way to, and ends in, true solid comfort. Blessed are they that are thus convicted by him; for they shall be comforted. Nay, not only so, but there is present comfort, even in the midst of these convictions. The soul secretly rejoices in the sight of its own misery, blesses God for bringing it out of darkness into light, and looks forward with a comfortable prospect of future deliverances, knowing, that, "though sorrow may endure for a night, joy will come in the morning."

Thus it is that the Holy Ghost convinces the soul of sin. And, if so, how wretchedly are they mistaken, that blend the light of the Spirit with the light of conscience, as all those do, who say, that Christ lighteth every man that cometh into the world, and that light, if improved, will bring us to Jesus Christ? If such doctrine be true, the promise in the text was needless: our Lord's apostles had already that light; the world hereafter to be convinced, had that light; and, if that was sufficient to bring them to Christ, why was it expedient that Christ should go away to heaven, to send down the Holy Ghost to do this for them? Alas! all have not this Spirit: it is the special gift of God, and, without this special gift, we can never come to Christ.

The light of conscience will accuse or convince us of any common sin; but the light of natural conscience never did, never will, and never can convince us of unbelief. If it could, how comes it to pass, that not one of the heathen, who improved the light of nature in such an eminent degree, was ever convinced of unbelief? No, natural conscience cannot effect this; it is the peculiar property of the Holy Ghost the Comforter. "When he is come, he will reprove (or convince) the world of sin, of righteousness, and judgment."

We have heard how he convinces of sin. We come now to show,

Secondly, What is the righteousness, of which the Comforter convinces the world.

By the word *righteousness*, in some places of scripture, we are to understand that common justice which we ought to practice between man and man; as when Paul is said to reason of temperance and righteousness before a trembling Felix. But here (as in a multitude of other places in holy writ) we are to understand by the word righteousness, the active and passive obedience of the dear Lord Jesus; even that perfect, personal, all-sufficient righteousness, which he has wrought out for that world which the Spirit is to convince. "Of righteousness, (says our Lord) because I go to the Father, and ye see me no more." This is one argument that the Holy Spirit makes use of to prove Christ's righteousness, because he is gone to the Father, and we see him no more. For had he not wrought out a sufficient righteousness, the Father would have sent him back, as not having done what he undertook; and we should have seen him again.

O the righteousness of Christ! It so comforts my soul, that I must be excused if I mention it in almost all my discourses. I would not, if I could help it, have one sermon without it. Whatever infidels may object, or Arminians sophistically argue against an imputed righteousness; yet whoever know themselves and God, must acknowledge, that "Jesus Christ is the end of the law for righteousness, (and perfect justification in the sight of God,) to every one that believeth," and that we are to be made the righteousness of God in him. This, and this only, a poor sinner can lay hold of, as a sure anchor of his hope. Whatever other scheme of salvation men may lay, I acknowledge I can see no other foundation whereon to build my hopes of salvation, but on the rock of Christ's personal righteousness, imputed to my soul.

Many, I believe, have a rational conviction of, and agree with me in this. But rational convictions, if rested in, avail but little; it must be a spiritual, experimental conviction of the truth which is saving. And therefore our Lord says, when the Holy Ghost comes in the day of his power, it convinces of this righteousness, of the reality, completeness and sufficiency of it, to save a poor sinner.

We have seen how the Holy Ghost convinces the sinner of the sin of his nature, life, duties, and of the sin of unbelief; and what then must the poor creature do? He must inevita bly despair, if there be no hope but in himself. When therefore the Spirit has hunted the sinner out of all his false rests and hiding places, taken off the pitiful fig-leaves of his own works, and driven him out of the trees of the garden, (his outward reformations) and placed him naked before the bar of a sovereign, holy, just, and sin-avenging God; then, then it is, when the soul, having the sentence of death within itself because of unbelief, has a sweet display of Christ's righteousness made to it by the holy Spirit of God. Here it is, that he begins more immediately to act in the quality of a Comforter, and to convince the soul so powerfully of the reality and all-sufficiency of Christ's righteousness, that the soul is immediately set a hungering and thirsting after it. Now the sinner begins to see, that though he has destroyed himself, yet in Christ is his help; that, though he has no righteousness of his own to recommend him, there is a fullness of grace, a fullness of truth, a fullness of righteousness in the dear Lord Jesus, which, if once imputed to him, would make him happy for ever and ever.

None can tell, but those happy souls who have experienced it, with what demonstration of the Spirit this conviction comes. O how amiable, as well as all-sufficient, does the blessed Jesus now appear! With what new eyes does the soul now see the Lord its righteousness! Brethren, it is unutterable. If you were never thus convinced of Christ's righteousness in your own souls, though you may believe it doctrinally, it will avail you nothing; if the Comforter never came savingly into your souls, then you are comfortless indeed. But what will this righteousness avail, if the soul has it not in possession?

Thirdly, The next thing therefore the Comforter, when he comes, convinces the soul of, is judgment.

By the word *judgment*, I understand that well-grounded peace, that settled judgment, which the soul forms of itself, when it is enabled by the Spirit of God to lay hold on Christ's righteousness, which I believe it always does, when convinced in the manner before mentioned. "Of judgment, (says our Lord) because the prince of this world is judged." The soul, being enabled to lay hold on Christ's perfect righteousness by a lively faith, has a conviction wrought in it by the Holy Spirit, that the "prince of this world is judged." The soul being now justified by faith, has peace with God, through our Lord Jesus Christ, and can triumphantly say, it is Christ that justifies me, who is he that condemns me? The strong man armed is now cast out; my soul is in a true peace; the prince of this world will come and accuse, but he has now no share in me. The blessed Spirit which I have received, and whereby I am enabled to apply Christ's righteousness to my poor soul, powerfully convinces me of this. Why should I fear? Or of what shall I be afraid, since God's spirit witnesses with my spirit, that I am a child of God? The Lord is ascended up on high; he has led captivity captive; he has received the Holy Ghost the Comforter, that best of gifts for men: and that Comforter is come into my heart: he is faithful that hath promised: I, even I, am powerfully, rationally, spiritually convicted of sin, righteousness, and judgment. By this I know the prince of this world is judged.

Thus, I say, may we suppose that soul to triumph, in which the promise of the text is happily fulfilled. And though, at the beginning of this discourse, I said, most had never experienced any thing of this, and that therefore this preaching must be foolishness to such; yet I doubt not but there are some few happy souls, who, through grace, have been enabled to follow me step by step; and notwithstanding the Holy Ghost might not directly work in the same order as I have described, and perhaps they cannot exactly say the time when, yet they have a well grounded confidence that the work is done, and that they have really been convinced of sin, righteousness, and judgment, in some way, or at some time or another.

And now what shall I say to you? O thank God, thank the Lord Jesus, thank the ever blessed Trinity, for this unspeakable gift: for you would never have been thus highly favored, had not he who first spoke darkness into light, loved you with an everlasting love, and enlightened you by his Holy Spirit, and that too, not on account of any good thing foreseen in you, but for his own name's sake.

Be humble therefore, O believers be humble. Look at the rock from whence you have been hewn. Extol free grace; admire electing love, which alone has made you to differ from the rest of your brethren. Has God brought you into light? Walk as becometh the children of light. Provoke not the Holy Spirit to depart from you: for though he hath sealed you to the day of redemption, and you know that the prince of this world is judged; yet if you backslide, grow lukewarm, or forget your first love, the Lord will visit your offenses with the rod of affliction, and your sin with spiritual scourges. Be not therefore high-minded, but fear. Rejoice, but let it be with trembling. As the elect of God, put on, not only humbleness of mind, but bowels of compassion; and pray, O pray for your unconverted brethren! Help me, help me now, O children of God, and hold up my hands, as Aaron and Hur once held up the hands of Moses. Pray whilst I am preaching, that the Lord may enable me to say, This day is the promise in the text fulfilled in some poor sinners' hearts. Cry mightily to

God, and, with the cords of a holy violence, pull down blessings on your neighbors' heads. Christ yet lives and reigns in heaven. The residue of the Spirit is yet in his hand, and a plentiful effusion of it is promised in the latter days of the church. And O that the Holy Ghost, the blessed Comforter, would now come down, and convince those that are Christless among you, "of sin, of righteousness, and of judgment!" O that you were once made willing to be convinced!

But perhaps you had rather be filled with wine than with the Spirit, and are daily chasing that Holy Ghost from your souls. What shall I say for you to God? "Father, forgive them, for they know not what they do." What shall I say from God to you? Why, "that God was in Christ reconciling the world unto himself:" therefore I beseech you, as in Christ's stead, be ye reconciled to God. Do not go away contradicting and blaspheming. I know Satan would have you begone. Many of you may be uneasy, and are ready to cry out, "What a weariness is this!" But I will not let you go: I have wrestled with God for my hearers in private, and I must wrestle with you here in public. Though of myself I can do nothing, and you can no more by your own power come to and believe on Christ, than Lazarus could come forth from the grave; yet who knows but God may beget some of you again to a lively hope by this foolishness of preaching, and that you may be some of that world, which the Comforter is to convince "of sin, of righteousness, and of judgment!" Poor Christless souls! do you know what a condition you are in? Why, you are lying in the wicked one, the devil; he rules in you, he walks and dwells in you, unless you dwell in Christ, and the Comforter is come into your hearts. And will you contentedly lie in that wicked one, the devil? What wages will he give you? Eternal death. O that you would come to Christ! The free gift of God through him is eternal life. He will accept of you even now, if you will believe in him. The Comforter may yet come into your hearts, even yours. All that are now his living temples, were once lying in the wicked one as well as you. This blessed gift, this Holy Ghost, the blessed Jesus received even for the rebellious.

I see many of you affected: but are your passions only a little wrought upon, or are your souls really touched with a lively sense of the heinousness of your sins, your want of faith, and the preciousness of the righteousness of Jesus Christ? If so, I hope the Lord has been gracious, and that the Comforter is coming into your hearts. O do not stifle these convictions! Do not go away, and straightway forget what manner of doctrine you have heard, and thereby show that these are only common workings of a few transient convictions, floating upon the surface of your hearts. Beg of God that you may be sincere (for he alone can make you so) and that you may indeed desire the promise of the text to be fulfilled in your souls. Who knows but the Lord may be gracious? Remember you have no plea but sovereign mercy; but for your encouragement also, remember it is the world, such as you are, to whom the Comforter is to come, and whom he is to convince. Wait therefore at Wisdom's gates. The bare probability of having a door of mercy opened, is enough to keep you striving. Christ Jesus came into the world to save sinners, the chief of them. You know not but he came to save you. Do not go and quarrel with God's decrees, and say, if I am a reprobate, I shall be damned; if I am elected, I shall be saved; and therefore I will do nothing. What have you to do with God's decrees? Secret things belong to him; it is your business to give "all diligence to make your calling and election sure." If there are but few who find the way that leads to life, do you strive to be some of them. You know not but you may be in the number of those few, and that your striving may be the means which God intends to bless, to give you an entrance in. If you do not act thus, you are not sincere; and, if you do, who knows but you may find mercy? For though after you have done all that you can, God may justly cut you off, yet never was a single person damned who did all that he could. Though therefore your hands are withered, stretch them out; though you are impotent, sick, and lame, come lie at the pool. Who knows but by and by, the Lord Jesus may have compassion on you, and send the Comforter to convince you of sin, righteousness, and of judgment? He is a God full of compassion and long-suffering, otherwise you and I had been long since lifting up our eyes in torments. But still he is patient with us!

O Christless sinners, you are alive, and who knows but God intends to bring you to repentance? Could my prayers or tears affect it, you should have volleys of the one, and floods of the other. My heart is touched with a sense of your condition. May our merciful High Priest now send down the Comforter and make you sensible of it also! O the love of Christ! It constrains me to beseech you to come to him; what do you reject, if you reject Christ, the Lord of glory! Sinners, give the dear Redeemer a lodging in your souls. Do not be Bethshemites; give Christ your hearts, your whole hearts. Indeed he is worthy. He made you and not you yourselves. You are not your own; give Christ then your bodies and souls, which are his! Is it not enough to melt you down, to think that the high and lofty One who inhabiteth eternity, should condescend to invite you by his ministers? How soon can he frown you to hell! And how know you but he may this very instant, if you do not hear his voice? Did any yet harden their hearts against Christ, and prosper? Come then, do not send me sorrowful away; do not let me have reason to cry out, "O my leanness, my leanness!" Do not let me go weeping into my closet, and say, "Lord they will not believe my report; Lord, I have called them, and they will not answer; I am unto them as a very pleasant song, and as one that plays upon a pleasant instrument; but their hearts are running after the lust of the eye, the lust of the flesh, and the pride of life." Would you be willing that I should give such an account of you, or make such a prayer before God? And yet I must not only do so here, but appear in judgment against you hereafter, unless you will come to Christ. Once more, therefore, I entreat you to come. What objections have you to make? Behold, I stand here in the name of God, to answer all that you can offer. But I know no one can come, unless the Father draw him. I will therefore address me to my God, and intercede with him to send the Comforter into your hearts.

O blessed Jesus, who art a God whose compassions fail not, and in whom all the promises are yea and amen; thou that sittest between the cherubims, show thyself amongst us. Let us now see thy outgoings! O let us now taste that thou art gracious, and reveal thy almighty arm! Get thyself the victory in these poor sinners' hearts. Let not the word spoken prove like water spilt upon the ground. Send down, send down, O great High Priest, the Holy Spirit, to convince the world of sin, of righteousness, and of judgment. So will we give thanks and praise to thee O Father, thee O Son, and thee O blessed Spirit; to whom as three Persons, but one God, be ascribed, by angels and archangels, by cherubim and seraphim, and all the heavenly hosts, all possible power, might, majesty, and dominion, now and for evermore. *Amen, Amen, Amen.*

SERMON IX.

THE CONVERSION OF ZACCHEUS.

LUKE xix. 9, 10

And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is the son of Abraham. For the son of man is come to seek and to save that which was lost.

SALVATION, every where through the whole scripture, is said to be free gift of God, through Jesus Christ our Lord. Not only free, because God is a sovereign agent, and therefore may withhold it from, or confer it on, whom he pleaseth; but free, because there is nothing to be found in man, that can any way induce God to be merciful unto him. The righteousness of Jesus Christ is the sole cause of our finding favor in God's sight. This righteousness, apprehended by faith, (which is also the gift of God) makes it our own; and this faith, if true, will work by love.

These are parts of those glad tidings which are published in the gospel; and of the certainty of them, next to the express word of God, the experience of all such as have been saved, is the best, and as I take it, the most undoubted proof. That God might teach us every way, he has been pleased to leave upon record many instances of the power of his grace exerted in the salvation of several persons, that we hearing how he dealt with them, might thence infer the manner we must expect to be dealt with ourselves, and learn in what way we must look for salvation, if we truly desire to be made partakers of the inheritance with the saints in light.

The conversion of the person referred to in the text, I think will be of no small service to us in this matter, if rightly improved. I would hope, most of you know who the person is, to whom the Lord Jesus speaks; it is the publican Zaccheus, to whose house the blessed Jesus said, salvation came, and whom he pronounces a son of Abraham.

It is my design (God helping) to make some remarks upon his conversion recorded at large in the preceding verses, and then to enforce the latter part of the text, as an encouragement to poor undone sinners to come to Jesus Christ. "For the Son of man is come to seek and to save that which was lost."

The evangelist Luke introduces the account of this man's conversion thus, ver. 1. "And Jesus entered and passed through

Jericho." The holy Jesus made it his business to go about doing good. As the sun in the firmament is continually spreading his benign, quickening, and cheering influences over the natural; so the Sun of Righteousness arose with healing under his wings, and was daily and hourly diffusing his gracious influences over the moral world. The preceding chapter acquaints us of a notable miracle wrought by the holy Jesus on poor blind Bartimeus: and in this, a greater presents itself to our consideration. The evangelist would have us take particular notice of it; for he introduces it with the word behold: "And behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich."

Well might the evangelist usher in the relation of this man's conversion with the word *behold!* For, according to human judgment, how many insurmountable obstacles lay in the way of it! Surely no one will say there was any fitness in Zaccheus for salvation; for we are told that he was a publican, and therefore in all probability a notorious sinner. The publicans were gatherers of the Roman taxes; they were infamous for their abominable extortion; their very name therefore became so odious, that we find the pharisees often reproached our Lord, as very wicked, because he was a friend unto and sat down to meat with them. Zaccheus then, being a publican, was no doubt a sinner; and, being chief among the publicans, consequently was chief among sinners. Nay, he was rich. And one inspired apostle has told us, "that not many mighty, not many noble, are called." Another saith, "God has chosen the poor of this world, rich in faith." And he who was the Maker and the Redeemer of the apostles, assures us, "that it is easier for a camel (or a cable rope) to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Let not therefore the rich glory in the multitude of their riches.

But rich as he was, we are told, verse 3, that "he sought to see Jesus." And that was a wonder indeed! The common people heard our Lord gladly, and the poor received the gospel. The multitude, the very mob, the people that knew not the law, as the proud high priests called them, used to follow him on foot into the country, and sometimes stayed with him three days together to hear him preach. But did the rich believe or attend on him? No. Our Lord preached up the doctrine of the cross; he preached too searching for them, and therefore they counted him their enemy, persecuted and spoke all manner of evil against him falsely. Let not the ministers of Christ marvel, if they meet with the like treatment from the rich men of this wicked and adulterous generation. I should think it no scandal (supposing it true) to hear it affirmed, that none but the poor attended my ministry. Their souls are as precious to our Lord Jesus Christ, as the souls of the greatest men. They were the poor that attended him in the days of his flesh. These are they whom he hath chosen to be rich in faith, and to be the greatest in the kingdom of heaven. Were the rich in this world's goods generally to speak well of me, wo be unto me; I should think it a dreadful sign that I was only a wolf in sheep's clothing, that I spoke peace, peace, when there was no peace, and prophesied smoother things than the gospel would allow of. Hear ye this, O ye rich. Let who will dare to do it, God forbid that I should despise the poor; in doing so, I should reproach my Maker. The poor are dear to my soul: I rejoice to see them fly to the doctrine of Christ, like the doves to their windows. I only pray that the poor who attend, may be evangelized, and turned into the spirit of the gospel; if so, blessed are ye; for yours is the kingdom of heaven."

But we must return to Zaccheus. He sought to see Jesus. That is good news. I heartily wish I could say, it was out of a good principle. But, without speaking contrary to that charity which hopeth and believeth all things for the best, we may say, that the same principle drew him after Christ, which now draws multitudes (to speak plainly, it may be multitudes of you) to hear a particular preacher, even curiosity. For we are told, that he came not to hear his doctrine, but to view his person, or to use the words of the evangelist, "to see who he was." Our Lord's fame was now spread abroad through all Jerusalem, and all the country round about. Some said he was a good man; others, nay, but he deceiveth the people. And therefore curiosity drew out this rich publican, "Zaccheus" to see who this person was, of whom he had heard such various accounts. But it seems he could not conveniently get a sight of him for the press, and because he was little of stature. Alas! how many are kept from seeing Christ in glory, by reason of the press. I mean, how many are ashamed of being singularly good, and therefore follow a multitude to do evil, because they have a press or throng of polite acquaintance! And, for fear of being set at naught by those with whom they used to sit at meat, they deny the Lord of glory, and are ashamed to confess him before men. This base, this servile fear of man, is the bane of true Christianity; it brings a dreadful snare upon the soul, and is the ruin of ten thousands. For I am fully persuaded, numbers are rationally convicted of gospel truths; but, not being able to brook contempt, they will not prosecute their convictions, nor reduce them to practice. Happy those, who, in this respect, at least, like Zaccheus, resolve to overcome all impediments that lie in their way to a sight of Christ: for finding he could not see Christ because of the press, and the littleness of his natural stature, he did not smite upon his breast, and depart, saying, "It is in vain to seek after a sight of him any longer, I can never attain unto it." No, finding he could not see Christ, if he continued in the midst of the press, "he ran before the multitude, and climbed up into a sycamore tree, to see him; for he was to pass that way."

There is no seeing Christ in glory, unless we run before the multitude, and are willing to be in the number of those despised few, who take the kingdom of God by violence. The broad way, in which so many go, can never be that straight and narrow way which leads to life. Our Lord's flock was, and always will be, comparatively a little one. And unless we dare to run before the multitude in a holy singularity, and can rejoice in being accounted fools for Christ's sake, we shall never see Jesus with comfort, when he appears in glory. From mentioning the sycamore tree, and considering the difficulty with which Zaccheus must climb it, we may farther learn, that those who would see Christ, must undergo other difficulties and hardships, besides contempt. Zaccheus, without doubt, went through both. Did not many, think you, laugh at him as he ran along, and in the language of Michal, Saul's daughter, cry out, how glorious did the rich Zaccheus look to-day, when, forgetting the greatness of his station, he ran before a pitiful, giddy mob, and climbed up a sycamore tree, to see an enthusiastic preacher! But Zaccheus cares not for all that; his curiosity was strong. If he could but see who Jesus was, he did not value what scoffers said of him. Thus, and much more will it be with all those who have an effectual desire to see Jesus in heaven. They will go on from strength to strength, break through every difficulty lying in their way, and care not what men or devils say of or do unto them. May the Lord make us all thus minded, for his dear Son's sake!

At length, after taking much pains, and going (as we may well suppose) through much contempt, Zaccheus has climbed the tree; and there he sits, as he thinks, hid in the leaves of it, and watching when he should see Jesus pass by; "for he was to pass by that way."

But sing, O heavens, and rejoice, O earth! Praise, magnify, and adore sovereign, electing, free, preventing love; Jesus the everlasting God, the Prince of peace, who saw Nathaniel under the fig-tree, and Zaccheus from eternity, now sees him in the sycamore tree, and calls him in time.

Ver. 5. "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for this day I must abide at thy house." Amazing love! Well might Luke usher in the account with it. It is worthy of our highest admiration. When Zaccheus thought of no such thing, nay, thought that Christ Jesus did not know him; behold, Christ does what we never hear he did before or after, I mean, invite himself to the house of Zaccheus, saying, "Zaccheus, make haste and come down; for this day I must abide at thy house." Not pray let me abide, but I must abide this day at thy house. He also calls him by name, as though he was well acquainted with him: and indeed well he might; for his name was written in the book of life; he was one of those whom the Father had given him from all eternity: therefore he must abide at his house that day. "For whom he did predestinate, them he also called."

Here then, as through a glass, we may see the doctrine of free grace evidently exemplified before us. Here was no fitness in Zaccheus. He was a publican, chief among the publicans: not only so, but rich, and came to see Christ only out of curiosity: but sovereign grace triumphs over all. And if we do God justice, and are effectually wrought upon, we must acknowledge there was no more fitness in us than in Zaccheus; and, had not Christ prevented us by his call, we had remained dead in trespasses and sins, and alienated from the divine life, even as others. "Jesus looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for this day I must abide at thy house."

With what different emotions of heart may we suppose Zaccheus received this invitation? Think you not that he was surprised to hear Jesus Christ call him by name, and not only so, but invite himself to his house? Surely, thinks Zaccheus, I dream: it cannot be; how should he know me? I never saw him before; besides, I shall undergo much contempt, if I receive him under my roof. Thus, I say, we may suppose Zaccheus thought within himself. But what saith the scripture? "I will make a willing people in the day of my power." With this outward call, there went an efficacious power from God, which sweetly overruled his natural will; and therefore, verse 6. "He made haste, and came down, and received him joyfully," not only into his house, but also into his heart.

Thus it is, that the great God brings home his children. He calls them by name, by his word or providence: he speaks to them also by his Spirit. Hereby they are enabled to open their hearts, and are made willing to receive the King of glory. For Zaccheus' sake, let us not entirely condemn people that come unto the word, out of no better principle than curiosity. Who knows, but God may call them? It is good to be where the

Lord is passing by. May all who are now present out of this principle, hear the voice of the Son of God speaking to their souls, and so hear that they may live! Not that men ought therefore to take encouragement to come out of curiosity. For perhaps a thousand more, at other times, came to see Christ out of curiosity, as well as Zaccheus, who were not effectually called by his grace. I only mention this for the encouragement of my own soul, and the consolation of God's children, who are too apt to be angry with those who do not attend on the word out of love to God: but let them alone. Brethren, pray for them. How do you know but Jesus Christ may speak to their hearts? A few words from Christ applied by his Spirit, will save their souls. "Zaccheus," says Christ, "make haste and come down. And he made haste, and came down, and received him joyfully."

I have observed in holy scripture, how particularly it is remarked, that persons rejoiced upon believing in Christ. Thus the converted eunuch went on his way rejoicing; thus the jailor rejoiced with his whole house; thus Zaccheus received Christ joyfully. And well may those rejoice who receive Jesus Christ; for with him they receive righteousness, sanctification, and eternal redemption. Many have brought up an ill report upon our good land, and would fain persuade people that religion will make them melancholy mad. So far from it, that joy is one ingredient of the kingdom of God in the heart of a believer; "the kingdom of God is righteousness, peace, and joy in the Holy Ghost." To rejoice in the Lord, is a gospel duty. "Rejoice in the Lord always, and again I say, rejoice." And who can be so joyful, as those who know that their pardon is sealed before they go hence and are no more seen? The godly may, but I cannot see how any ungodly men can rejoice: they cannot be truly cheerful. What if wicked men may sometimes have laughter amongst them? It is only the laughter of fools; in the midst of it there is heaviness: at the best, it is but like the crackling of thorns under a pot; it makes a blaze, but soon goes out. But, as for the godly, it is not so with them; their joy is solid and lasting. As it is a joy that a stranger intermeddleth not with, so it is a joy that no man taketh from them, it is a joy in God, a joy unspeakable and full of glory.

It should seem that Zaccheus was under soul distress but a little while; "perhaps," says Guthrie, in his book entitled, The trial concerning a saving interest in Christ, "not above a quarter of an hour." I add, perhaps not so long; for as one observes, sometimes the Lord Jesus delights to deliver speedily. God is a sovereign agent, and works upon his children in their effectual calling, according to the counsel of his eternal will. It is with the spiritual, as the natural birth. All women have not the like pangs; all christians have not the like degree of conviction. But all agree in this, that all have Jesus Christ formed in their hearts: and those who have not so many trials at first, may be visited with the greater conflicts hereafter; though they never come into bondage again, after they have once received the spirit of adoption. "We have not (says Paul) received the spirit of bondage again unto fear." We know not what Zaccheus underwent before he died. However, this one thing I know, he now believed in Christ, and was justified, or acquitted, and looked upon as righteous in God's sight, though a publican, chief among the publicans, not many moments before. And thus it is with all, that, like Zaccheus, receive Jesus Christ, by faith into their hearts. The very moment they find rest in him, they are freely justified from all things from which they could not be justified by the law of Moses; "for by grace are we saved, through faith, and that not of ourselves, it is the gift of God."

Say not within yourselves this is a licentious, Antinomian doctrine; for this faith, if true, will work by love, and be productive of the fruits of holiness. See an instance in this convert, Zaccheus. No sooner had he received Jesus Christ by faith into his heart, but he evidences it by his works; for ver. 8. we are told "Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give unto the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

Having believed on Jesus in his heart, he now makes confession of him with his mouth to salvation. Zaccheus stood forth. He was not ashamed, but stood forth before his brother publicans; for true faith casts out all servile, sinful fear of men; "And said, Behold, Lord." It is remarkable, how readily people in scripture have owned the divinity of Christ immediately, upon their conversion. Thus the woman at Jacob's well: "Is not this the Christ?" Thus the man born blind: "Lord, I believe; and worshiped him." Thus Zaccheus: "Behold, Lord." An incontestable proof this to me, that those who deny our Lord's divinity, never effectually felt his power. If they had, they would not speak so lightly of him; they would scorn to deny his eternal power and Godhead. "Zaccheus stood forth, and said, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold." Noble fruits of a true living faith in the Lord Jesus! Every word calls for our notice. Not some small, not the tenth part, but the half. Of what? My goods; things that were valuable. My goods, his own, not another's. I give. Not, I will give when I die, when I can keep them no longer; but, I give now, even now. Zaccheus would be his own executor. For whilst we have time we should do good. But to whom would he give half of his goods? Not to the rich, not to those who were already clothed in purple and fine linen, of whom he might be recompensed again; but to the poor, the maimed, the halt, the blind, from whom he could expect no recompense till the resurrection of the dead. "I give to the poor." But knowing that he must be just, before he could be charitable, and conscious to himself that in his public administrations he had wronged many persons, he adds, "And, if I have taken any thing from any man by false accusation, I restore him fourfold." Hear ye this, all ye that make no conscience of cheating the king of his taxes, or of buying or selling run goods. If ever God gives you true faith you will never rest, till, like Zaccheus, you have made restitution to the utmost of your power. I suppose, before his conversion, he thought it no harm to cheat thus, no more than you may do now, and pleased himself frequently, to be sure, that he got rich by doing so. But now he is grieved for it at his heart; he confesses his injustice before men, and promises to make ample restitution. Go, ye cheating publicans, learn of Zaccheus, go away and do likewise; if you do not make restitution here, the Lord Jesus shall make you confess your sins before men and angels, and condemn you for it, when he comes in the glory of his Father to judgment hereafter.

After all this, with good reason might our Lord say unto him, "This day is salvation come to this house; forasmuch as he is the son of Abraham;" not so much by a natural as by a spiritual birth. He was made partaker of like precious faith with Abraham. Like Abraham, he believed on the Lord, and it was accounted to him for righteousness. His faith, like Abraham's, worked by love; and I doubt not, but he has been long since sitting in Abraham's arbor.

And now are you not ashamed of yourselves, who speak against the doctrines of grace, especially that doctrine of being justified by faith alone, as though it would lead to licentiousness? What can be more unjust than such a charge? Is not the instance of Zaccheus a sufficient proof to the contrary? Have I strained it to serve my own turn? God forbid. To the best of my knowledge I have spoken the truth in sincerity, and the truth as it is in Jesus. I do affirm that we are saved by grace, and that we are justified by faith alone: but I do also affirm, that faith must be evidenced by good works where there is an opportunity of performing them.

What therefore has been said of Zaccheus, may serve as a rule, whereby all may judge whether they have faith or not. You say you have faith; but how do you prove it? Did you ever hear the Lord Jesus call you by name? Were you ever made to obey that call? Did you ever, like Zaccheus, receive Jesus Christ joyfully into your hearts? Are you influenced, by the faith you say you have, to stand up and confess the Lord Jesus before men? Were you ever made willing to own, and humble yourselves for, your past offenses? Does your faith work by love, so that you conscientiously lay up, according as God has prospered you, for the support of the poor? Do you give alms of all things that you possess? Have you made due restitution to those you have wronged? If so, happy are ye; salvation is come to your souls; you are sons, you are daughters of, you shall shortly be everlastingly blessed with faithful Abraham. But, if you are not thus minded, do not deceive your own souls; though you may talk of justification by faith, like angels, it will do you no good; it will only increase your damnation. You hold the truth, but it is in unrighteousness. Your faith being without works, is dead; you have the devil, not Abraham, for your father. Unless you have a faith of the heart, a faith working by love, with devils and damned spirits shall you dwell for evermore.

But it is time now to enforce the latter part of the text. "For the Son of man is come to seek and to save that which was lost." These words are spoken by our Savior, in answer to some self-righteous pharisees, who instead of rejoicing with the angels in heaven, at the conversion of such a sinner, murmured, "that he was gone to be a guest with a man that was a sinner." To vindicate his conduct, he tells them, that this was an act agreeable to the design of his coming; "For the Son of man is come to seek and to save that which was lost." He might have said, the "Son of God." But O the wonderful condescension of our Redeemer! He delights to style himself the Son of man. He came not only to save, "but to seek and to save that which was lost." He came to Jericho to seek and save Zaccheus; for otherwise Zaccheus would never have been saved by him. But whence came he? Even from heaven, his dwelling place, to this lower earth, this vale of tears, "to seek and save that which was lost;" or all that feel themselves lost, and are willing, like Zaccheus, to receive him into their hearts to save them; with how great a salvation? even from the guilt, and also from the power of their sins; to make them heirs of God, and joint-heirs with himself, and partakers of that glory which he enjoyed with the Father before the world began. Thus will the Son of man save that which is lost.

He was made the Son of man, on purpose that he might save them. He had no other end but this in leaving his Father's throne, in obeying the moral law, and hanging upon the cross. All that was done and suffered, merely to satisfy, and procure a righteousness for poor, lost undone sinners, and that too without respect of persons. "That which was lost." All of every nation and language, that feel, bewail, and are truly desirous of being delivered from their lost state, did the Son of man come down to seek and to save; for he is mighty, not only so, but willing, to save to the uttermost all that come to God through him; he will in no wise cast them out. For he is the same to-day, as he was yesterday. He comes now to sinners, as well as formerly; and, I hope, hath sent me out this day to seek, and, under him, to bring home some of you, the lost sheep of the house of Israel.

What say you? Shall I go home rejoicing, saying, that many like sheep, have gone astray, but they have now believed on Jesus Christ, and so returned home to the great Shepherd and Bishop of their souls? If the Lord would be pleased thus to prosper my handy work, I care not how many legalists and self-righteous pharisees murmur against me, for offering salvation to the worst sinners. For I know the Son of man came to seek and to save them; and the Lord Jesus will now be a guest to the worst publican, the vilest sinner that is among you, if he does but believe on him. Make haste then, O sinners, make haste, and come by faith to Christ. Then, this day, even this hour, nay this moment, if you believe, Jesus Christ shall come and make his eternal abode in your hearts. Which of you is made willing to receive the King of glory? Which of you obeys the call, as Zaccheus did? Alas! why do you stand still? How know you, whether Jesus Christ may ever call you again? Come then, poor, guilty sinners; come away, poor, lost, undone publicans; make haste, I say, and come away to Jesus Christ.. The Lord condescends to invite himself to come under the filthy roofs of the houses of your souls. Do not be afraid of entertaining him; he will fill you with all peace and joy in believing. Do not be ashamed to run before the multitude, and to have all manner of evil spoken against you falsely for his sake. One sight of Christ will make amends for all. Zaccheus was laughed at; and "all that will live godly in Christ Jesus, shall suffer persecution." But what of that? Zaccheus is now crowned in glory; as you also shall shortly be, if you believe on, and are reproached for Christ's sake. Do not, therefore, put me off with frivolous excuses; there is no excuse that can be given for your not coming to Christ. You are lost, undone, without him; and if he is not glorified in your salvation, he will be glorified in your destruction; if he does not come and make his abode in your hearts, you must take up an eternal abode with the devil and his angels. O that the Lord would be pleased to pass by some of you at this time! O that he may call you by his Spirit, and make you a willing people in this day of his power! For I know my calling will not do, unless he, by his efficacious grace, compel you to come in. O that you once felt what it is to receive Jesus Christ into your hearts! You would soon, like Zaccheus, give him every thing. You do not love Christ, because you do not know him; you do not come to him, because you do not feel your want of him; you are whole and not broken-hearted; you are not sick, at least not sensible of your sickness; and, therefore, no wonder you do not apply to Jesus Christ, that great, that almighty physician. You do not feel yourselves lost, and therefore do not seek to be found in Christ. O that God would wound you with the sword of his Spirit, and cause his arrows of conviction to stick deep in your hearts! O that he would dart a ray of divine light into your souls! For if you do not feel yourselves lost without Christ, you are of all men most miserable: your souls are dead; you are not only an image of hell, but in some degree hell itself: you carry hell about with you, and you know it not. O that I could see some of you sensible of this, and hear you cry out, "Lord, break this hard heart; Lord deliver me from the body of this death; draw me, Lord make me willing to come after thee; I am lost; Lord, save me, or I perish!" Were this your case, how soon would the Lord stretch forth his almighty hand, and say, be of good cheer, it is I; be not afraid? What a wonderful calm would then possess your troubled souls! Your fellowship would then be with the Father and the Son. Your life would be hid with Christ in God.

Some of you, I hope, have experienced this, and can say, I was lost, but I am found; I was dead, but am alive again. The son of man came and sought me in the day of his power, and saved my sinful soul. And do you repent that you came to Christ? Has he not been a good Master? Is not his presence sweet to your souls? Has he not been faithful to his promise? And have you not found, that even in doing and suffering for him, there is an exceeding present great reward? I am persuaded you will answer, Yes. O then, ye saints, recommend and talk of the love of Christ to others, and tell them, what great things the Lord has done for you! This may encourage others to come unto him. And who knows but the Lord may make you fishers of men? The story of Zaccheus was left on record for this purpose. No truly convicted soul, after such an instance of divine grace has been laid before him, need despair of mercy. What if you are publicans? Was not Zaccheus a publican? What if you are chief among the publicans? Was not Zaccheus likewise? What if you are rich? Was not Zaccheus rich also? And yet almighty grace made him more than conqueror over all these hindrances. All things are possible to Jesus Christ; nothing is too hard for him: he is the Lord almighty. Our mountains of sins must all fall before this great Zerubabel. On him God the Father has laid the iniquities of all that shall truly believe; in his own body he bare them on the tree. There, there, by faith, O mourners in Sion, may you see your Savior hanging with arms stretched out, and hear him, as it were, thus speaking to your souls; "Behold how I have loved you! Behold my hands and my feet! Look, look into my wounded side, and see a heart flaming with love: love stronger than death. Come into my arms, O sinners, come wash your spotted souls in my heart's blood. See, here is a fountain opened for all sin and all uncleanness! See, O guilty souls, how the wrath of God is now abiding upon you. Come, haste away, and hide yourselves in the clefts of my wounds; for I am wounded for your transgressions; I am dying that you may live for evermore. Behold, as Moses lifted up the serpent in the wilderness, so I am here lifted up upon a tree. See how I have become a curse for you. The chastisement of your peace is upon me. I am thus scourged, thus wounded, thus crucified, that you by my stripes may be healed. O look unto me all ye trembling sinners, even to the ends of the earth! Look unto me by faith, and you shall be saved: for I came thus to be obedient even unto death, that I might save that which was lost."

And what say you to this, O sinners? Suppose you saw the King of glory dying, and thus speaking to you; would you believe on him? No, you would not, unless you believe on him now. For though he is dead, he yet speaketh all this in the scripture; nay, in effect, says all this in the words of the text, "The Son of man is come to seek and to save that which was lost." Do not therefore any longer crucify the Lord of glory. Bring those rebels, your sins, which will not have him to reign over them, bring them out to him. Though you cannot slay them yourselves, yet he will slay them for you. The power of his death and resurrection is as great now as formerly. Make haste, therefore, make haste, O ye publicans and sinners, and give the dear Lord Jesus your hearts, your whole hearts. If you refuse to hearken to this call of the Lord, remember your damnation will be just. I am free from the blood of you all. You must acquit my Master and me at the terrible day of judgment. O that you may know the things that belong to your everlasting peace, before they are eternally hid from your eyes! Let all that love the Lord Jesus Christ in sincerity say, *Amen.*

SERMON X.

THE POWER OF CHRIST'S RESURRECTION.

PHILIPPIANS, iii. 10.

That I may know him, and the power of his resurrection.

THE apostle, in the verses before the text, had been cautioning the Philippians to beware of the concision, Judaizing teachers who endeavored to subvert them from the simplicity of the gospel, by telling them they still ought to be subject to circumcision and all the other ordinances of Moses. And that they might not think he spoke out of prejudice, and condemned their tenets because he himself was a stranger to the Jewish dispensation, he acquaints them, that if any other man thought he had whereof he might trust in the flesh, or seek to be justified by the outward privileges of the Jews, he had more; for he was circumcised the eighth day; of the stock of Israel, (not a proselyte, but a native Israelite;) of the tribe of Benjamin, (the tribe which adhered to Judah when the others revolted;) an Hebrew of the Hebrews, (a Jew, both of the father's and mother's side;) and as touching the law, a pharisee, the strictest sect among all Israel. To show that he was no Gallio in religion, through his great, though misguided zeal, he had persecuted the church of Christ; and as touching the righteousness of the law (as far as the pharisees' exposition of it went) was blameless, and had kept it from his youth. But, when it pleased God, who separated him from his mother's womb, to reveal his Son in him, *What things were gain to me*, (he says) *those privileges I boasted myself in, and sought to be justified by, I counted loss for Christ.* And that they might not think he repented that he had done so, he tells them he was now more confirmed than ever in his judgment. For, says he, "yea, doubtless, (the expression in the original rises with a holy triumph) and I do count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." And that they might not object that he said, and did not, he acquaints them, that he had given proofs of the sincerity of these professions, because for the sake of them, he had suffered the loss of all his worldly things, and still was willing to do more; for, "I count them but dung (no more than offals thrown out to dogs) so that I may win (or have a saving interest in) Christ, and be found in him, (as the manslayer in the city of refuge) not having my own righteousness, which is of the law," not depending on having Abraham for my father, or on any works of righteousness which I have done, either to atone or serve as a balance for my evil deeds, but on that which is through the faith of Christ, the righteousness which is of God by faith, a righteousness of God's appointing, and which will be imputed to me, if I believe in Christ, "that I may know him, and the power of his resurrection;" that I may have an experimental knowledge of the efficacy of his resurrection, by feeling the influences of his Spirit on my soul. In which words two things are implied.

First, That Jesus Christ did rise from the dead.

Secondly, That it highly concerns us to know the power of his rising again.

Accordingly in the following discourse I shall endeavor to show,

First, That Christ is risen indeed from the dead; and that it was necessary for him so to do; and,

Secondly, That it highly concerns us to know and experience the power of his resurrection.

First, Christ is indeed risen.

That Jesus should rise from the dead was absolutely necessary.

First, On his own account. He had often appealed to this as the last and most convincing proof he would give them that he was the true Messiah. "There shall be no other sign given you, than the sign of the prophet Jonas." And again, "Destroy this temple of my body, and in three days I will build it up." Which words his enemies remembered, and urged it as an argument, to induce Pilate to grant them a watch, to prevent his being stolen out of the grave. "We know that deceiver said, whilst he was yet alive, after three days I will rise again." So that had he not risen again, they might have justly said, we know that this man was an impostor.

Secondly, It was necessary on our account. "He rose again," says the apostle, "for our justification;" or that the debt we owed to God for our sins, might be fully satisfied and discharged.

It had pleased the father (for ever adored be his infinite love and free grace) to wound his only Son for our transgressions, and to arrest and confine him in the prison of the grave, as our surety for the guilt we had contracted by setting at naught his commandments. Now had Christ continued always in the grave, we could have had no more assurance that our sins were satisfied for, than any common debtor can have of his creditor's being satisfied, while his surety is kept confined. But he being released from the power of death, we are thereby assured, that with his sacrifice God is well pleased, that our atonement was finished on the cross, and that he had made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the world.

Thirdly, It was necessary that our Lord Jesus should rise again from the dead, to assure us of the certainty of the resurrection of our own bodies.

The doctrine of the resurrection of the body was entirely exploded and set at naught among the Gentiles, as appears from the Athenians mocking at, and calling St. Paul a babbler and setter forth of strange doctrines, when he preached to them Jesus and the resurrection. And though it was believed by most of the Jews, as is evident from many passages of scripture, yet not by all; the whole sect of the sadducees denied it. But the resurrection of Jesus Christ put it out of dispute. For as he acted as our representative, if he our Head be risen, then must we also, who are his members, rise with him. And as in the first Adam we all died, even so in him our second Adam we must all, in this sense, be made alive.

As it was necessary, upon these accounts, that our blessed Lord should rise from the dead: so it is plain beyond contradiction, that he did. Never was any matter of fact better attested; never were more precautions made use of to prevent a cheat. He was buried in a sepulchre, hewn out of a rock, so that it could not be said that they digged under, and conveyed him away. It was a sepulchre also wherein never man before was laid; so that if any body did rise from thence, it must be the body of Jesus of Nazareth. Besides, the sepulchre was sealed; a great stone rolled over the mouth of it; and a band of soldiers (consisting not of friends, but of his professed enemies) was set to guard it. And as for his disciples coming by night and stealing him away, it was altogether improbable: for it was not long since, that they had all forsaken him, and they were the most backward in believing his resurrection. And supposing it was true that they came whilst the soldiers slept; yet the soldiers must be cast into a deep sleep indeed, that the rolling away of so great a stone did not awake some of them.

And our blessed Lord's afterwards appearing at sundry times, and in divers manners, to his disciples, as when they assembled together, when they were walking to Emmaus, when they were fishing; nay, and condescending to show them his hands and feet, and his appearing to above five hundred brethren at once, put the truth of his resurrection out of all dispute.

Indeed, there is one objection that may be made against what has been said, that the books wherein these facts are recorded were written by his disciples.

And who more proper persons than those who were eye witnesses of what they related, and ate and drank with him after his resurrection? But they were illiterate and ignorant men. Yet were they as good witnesses of a plain matter of fact, as the most learned masters in Israel. Nay, this rendered them more proper witnesses. For being plain men, they were therefore less to be suspected of telling or making a lie, particularly, since they laid down their lives for a testimony of the truth of it. We read indeed, of Jacob's telling a lie, though he was a plain man, in order to get his father's blessing. But it was never heard since the world began, than any man, much less a whole set of men, died martyrs for the sake of an untruth, when they themselves were to reap no advantage from it.

No, this single circumstance proves them to be Israelites indeed, in whom was no guile. And the wonderful success God gave to their ministry afterwards, when three thousand were converted by one sermon; and twelve poor fishermen, in a very short time enabled to be more than conquerors over all the opposition men or devils could make, was as plain a demonstration, that Christ was risen, according to their gospel, as that a divine power, at the sound of a few rams' horns, caused the wall of Jericho to fall down.

But why need we any farther witnesses? Believe you the resurrection of our blessed Lord? I know that you believe it, as your gathering together on this first day of the week in the courts of the Lord's house abundantly testifies.

What concerns us most to be assured of, and which is the *Second* thing I was to speak of, is, whether we have experimentally known the power of his resurrection; that is, whether or not we have received the Holy Ghost, and by his powerful operations on our hearts, have been raised from the death of sin, to a life of righteousness, and true holiness.

It was this, the great apostle was chiefly desirous to know: the resurrection of Christ's body he was satisfied would avail him nothing, unless he experienced the power of it in raising his dead soul.

For another, and that a chief end of our blessed Lord's rising from the dead, was to enter heaven as our representative, and to send down the Holy Ghost to apply that redemption he had finished on the cross, to our hearts, by working an entire change in them.

Without this, Christ would have died in vain. For it would have done us no service to have had his outward righteousness imputed to us, unless we had an inward inherent righteousness wrought in us. Because, being altogether conceived and born in sin, and consequently unfit to hold communion with an infinitely pure and holy God, we cannot possibly be made meet to see or enjoy him, till a thorough renovation has passed upon our hearts.

Without this we leave out the Holy Ghost in the great work of our redemption. But as we were made by the joint concurrence and consultation of the blessed Trinity; and as we were baptized in their name, so must all of them concur in our salvation. As the Father made, and the Son redeemed, so must the Holy Ghost sanctify and seal us, or otherwise we have believed in vain.

This then is what the apostle means by the power of Christ's resurrection, and this is what we are as much concerned experimentally to know, as that he rose at all.

Without this, though we may be moralists, though we may be civilized, good natured people, yet we are no christians. For he is no true christian, who is only one outwardly; nor have we therefore a right to the christian name, because we daily profess, to believe that Christ rose again the third day from the dead. But he is a true christian who is one inwardly, and then only can we be styled true believers, when we not only profess to believe, but have felt the power of our blessed Lord's rising from the dead, by being quickened and raised by his Spirit, when dead in trespasses and sins, to a thorough newness both of heart and life.

The devils themselves cannot but believe the doctrine of the resurrection, and tremble; but yet they continue devils, because the benefits of this resurrection have not been applied to them, nor have they received a renovating power from it, to change and put off their diabolical nature. And so, unless we not only profess to know, but also feel that Christ is risen indeed, by being born again from above, we shall be as far from the kingdom of God as they: our faith will be as ineffectual as the faith of devils.

Nothing has done more harm to the christian world—nothing has rendered the cross of Christ of less effect than a vain supposition, that religion is something without us. Whereas we should consider, that every thing that Christ did outwardly, must be done over again in our souls; or otherwise, the believing that such a divine Person was once on earth, who triumphed over hell and the grave, will profit us no more than believing there was once such a person as Alexander who conquered the world.

As Christ was born of the virgin's womb, so must he be spiritually formed in our hearts. As he died for sin, so must we die to sin. And as he rose again from the dead, so must we also rise to a divine life.

None but those who have followed him in this regeneration, or new birth, shall sit on thrones as approvers of his sentence, when he shall come in terrible majesty to judge the twelve tribes of Israel.

It is true, as for the outward work of our redemption, it was a transient act, and was certainly finished on the cross; but the application of that redemption to our hearts, is a work that will continue always, even unto the end of the world.

So long as there is an elect man breathing on the earth, who is naturally engendered of the offspring of the first Adam, so long must the quickening Spirit, which was purchased by the resurrection of the second Adam, that Lord from heaven, be breathing upon his soul.

For though we may exist by Christ, yet we cannot be said to exist in him, till we are united to him by one spirit, and enter into a new state of things, as certainly as he entered into a new state of things, after that he rose from the dead.

We may throng and crowd around Christ, and call him Lord, Lord, when we come to worship before his footstool; but we have not effectually touched him, till by a lively faith in his resurrection, we perceive a divine virtue coming out of him, to renew and purify our souls.

How greatly then do they err who rest in a bare historical faith of our Savior's resurrection, and look only for external proofs to evidence it? Whereas, were we the most learned disputers of this world, and could speak of the certainty of this fact with the tongues of men and angels, yet without this inward testimony of it in our hearts, though we might convince others, yet we should never be saved by it ourselves.

For we are but dead men, we are like so many carcasses, wrapt up in grave clothes, till that same Jesus who called Lazarus from his tomb, and at whose own resurrection many that slept arose, doth raise us also by his quickening Spirit from our natural death, in which we have so long lain, to a holy and heavenly life.

We might think ourselves happy, if we had seen the holy Jesus after he was risen from the dead, and our hands had handled that Lord of life. But more happy are they who have not seen him, and yet having felt the power of his resurrection, therefore believe in him. For many saw our divine Master, who were not saved by him; but whoever has thus felt the power of his resurrection, has the earnest of his inheritance in his heart; he has passed from death to life, and shall never fall into final condemnation.

I am very sensible that this is foolishness to the natural man, as were many such like truths to our Lord's own disciples, when only weak in faith, before he rose again. But when these natural men, like them, have fully felt the power of his resurrection, they will then own that this doctrine is from God, and say with the Samaritans, "Now we believe not because of thy saying," for we ourselves have experienced it in our hearts.

And O that all unbelievers, all letter-learned masters of Israel, who now look upon the doctrine of the power of Christ's resurrection, or our new birth, as an idle tale, and condemn the preachers of it as enthusiasts and madmen, did but thus feel the power of it in their souls, they would no longer ask, how this thing could be? But they would be convinced of it as much as Thomas was, when he saw the Lord's Christ; and like him, when Jesus bid him reach out his hands and thrust them into his side, in a holy confusion they would cry out, "My Lord, and my God!"

But how shall an unbeliever, how shall the formal christian come thus to "know Christ, and the power of his resurrection?" God, who cannot lie, has told us, "I am the resurrection and the life, whosoever liveth and believeth in me, though he were dead, yet shall he live." Again, says the apostle, "By faith we are saved, and that not of ourselves, it is the gift of God."

This, this is the way, walk in it. Believe and you shall live in Christ, and Christ in you; you shall be one with Christ, and Christ one with you. But without this, your outward goodness and professions will avail you nothing.

But then, by this faith we are not to understand a dead speculative faith, a faith in the head; but a living principle wrought in the heart by the powerful operation of the Holy Ghost, a faith that will enable us to overcome the world and forsake all in affection for Jesus Christ. For thus speaks our blessed Master, "Unless a man forsake all that he hath, he cannot be my disciple."

And so the apostle, in the words immediately following the text, says, "being made conformable to his death;" thereby implying that we cannot know the power of Christ's resurrection unless we are made conformable to him in his death.

This we have shadowed out by the custom of baptizing by immersion in the primitive church, and (which is also recommended by our own) their putting the infants under the water signified their obligation to die unto sin; as their taking them out of the water, signified their rising again to newness of life. To which the apostle plainly alludes, when he says, "we are buried with him in baptism."

If we can reconcile light and darkness, heaven and hell, then we may hope to know the power of Christ's resurrection without dying to ourselves and the world. But till we can do this, we might as well expect that Christ will have concord with Belial.

For there is such a contrariety between the spirit of this world, and the spirit of Jesus Christ, that he who will be at friendship with the one, must be at enmity with the other; "We cannot serve God and mammon."

This may, indeed, seem a hard saying; and many, with the young man in the gospel, may be tempted to go away sorrowful: but wherefore should this offend them? For what is all that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, but vanity and vexation of spirit?

God is love; and therefore, could our own wills, or the world have made us happy, he never would have sent his own dear Son Jesus Christ to die and rise again, to deliver us from the power of them. But because they only torment and cannot satisfy, therefore God bids us renounce them.

Had any one persuaded profane Esau not to lose so glorious a privilege, merely for the sake of gratifying a present corrupt inclination, when he saw him about to sell his birthright for a little red pottage, would not one think that man to have been Esau's friend! And just thus stands the case between God and us. By the death and resurrection of Jesus Christ, we are new born to a heavenly inheritance amongst all them which are sanctified; but our own corrupt wills would tempt us to sell this glorious birthright for the vanities of the world, which, like Esau's red pottage, may please us for a while, but will soon be taken away from us. God knows this, and therefore rather bids us renounce them for a season, than for the short enjoyment of them lose the privilege of that glorious birthright, to which, by knowing the power of the resurrection of Jesus Christ, we are entitled.

O the depth of the riches and excellency of christianity! Well might the great St. Paul count all things but dung and dross for the excellency of the knowledge of it. Well might he desire so ardently to know Jesus, and the power of his resurrection. For even on this side eternity it raises us above the world, and makes us to sit in heavenly places in Christ Jesus.

Well might that glorious company of worthies, recorded in the holy scriptures, supported with a deep sense of their heavenly calling, despise the pleasures and profits of this life, and wander about in sheep skins, and goat skins, in dens and caves of the earth, being destitute, afflicted, tormented.

And O that we were all like minded! that we felt the power of Christ's resurrection as they did! How should we then count all things as dung and dross for the excellency of the knowledge of Christ Jesus our Lord! How should we then recover our primitive dignity, trample the earth under our feet, and with our souls be continually gasping after God.

And what hinders but we may be thus minded? Is Jesus Christ, our great High Priest, altered from what he was? No, he is the same yesterday, to-day, and for ever. And though he is exalted to the right hand of God, yet he is not ashamed to call us brethren. The power of his resurrection is as great now as formerly, and the Holy Spirit, which was assured to us by his resurrection, as ready and able to quicken us who are dead in trespasses and sins, as any saint that ever lived. Let us but cry, and that instantly, to him that is mighty and able to save; let us, in sincerity and truth, without secretly keeping back the least part, renounce ourselves and the world; then we shall be christians indeed. And though the world may cast us out and separate from our company, yet Jesus Christ will walk with, and abide in us. And at the general resurrection of the last day, when the voice of the archangel and trump of God shall bid the sea and the graves give up their dead, and all nations shall appear before him, then will he confess us before his Father and the holy angels, and we shall receive that invitation which he shall then pronounce to all who love and fear him, "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world."

Grant this, O Father, for thy dear Son's sake, Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be power and glory, for ever, Amen.

SERMON XI.

THE INDWELLING OF THE SPIRIT, THE COMMON PRIVILEGE OF ALL BELIEVERS.

JOHN, vii. 37, 38, 39.

In the last day, that great day of the feast, Jesus stood; and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive.

NOTHING has rendered the cross of Christ of less effect; nothing has been a greater stumbling block and rock of offense to weak minds, than a supposition, now current among us, that most of what is contained in the gospel of Jesus Christ, was designed only for our Lord's first and immediate followers, and consequently calculated but for one or two hundred years. Accordingly, many now read the life, sufferings, death, and resurrection of Jesus Christ, in the same manner as Cæsar's Commentaries, or the conquests of Alexander are read: as things rather intended to afford matter for speculation, than to be acted over again in and by us.

As this is true of the doctrines of the gospel in general, so it is of the operation of God's Spirit upon the hearts of believers in particular; for we no sooner mention the necessity of our receiving the Holy Ghost in these last days, as well as formerly, but we are looked upon by some, as enthusiasts and mad men; and by others, represented as willfully deceiving the people, and undermining the established constitution of the church.

Judge ye then, whether it is not high time for the true ministers of Jesus Christ, who have been made partakers of this heavenly gift, to lift up their voices like a trumpet; and if they would not have those souls perish, for which the Lord Jesus has shed his precious blood, to declare with all boldness, that the Holy Spirit is the common privilege and portion of all believers in all ages; and that we, as well as the first christians, must receive the Holy Ghost, before we can truly be called the children of God.

For this reason, (and also that I might answer the design of our church in appointing the present festival*) I have chosen the words of the text.

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* Whitsuntide.

They were spoken by Jesus Christ, when he was at the feast of Tabernacles. Our Lord attended on the temple-service in general, and the festivals of the Jewish church in particular. The festival at which he was now present, was that of the feast of Tabernacles, which the Jews observed, according to God's appointment, in commemoration of their living in tents. At the last day of his feast, it was customary for many pious people to fetch water from a certain place, and bring it on their heads, singing this anthem out of Isaiah, "And with joy shall they draw water out of the wells of salvation." Our Lord Jesus observing this, and it being his constant practice to spiritualize every thing he met with, cries out, "If any man thirst let him come unto me (rather than unto that well) and drink. He that believeth on me, as the scripture hath spoken, (where it is said, God will make water to spring out of a dry rock, and such like) out of his belly shall flow rivers of living water." And that we might know what our Savior meant by this living water, the evangelist immediately adds, "But this spake he of the Spirit, which they that believe on him should receive."

These last words I shall chiefly insist on in the ensuing discourse. And,

First, I shall briefly show, what is meant by the word Spirit.

Secondly, That this Spirit is the common privilege of all believers.

Thirdly, I shall show the reason on which this doctrine is founded. And,

Lastly, Conclude with a general exhortation to believe on Jesus Christ, whereby alone we can receive this Spirit.

First, I am to show what is meant by the word Spirit.

By the Spirit, is evidently to be understood the Holy Ghost, the third person in the ever-blessed Trinity, consubstantial and co-eternal with the Father and the Son, proceeding from, yet equal to them both. For, to use the words of our church in this day's office, that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.

Thus, says St. John, in his first epistle, chap. v. verse 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." And our Lord, when he gave his apostles commission to go and teach all nations, commanded them to baptize in the name of the Holy Ghost, as well as of the Father and the Son. And St. Peter, Acts v. 3. said to Ananias, "Why hath Satan filled thine heart to lie unto the Holy Ghost?" and verse 4, he says, "Thou hast not lied unto men but unto God." From all which passages, it is plain, that the Holy Ghost is truly and properly God, as well as the Father and the Son. This is an unspeakable mystery, but a mystery of God's revealing, and, therefore to be assented to with our whole hearts; seeing God is not a man that he should lie, nor the son of man that he should deceive. I proceed,

Secondly, To prove, that the Holy Ghost is the common privilege of all believers.

But, here I would not be understood to mean the receiving the Holy Ghost, so as to enable us to work miracles, or show outward signs and wonders. I allow our adversaries, that to pretend to be inspired in this sense, is being wise above what is written. Perhaps it cannot be proved, that God ever interposed in this extraordinary manner, but when some new revelation was to be established, as at the first settling of the Mosaic or gospel dispensation: and as for my own part, I cannot but suspect the spirit of those who insist upon a repetition of such miracles at this time. For the world being now become nominally christian, (though God knows, little of its power is left among us) there need not outward miracles, but only an inward co-operation of the Holy Spirit with the word, to prove that Jesus is the Messiah which was to come into the world.

Besides, if it were possible for thee, O man, to have faith, so as to be able to remove mountains, or cast out devils; nay, couldst thou speak with the tongues of men and angels, yea, and bid the sun stand still in the midst of heaven; what would all these gifts of the Spirit avail thee, without being made partaker of his sanctifying graces? Saul had the spirit of government for a while, so as to become another man, and yet probably was a cast-away. And many, who cast out devils in Christ's name, at the last will be disowned by him. If, therefore, thou hast only the gifts, and art destitute of the graces of the Holy Ghost, they will only serve to lead thee with so much the more solemnity to hell.

Here then we join issue with our adversaries, and will readily grant, that we are not in this sense to be inspired, as were our Lord's first apostles. But unless men have eyes which see not and ears that hear not, how can they read the latter part of the text, and not confess that the Holy Spirit in another sense, is the common privilege of all believers, even to the end of the world? "This spake he of the Spirit, which they that believe on him should receive." Observe, he does not say, they that believe on him for one or two ages, but they that believe on him in general, or, at all times, and in all places. So that, unless we can prove, that St. John was under a delusion when he wrote these words, we must believe that even we also, shall receive the Holy Ghost, if we believe on the Lord Jesus with our whole hearts.

Again, our Lord, just before his bitter passion, when he was about to offer up his soul an offering for the sins of the elect world; when his heart was most enlarged, and he would undoubtedly demand the most excellent gifts for his disciples, prays, "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, I in them, and thou in me, that they may be made perfect in one;" that is, that all his true followers might be united to him by his Holy Spirit, by as real, vital, and mystical a union, as there was between Jesus Christ and the Father. I say all his true followers; for it is evident, from our Lord's own words, that he had us, and all believers in view, when put he up this prayer; "Neither pray I for these alone, but for them also which shall believe on me through their word;" so that, unless we treat our Lord as the high priests did, and count him a blasphemer, we must confess, that all who believe in Jesus Christ, through the word or ministration of his servants, are to be joined to Jesus Christ, by being made partakers of the Holy Spirit.

A great noise has been made of late, about the word enthusiast, and it has been cast upon the preachers of the gospel, as a term of reproach; but every christian, in the proper sense of the word, must be an enthusiast; that is, must be inspired of God, or have God, by his Spirit, in him. St. Peter tells us, we have many great and precious promises, that we may be made partakers of the divine nature; our Lord prays, "that we may be one, as the Father and he are one;" and our own church, in conformity to these texts of scripture, in her excellent communion office, tells us that those who receive the sacrament worthily, "Dwell in Christ, and Christ in them; that they are one with Christ, and Christ with them." And yet, christians must have their names cast out as evil, and ministers in particular, must be looked upon as deceivers of the people, for affirming, that we must be really united to God, by receiving the Holy Ghost. "Be astonished, O heavens, at this!"

Indeed, I will not say, all our letter-learned preachers deny this doctrine in express words; but they do however, in effect; for they talk professedly against inward feelings, and say we may have God's Spirit without feeling it, which is, in reality, to deny the thing itself. And had I a mind to hinder the progress of the gospel, and to establish the kingdom of darkness, I would go about telling people, they might have the Spirit of God and yet not feel it.

But to return. When our Lord was about to ascend to his

Father and our Father, to his God and our God, he gave his apostles this commission, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And accordingly, by the authority of this commission, we do teach and baptize in this, and every age of the church. And though we translate the words, "baptizing them in the name;" yet, as the name of God, in the Lord's prayer, and several other places, signifies his nature, they might as well be translated thus, "baptizing them into the nature of the Father, into the nature of the Son, and into the nature of the Holy Ghost." Consequently if we are all to be baptized into the nature of the Holy Ghost, before our baptism be effectual to salvation, it is evident, that we all must actually receive the Holy Ghost, ere we can say, we truly believe in Jesus Christ. For no one can say, that Jesus is my Lord, but he that has thus received the Holy Ghost.

Numbers of other texts might be quoted to make this doctrine, if possible, still more plain; but I am astonished, that any who call themselves members; much more, that many who are preachers in the Church of England, should dare so much as to open their lips against it. And yet, with grief I speak it, God is my judge, persons of the established church seem more generally to be ignorant of it than any dissenters whatsoever.

But my dear brethren, what have you been doing? How often have your hearts given your lips the lie? How often have you offered to God the sacrifice of fools, and had your prayers turned into sin, if you approve of, and use our church liturgy, and yet deny the Holy Spirit to be the portion of all believers? In the daily absolution, the minister exhorts the people to pray, that "God would grant them repentance, and his Holy Spirit." In the collect for Christmas day, we beseech God, "that he would daily renew us by his Holy Spirit." In the last week's collect, we prayed "that we may evermore rejoice in the comforts of the Holy Ghost;" and in the concluding prayer, which we put up every day, we pray, not only that the grace of our Lord Jesus Christ, and the love of God, but that "the fellowship of the Holy Ghost" may be with us all evermore.

But farther, a solemn season to some, is now approaching: I mean the Ember-days, at the end of which, all that are to be ordained to the office of a deacon, are, in the sight of God, and in the presence of the congregation, to declare, that they trust they are inwardly moved by the Holy Ghost, to take upon them that administration; and to those who are to be ordained priests, the bishop is to repeat these solemn words: "Receive thou the Holy Ghost, now committed unto thee by the imposition of our hands." And yet, O that I had no reason to speak it, many that use our good forms, and many who have witnessed this good confession, yet dare to both talk and preach against the necessity of receiving the Holy Ghost now; and not only so, but cry out against those who do insist upon it, as madmen, enthusiasts, schismatics, and underminers of the established constitution.

But you are the schismatics, you are the bane of the Church of England, who are always crying out, "the temple of the Lord, the temple of the Lord:" and yet starve the people out of our communion, by feeding them only with the dry husks of dead morality, and not bringing out to them the fatted calf; I mean, the doctrines of the operations of the blessed Spirit of God. But here is the misfortune; many of us are not led by, and therefore, no wonder that we cannot talk feelingly of the Holy Ghost; we subscribe to our articles, and make them serve for a key to get into church preferment, and then preach contrary to those very articles to which we have subscribed. Far be it from me, to charge all the clergy with this hateful hypocrisy. No, blessed be God, there are some left among us who dare maintain the doctrines of the reformation, and preach the truth as it is in Jesus. But I speak the truth in Christ, I lie not; the generality of the clergy are fallen from our articles, and do not speak agreeably to them, or to the form of sound words delivered in the scriptures. Wo be unto such blind leaders of the blind! How can you escape the damnation of hell? It is not all your learning, (falsely so called) it is not all your preferments can keep you from the just judgment of God. Yet a little while, and we shall all appear before the tribunal of Christ; there, there will I meet you; there Jesus Christ, the great Shepherd and Bishop of souls, shall determine who are the false prophets, who are the wolves in sheep's clothing; those who say, that we must now receive and feel the Holy Ghost, or those who exclaim against it, as the doctrine of devils.

But I can say no more; it is an unpleasant task to censure any order of men, especially those who are in the ministry; nor would any thing excuse it but necessity; that necessity which extorted from our Lord himself, so many woes against the scribes and pharisees, the letter-learned rulers and teachers of the Jewish church; and surely, if I could bear to see people perish for lack of knowledge, and yet be silent towards those who keep from them the key of true knowledge, the very stones would cry out.

Would we restore the church to its primitive dignity, the only way is to live and preach the doctrine of Christ, and the articles to which we have subscribed; then we shall find that the number of dissenters will daily decrease, and the Church of England become the joy of the whole earth.

I am, in the *third* place, to show the reasonableness of this doctrine.

I say the reasonableness of this doctrine; for however it may seem foolishness to the natural man, yet to those, who have tasted of the good word of life, and have felt the power of the world to come, it will appear to be founded on the highest reason; and is capable, to those who have eyes to see, even of a demonstration. I say of demonstration, for it stands on this self-evident truth, that we are fallen creatures, or, to use the scriptural expression, "Have all died in Adam."

I know, indeed, it is now no uncommon thing among us, to deny the doctrine of original sin, as well as the divinity of Jesus Christ; but it is incumbent on those who deny it, first to disprove the authority of the holy scriptures. If thou canst prove, thou unbeliever, that the book which we call the Bible, does not contain the lively oracles of God; if thou canst show, that holy men of old did not write this book, as they were inwardly moved by the Holy Ghost, then will we give up the doctrine of original sin; but unless thou canst do this, we must insist upon it, that we are all conceived and born in sin; if for no other, yet for this one reason, because that God who cannot lie, has told us so.

But what has light to do with darkness, or polite infidels with the Bible! Alas! as they are strangers to the power, so they are generally as great strangers to the word of God. And therefore, if we will preach to them, we must preach to and from the heart: for talking in the language of scripture to them, is but like talking in an unknown tongue. Tell me, then, O man, whoever thou art, that deniest the doctrine of original sin, if thy conscience be not seared as with a hot iron; tell me, if thou dost not find thyself, by nature, to be a motley mixture of brute and devil? I know these terms will stir up the whole pharisee in thy heart! But let not Satan hurry thee hence; stop a little, and let us reason together; dost thou not find, that by nature thou art prone to pride? otherwise wherefore art thou now offended? Again, dost not thou find in thyself the seeds of malice, revenge, and all uncharitableness? And what are these but the very tempers of the devil? Again, do we not all by nature follow, and suffer ourselves to be led by our natural appetites, always looking downwards, never looking upwards to that God, in whom we live, move and have our being? And what is this but the very nature of the beasts that perish? Out of thy own heart, therefore, will I oblige thee to confess, what an inspired apostle has long since told us, that "the whole world (by nature) lies in the wicked one;" we are no better than those whom St. Jude calls brute beasts; for we have tempers in us all, by nature, that prove to a demonstration, that we are earthly, sensual, devilish.

And this will serve as another argument, to prove the reality of the operations of the blessed Spirit on the hearts of believers, against those false professors, who deny there is any such thing as influences of the Holy Spirit, that may be felt. For if they will grant that the devil worketh, and so as to be felt in the hearts of the children of disobedience, (which they must grant, unless they will give an apostle the lie) where is the wonder that the good Spirit should have the same power over those who are truly obedient to the faith of Jesus Christ?

If it be true then, that we are all by nature, since the fall, a mixture of brute and devil, it is evident, that we all must receive the Holy Ghost, ere we can dwell with and enjoy God.

When you read, how the prodigal, in the gospel, was reduced to so low a condition, as to eat husks with swine, and how Nebuchadnezzar was turned out to graze with oxen; I am confident, you pity their unhappy state. And when you hear how Jesus Christ will say, at the last day, to all that are not born again of God, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," do not your hearts shrink within you, with a secret horror? And if creatures, with only our degree of goodness, cannot bear even the thoughts of dwelling with beasts or devils, to whose nature we are so nearly allied, how do we imagine God, who is infinite goodness and purity itself, can dwell with us, while we are partakers of both their natures? We might as well think to reconcile heaven and hell.

When Adam had eaten the forbidden fruit, he fled and hid himself from God. Why? because he was naked; he was alienated from the life of God, the due punishment of his disobedience. Now we are all by nature naked and void of God, as he was at that time, and consequently, until we are changed, renewed, and clothed with a divine nature again, we must fly from God also.

Hence, then, appears the reasonableness of our being obliged to receive the Spirit of God. It is founded on the doctrine of original sin; and therefore, you will always find, that those who talk against feeling the operations of the Holy Ghost, very rarely, or slightly at least, mention our fall in Adam; no, they refer St. Paul's account of the depravity of unbelievers, only to those of old time. Whereas, it is obvious, on the contrary, that we are all equally included under the guilt and consequences of our first parents' sin, even as others; and to use the language of our own church article, "bring into the world with us, a corruption, which renders us liable to God's wrath, and eternal damnation."

Should I preach to you any other doctrine, I should wrong my own soul; I should be found a false witness towards God and you; and he that preaches any other doctrine, however dignified and distinguished, shall bear his punishment, whoever he be.

From this plain reason, then, appears the necessity, why we, as well as the first apostles, in this sense, must receive the Spirit of God.

For the great work of sanctification, or making us holy, is particularly referred to the Holy Ghost; therefore, our Lord says, "Unless a man be born of the Spirit, he cannot enter into the kingdom of God."

Jesus Christ came down to save us, not only from the guilt, but also from the power of sin. And however often we have repeated our creed, and told God we believe in the Holy Ghost, yet, if we have not believed in him, so as to be really united to Jesus Christ by him, we have no more concord with Jesus Christ than Belial himself.

And now, my brethren, what shall I say more? Tell me, are not many of you offended at what has been said already? Do not some of you think, though I mean well, yet I have carried the point a little too far? Are not others ready to cry out, if this be true, "who then can be saved?" Is not this driving people into despair?

Yes, I ingenuously confess it is; but into what despair? a despair of mercy through Christ? No, God forbid; but a despair of living with God, without receiving the Holy Ghost! And I would to God, that not only all you that hear me this day, but that the whole world was filled with this despair. Believe me, I have been doing no more than you allow your bodily physicians to do every day: if you have a wound, and are in earnest about a cure, you bid the surgeon probe it to the very bottom; and shall not the physician of your souls be allowed the same freedom? What have I been doing but searching your natural wounds, that I might convince you of your danger, and put you upon applying to Jesus Christ for a remedy? Indeed I have dealt with you as gently as I could; and now I have wounded, I will attempt to heal you. For I was in the

Last place, to exhort you all to come to Jesus Christ by faith, whereby you, even you also, shall receive the Holy Ghost. *For this spake he of the Spirit, which they that believe on him should receive.*

This, this is what I long to come to. Hitherto I have been preaching only the law; but behold I bring you glad tidings of great joy. If I have wounded you, be not afraid; behold I now bring a remedy for all your wounds. Notwithstanding you are sunk into the nature of the beast and devil, yet, if you truly believe on Jesus Christ, you shall receive the quickening Spirit promised in the text, and be restored to the glorious liberties of the sons of God; I say, if you believe on Jesus Christ. "For by faith we are saved: not of works, lest any one should boast." And however some men say, there is a fitness required in the creature, and that we must have a righteousness of our own, before we can lay hold on the righteousness of Christ; yet, if we believe the scripture, salvation is the free gift of God in Christ Jesus our Lord; and whoever believeth on him with his whole heart, though his soul be as black as hell itself, shall receive the gift of the Holy Ghost. Behold then, I stand up, and cry out in this great day of the feast, "Let every one that thirsteth come unto Jesus Christ and drink. He that believeth on him, out of his belly shall flow (not only streams or rivulets, but whole) rivers of living water." This I speak of the Spirit, which they that believe on Jesus shall certainly receive. For Jesus Christ is "the same yesterday, to-day, and for ever. He is the way, the truth, the resurrection, and the life; whosoever believeth on him, though he were dead, yet shall he live." There is no respect of persons with Jesus Christ; high and low, rich and poor, one with another, may come to him with an humble confidence, if they draw near by faith; from him we all receive grace upon grace; for Jesus Christ is full of grace and truth, and ready to save to the uttermost, all that by a true faith turn unto him. Indeed, the poor generally receive the gospel, and God has chosen the poor in this world, rich in faith. But though not many mighty, not many noble are called; and though it be easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, yet, even to you that are rich, do I now freely offer salvation, by Jesus Christ, if you will renounce yourselves, and come to Jesus Christ as poor sinners; I say, as poor sinners; for the poor in spirit are only so blessed as to have a right to the kingdom of God. And Jesus Christ calls none to him, but those who thirst after his righteousness, and feel themselves weary, and heavy laden with the burden of their sins. Jesus Christ justifies the ungodly; "he came not to call the righteous, but sinners to repentance."

Do not then say you are unworthy: for this is a faithful and true saying, and worthy of all men to be received, "That Jesus Christ came into the world to save sinners;" and if you are the chief of sinners, if you feel yourselves such, verily Jesus Christ came into the world chiefly to save you. When Joseph was called out of the prison house to Pharaoh's court, we are told that he staid some time to prepare himself; but do you come with all your prison clothes about you; come poor, and miserable, and blind, and naked, as you are, and God the Father shall receive you with open arms, as was the returning prodigal. He shall cover your nakedness with the best robe of his dear Son's righteousness, shall seal you with the signet of his Spirit, and feed you with the fatted calf, even with the comforts of the Holy Ghost. O, let there then be joy in heaven over some of you, as believing; let me not go back to my Master, and say, Lord, they will not believe my report. Harden no longer your hearts, but open them wide, and let the king of glory enter in; believe me, I am willing to go to prison or death for you; but I am not willing to go to heaven without you. The love of Jesus Christ constrains me to lift up my voice like a trumpet. My heart is now full; out of the abundance of the love which I have for your precious and immortal souls, my mouth now speaketh; and I could now not only continue my discourse until midnight, but I could speak until I could speak no more. And why should I despair of any? No, I can despair of no one, when I consider Jesus Christ has had mercy on such a wretch as I am; however you may think of yourselves, I know that by nature I am but half a devil and half a beast. The free grace of Christ prevented me; he saw me in my blood, he passed by me, and said unto me, live; and the same grace which was sufficient for me, is sufficient for you also; behold, the same blessed Spirit is ready to breathe on all your dry bones, if you will believe on Jesus Christ, whom God has sent; indeed, you can never believe on, or serve a better master, one that is more mighty, or more willing to save; I can say, the Lord Christ is gracious, his yoke is easy, his burden exceeding light; after you have served him many years, like the servants under the law, was he willing to discharge you, you would say, we love our Master, and will not go from him. Come then, my guilty brethren, come and believe on the Lord that bought you with his precious blood; look up by faith, and see him whom you have pierced; behold him bleeding, panting, dying? Behold him with arms stretched out to receive you all; cry unto him, as the penitent thief did, Lord, remember us now thou art in thy kingdom, and he shall say to your souls, "Shortly shall you be with me in paradise." For those whom Christ justifies, them he also glorifies, even with that glory which he enjoyed with the Father, before the world began. Do not say, "I have bought a piece of ground, and must needs go see it; or I have bought a yoke of oxen, and must needs go prove them; or I have married a wife," I am engaged in an eager pursuit after the lust of the eye, and the pride of life, and therefore cannot come. Do not fear having your name cast out as evil, or being accounted a fool for Christ's sake; yet a little while, and you shall shine like the stars in the firmament for ever. Only believe, and Jesus Christ shall be to you wisdom, righteousness, sanctification, and eternal redemption; your "bodies shall be fashioned like unto his glorious body," and your souls be partakers of all the fullness of God.

Which God, of his infinite mercy, grant, through Jesus Christ; to whom, with thee, O Father, and thee, O Holy Ghost, three persons and one God, be ascribed, as is most due, all power, might, majesty, and dominion, now and for ever more. Amen, Amen.

SERMON XII.

THE ETERNITY OF HELL TORMENTS.

Matthew xxv. 46.

These shall go away into everlasting punishment.

The excellency of the gospel dispensation is greatly evidenced by those sanctions of rewards and punishments, which it offers to the choice of all its hearers, in order to engage them to be obedient to its precepts. For it promises no less than eternal happiness to the good, and denounces no slighter a punishment than everlasting misery against the wicked: on the one hand, "It is a savor of life unto life;" on the other, "A savor of death unto death." And though one would imagine the bare mentioning of the former would be sufficient to draw men to their duty, yet ministers in all ages, have found it necessary, frequently to remind their people of the latter, and to set before them the terrors of the Lord, as so many powerful dissuasives from sin.

But whence is it that men are so disingenuous? The reason seems to be this: the premise of eternal happiness is so agreeable to the inclinations and wishes of mankind, that all who call themselves christians, universally and willingly subscribe to the belief of it: but then there is something so shocking in the consideration of eternal torments, and seemingly such an infinite disproportion between an endless duration of pain, and a short life spent in pleasure, that men (some at least of them) can scarcely be brought to confess it as an article of their faith, that an eternity of misery awaits the wicked in a future state.

I shall, therefore, at this time, beg leave to insist on the proof of this part of one of the articles of our creed; and endeavor to make good, what our blessed Lord has here threatened in the words of the text, *These*, (that is the wicked) *shall go away into everlasting punishment.*

Accordingly, without considering the words as they stand in relation to the context, I shall resolve all that I have to say, into this one general proposition, *That the torments reserved for the wicked hereafter, are eternal.*

But before I proceed to make this good, I must inform you that I take it for granted, all present do steadfastly believe they have something within them, which we call a soul, and which is capable of surviving the dissolution of the body, and of being miserable or happy to all eternity.

I take it for granted farther, that you believe a divine revelation; that those books emphatically called the scriptures, were written by the inspiration of God, and that the things therein contained, are founded upon eternal truth.

I take it for granted, that you believe that the Son of God came down to die for sinners; and that there is but one Mediator between God and man, even the man Christ Jesus.

These things being granted, and they were necessary to be premised, proceed we now to make good the one general proposition asserted in the text, *That the torments reserved for the wicked hereafter are eternal. These shall go away into everlasting punishment.* The

First argument I shall advance to prove that the torments reserved for the wicked hereafter are eternal, (for I have taken it for granted, that you believe those books, emphatically called the scriptures, were written by the inspiration of God, and that the things contained therein are founded upon eternal truth) is, that the word of God himself assures us, in line upon line, that it will be so.

To quote all the texts that might be produced in proof of this, would be endless. Let it suffice to instance only a few. In the Old Testament, in the book of Daniel, chap. xii. verse 2. we are told that some "shall awake to everlasting life," and others to "everlasting contempt." In the book of Isaiah, it is said, that "the worm of those who have transgressed God's law, and die impenitently, shall not die, nor their fire be quenched." And, in another place, the holy prophet, struck, no doubt, with astonishment and horror at the prospect of the continuance of the torments of the damned, breaks out into this moving expostulation, "Who can dwell with everlasting burnings?"

The New Testament is still fuller as to this point, it being a revelation which brought this and such like particulars to a clear light. The apostle Jude tells us of the profane despisers of dignities in his days, that for them was "reserved the blackness of darkness for ever." And in the Revelations it is written, that "the smoke of the torments of the wicked ascendeth for ever and ever." And if we believe the witness of men inspired, the witness of the Son of God, who had the Spirit given him, as Mediator, without measure, is still far greater: and in St. Mark's gospel he repeats the solemn declaration three several times, "It is better for thee to enter into life maimed; (that is, it is better to forego the gratification of thy lust, or incur the displeasure of a friend, which may be as dear to thee as a hand, or as useful as a foot,) than having two hands and feet, (that is, for indulging the one, or disobeying God to oblige the other) to be cast into hell, where the worm dieth not, and the fire is not quenched."

And here again, in the words of the text, *These* (the wicked) *shall go away into everlasting punishment.*

I know it has been objected by some who have denied the eternity of hell torments, that the words everlasting, and ever and ever, are often used in the Holy Scriptures, (especially the Old Testament) when they signify not an endless duration, but a limited term of time.

And this we readily grant. But then we reply, that when the words are used with this limitation, they either manifestly appear to be used so from the context; or are put in opposition to occasional types, which God gave his people on some special occasions, as when it is said, "It shall be a perpetual or everlasting statute, or, a statute for ever;" that is a standing type, and not merely transient or occasional, as was the pillar of cloud, the manna, and such like. Or, lastly, they have a relation to that covenant God made with his spiritual Israel: which if understood in a spiritual sense, will be everlasting, though the ceremonial dispensation be abolished.

Besides, it ought to be observed, that some of the passages just now referred to, have neither of these words so much as mentioned in them, and cannot possibly be interpreted so as to denote only a limited term of years.

But let that be as it will, it is evident, even to a demonstration, that the words of the text will not admit of such a restrained signification, as appears from their being directly opposed to the words immediately following, "That the righteous shall go into life eternal." From which words, all are ready to grant, that the life promised to the righteous will be eternal. And why the punishment threatened to the wicked should not be understood to be eternal likewise, when the very same word in the original, is used to express the duration of each, no shadow of a reason can be given.

But, *secondly*, There cannot be one argument urged, why God should reward his saints with everlasting happiness, which will not equally prove that he ought to punish sinners with eternal misery.

For, since we know nothing, (at least for certainty) how he will deal with either, but by a divine revelation; and since, as was proved by the foregoing argument, he hath as positively threatened, eternally to punish the wicked, as to reward the good; it follows, that his truth will be as much impeached and called in question, did he not inflict his punishments, as it would be if he did not confer his rewards.

To this also it has been objected, that though God is obliged by promise to give his rewards, yet his veracity could not be called in question, supposing he should not execute his threatenings, as he actually did not in the case of Nineveh; which God expressly declared by his prophet Jonah, "should be destroyed in forty days." Notwithstanding the sequel of the story informs us, that Nineveh was spared.

But in answer to this objection, we affirm, that God's threatenings, as well as promises, are without repentance; and for this reason, because they are both founded on the eternal laws of right reason. Accordingly we always find, that where the conditions were not performed, on the nonperformance of which the threatenings were denounced, God always executed the punishment threatened. The driving Adam out of Eden, the destruction of the old world by a deluge of water, and the overthrow of Sodom and Gomorrah, are, and will be always so many standing monuments of God's executing his threatenings when denounced, though to our weak apprehensions, the punishment may seem far to exceed the crime.

It is true, God did spare Nineveh, and that because the inhabitants did actually repent, and therefore performed the conditions upon which it was supposed, by the prophet's being sent to warn them, the threatened punishment should be withheld.

And so in respect to gospel threatenings. If men will so far consult their own welfare as to comply with the gospel, God certainly will not punish them, but on the contrary, confer upon them his rewards. But to affirm that he will not punish, and that eternally too, impenitent, obstinate sinners, according as he hath threatened; what is it, in effect, but to make God like a man, that he should lie, or the son of man that he should repent?

But the absurdity of such an opinion will appear still more evident from

The *third* argument I shall offer, to prove, that the torments reserved for the wicked hereafter are eternal, from the nature of the christian covenant.

And here I must again observe, that it was taken for granted at the beginning of this discourse, that you believe the Son of God came down to save sinners; and that there is but one Mediator between God and man, even the man Christ Jesus.

And here I take it for granted farther, (unless you believe the absurd and unwarrantable doctrine of purgatory) that you are fully persuaded, this life is the only time allotted by Almighty God for working out our salvation, and that after a few years are passed over, there will remain no more sacrifice for sin.

And if this be granted (and who dares deny it?) it follows, that if a wicked man dieth in his wickedness, and under the wrath of God, he must continue in that state to all eternity. For, since there is no possibility of his being delivered out of such a condition, but by and through Christ; and since, at the hour of death, the time of Christ's mediation and intercession for him is irrecoverably gone; the same reason that may be given, why God should punish a sinner that dieth under the guilt of his sins for a single day, will equally hold good, why he should continue to punish him for a year, an age, nay to all eternity.

But I hasten to the *fourth* and last argument, to prove, that the torments reserved for the wicked hereafter are eternal, because the devil's punishment is to be so.

That there is such a being whom we call the devil; that he was once an angel of light, but for his pride and rebellion against God, was cast down from heaven, and is now permitted with the rest of the spiritual wickednesses, to walk to and fro, seeking whom he may devour; that there is a place of torment reserved for them, or to use the apostle's words, "That they are reserved in everlasting chains under darkness unto the judgment of the great day;" are truths all here present were supposed to be convinced of, at the beginning of this discourse, you believing the Holy Scriptures to be written by the inspiration of God, wherein these truths are delivered.

But then, if we allow all this and think it no injustice in God to punish those once glorious spirits for their rebellion; how can we think it unjust in him to punish wicked men for their impenitence to all eternity?

You will say, perhaps, that they have sinned against greater light, and therefore deserve a greater punishment. And so we grant that the punishment of the fallen angels may be greater as to degree, than that of wicked men; but then we affirm, it will be equal as to the eternal duration of it: for in that day, as the lively oracles of God inform us, shall the Son of man say to them on his left hand, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Where we find that impenitent sinners are to be cast into the same everlasting fire with the devil and his angels; and that too very justly. For though they may have sinned against greater light, yet christians sin against greater mercy; since Christ took not hold of, did not die for, the fallen angels, but for men and our salvation. So that if God spared not those excellent beings, assure thyself, O obstinate sinner, whoever thou art, he will by no means spare thee.

From what then has been said it plainly appears, that verily the torments reserved for the wicked hereafter, are eternal. And if so, brethren, how ought we to fly to Jesus Christ for refuge; how holy ought we to be in all manner of conversation and godliness, that we may be accounted worthy to escape this wrath to come!

But before I proceed to a practical exhortation, permit me to draw an inference or two from what has been said.

And *first*, if the torments reserved for the wicked hereafter are eternal, what shall we say of those, who make an open profession in their creed to believe a life everlasting, a life of misery as well as happiness, and yet dare to live in the actual commission of those sins which will unavoidably, without repentance, bring them into that place of torment! Thou believest that the punishments of the impenitently wicked in another life, are eternal: thou doest well, the devils also believe and tremble. But know, O vain man, unless this belief doth influence thy practice, and makes thee bid adieu to thy sins, every time thou repeatest thy creed, thou dost in effect say, I believe I shall be undone for ever.

But, *secondly*, if the torments reserved for the wicked hereafter are eternal, then let this serve as a caution to such persons, (and it is to be feared there are some such) as go about to dissuade others from the belief of such an important truth: there being no surer way, in all probability, to encourage and promote infidelity and profaneness, than the broaching or maintaining so unwarrantable a doctrine. For if the positive threats of God concerning the eternity of hell torments, are already found insufficient to deter men from sin, a higher pitch of wickedness may we imagine they will quickly arrive at, when they are taught to entertain any hopes of a future recovery out of them; or what is still worse, that their souls are hereafter to be annihilated, and become like the beasts that perish. But wo unto such blind leaders of the blind. No wonder if they both fall into the ditch. And let such corrupters of God's word know, that I testify unto every man that heareth me this day, "That if any one shall add unto, or take away from the words that are written in the book of God, God shall take his part out of the book of life, and shall add unto him all the plagues that are in that book."

Thirdly and *lastly*, if the torments reserved for the wicked hereafter are eternal, then this may serve as a reproof for those who quarrel with God, and say it is inconsistent with his justice, to punish a person to all eternity, only for enjoying the pleasures of sin for a season. But such persons must be told, that not their thinking or calling God unjust, will make him so, no more than a condemned prisoner's saying the law or judge is unjust, will render either duly chargeable with such an imputation. But knowest thou, O worm, what blasphemy thou art guilty of, in charging God with injustice? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Wilt thou presume to arraign the Almighty at the bar of thy shallow reasoning? And call him unjust, for punishing thee eternally, only because thou wishest it may not be so? But hath God said it, and shall he not do it? He hath said it: and let God be true, though every man be liar. "Shall not the judge of all earth do right?" Assuredly he will. And if sinners will not own his justice in his threatenings here, they will be compelled ere long to own and feel them, when tormented by him hereafter.

But to come to a more practical application of what has been delivered.

You have heard, brethren, the eternity of hell torments plainly proved, from the express declarations of Holy Scriptures, and the consequences naturally drawn from them. And now there seems to need no great art of rhetoric to persuade any understanding person to avoid and abhor those sins, which, without repentance, will certainly plunge him into this eternal gulf. The disproportion between the pleasure and the pain, (if there be any pleasure in sin) is so infinitely great, that supposing it was only possible, though not certain, that the wicked would be everlastingly punished, no one that has the reason of a man, for the enjoying a little momentary pleasure, would, one might imagine, run the hazard of enduring eternal pain. But since the torments of the damned are not only possible, but certain, (since God himself, who cannot lie, has told us so) for men, notwithstanding, to persist in their disobedience, and then flatter themselves, that God will not make good his threatenings, is a most egregious instance of folly and presumption.

Dives himself supposed, that if one rose from the dead, his brethren would amend their lives; but christians, it seems, will not repent, though the Son of God died and rose again, and told them what they must expect, if they continue obstinate in evil doing.

Would we now and then draw off our thoughts from sensible objects, and by faith meditate a while on the miseries of the damned, I doubt not but we should, as it were hear many an unhappy soul venting his fruitless sorrows in some such piteous moans as these.

"O wretched man that I am, who shall deliver me from this body of death!" O foolish mortal that I was, thus to bring myself into these never ceasing tortures, for the transitory enjoyments of a few short lived pleasures, which scarcely afforded me any satisfaction, even when I most indulged myself in them. Alas! are these the wages, these the effects of sin? Are all the grand deceiver's inviting promises come to this? O damned apostate! first to delude me with pretended promises of happiness, and after several years drudgery in his service, thus to involve me in eternal wo. O that I had never hearkened to his beguiling insinuations! O that I had rejected his very first suggestions with the utmost detestation and abhorrence! O that I had taken up my cross and followed Christ! O that I had never ridiculed serious godliness; and out of a false politeness, condemned the truly pious as too severe, enthusiastic, or superstitious! For I then had been happy indeed, happy beyond expression, happy to all eternity, yonder in those blessed regions where they sit, clothed with unspeakable glory, and chanting forth their seraphic hallelujahs to the Lamb that sitteth upon the throne for ever. But alas! these reflections come to late: these wishes now are vain and fruitless. I have not suffered, and therefore must not reign with them. I have in effect denied the Lord that bought me, and therefore justly am I now denied by him. But must I live for ever tormented in these flames? Must this body of mine, which not long since lay in state, was clothed in purple and fine linen, and fared sumptuously every day, must it be here eternally confined, and made the mockery of insulting devils? O eternity! that thought fills me with despair: I must be miserable for ever.

Come then, all ye self-deluding, self-deluded sinners, and imagine yourselves for once in the place of that truly wretched man, I have been here describing. Think, I beseech you by the mercies of God in Christ Jesus, think with yourselves, how racking, how insupportable the never dying worm of a self-condemning conscience will hereafter be to you. Think how impossible it will be for you "to dwell with everlasting burnings."

Come, all ye christians of a lukewarm Laodicean spirit, ye Gallios in religion, who care a little, but not enough for the things of God; O think, think with yourselves, how deplorable it will be to lose the enjoyments of heaven, and run into endless torments, merely because you will be content to be almost, and will not strive to be altogether christians. Consider. I beseech you, consider, how you will rave and curse that fatal stupidity which made you believe any thing less than true faith in Jesus, productive of a life of strict piety, self-denial, and mortification, can keep you from those torments, the eternity of which I have been endeavoring to prove.

But I can no more. These thoughts are too melancholy for me to dwell on, as well as for you to hear; and God knows, as punishing is his strange work, so denouncing his threatenings is mine; but if the bare mentioning the torments of the damned is so shocking, how terrible must the enduring of them be!

And now are not some of you ready to cry out, "These are hard sayings, who can bear them?"

But let not sincere christians be in the least terrified at what has been delivered: no, for you is reserved a crown, a kingdom, an eternal and exceeding weight of glory. Christ never said that the righteous, the believing, the upright, the sincere, but the wicked, merciless, negatively good professors before described, shall go into everlasting punishment. For you who love him in sincerity, a new and living way is laid open into the holy of holies by the blood of Jesus Christ: and an abundant entrance will be administered unto you, at the great day of account into eternal life. Take heed, therefore, and beware that there be not in any of you a root of bitterness springing up of unbelief: but on the contrary, steadfastly and heartily rely on the many precious promises reached out to you in the gospel, knowing that he who hath promised is faithful, and therefore will perform.

But let no obstinately wicked professors dare to apply any of the divine promises to themselves: "for it is not meet to take the children's bread, and give it unto dogs?" No, to such the terrors of the Lord only belong. And as certainly as Christ will say to his true followers "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world;" so he will unalterably pronounce this dreadful sentence against all that die in their sins, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

From which unhappy state, may God of his infinite mercy deliver us all through Jesus Christ; to whom, with thee O Father, and thee O Holy Ghost, three persons and one eternal God, be ascribed, as is most due, all honor, power, might, majesty, and dominion, now and for evermore.

SERMON XIII.

THE GREAT DUTY OF FAMILY RELIGION.

JOSHUA XXIV. 15.

As for me and my house, we will serve the Lord.

THESE words contain the holy resolution of pious Joshua, who having, in a most moving affectionate discourse recounted to the Israelites what great things God had done for them, in the verse immediately preceding the text, comes to draw a proper inference from what he had been delivering; and acquaints them, in the most pressing terms, that since God had been so exceeding gracious unto them, they could do no less, than out of gratitude for such uncommon favors and mercies, dedicate both themselves and families to his service. "Now, therefore, fear the Lord, and serve him in sincerity and truth, and put away the gods which your fathers served on the other side of the flood." And by the same engaging motive does the prophet Samuel afterwards enforce their obedience to the commandments of God, 1 Sam. xii. 24. "Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you." But then, that they might not excuse themselves (as too many might be apt to do) by his giving them a bad example, or think he was laying heavy burdens upon them, whilst he himself touched them not with one of his fingers, he tells them in the text, that whatever regard they might pay to the doctrine he had been preaching, yet he (as all ministers ought to do) was resolved to live up to and practice it himself: "Choose you therefore whom you will serve, whether the gods which your fathers served, or the gods of the Amorites, in whose land ye dwell: but as for me and my house we will serve the Lord."

A resolution this, worthy of Joshua, and no less becoming, no less necessary for every true son of Joshua, that is intrusted with the care and government of a family in our day; and, if it was ever seasonable for ministers to preach up, or people to put in practice family religion, it was never more so than in the present age; since it is greatly to be feared, that out of those many households that call themselves christians, there are but few that serve God in their respective families as they ought.

It is true indeed, visit our churches and you may perhaps see something of the form of godliness still subsisting among us; but even that is scarcely to be met with in private houses. So that were the blessed angels to come, as in the patriarchal age, and observe our spiritual economy at home, would they not be tempted to say, as Abraham to Abimelech, "Surely the fear of God is not in this place?" Gen. xx. 11.

How such a general neglect of family religion first began to overspread the christian world, is difficult to determine. As for the primitive christians, I am positive it was not so with them. No, they had not so learned Christ, as falsely to imagine religion was to be confined solely to their assemblies for public worship; but, on the contrary, behaved with such piety and exemplary holiness in their private families, that St. Paul often styles their house a church. Salute such a one, says he, and the church which is in his house. And I believe we must for ever despair of seeing a primitive spirit of piety revived in the world, till we are so happy as to see a revival of primitive family religion; and persons unanimously resolving with good old Joshua, in the words of the text, *As for me and my house, we will serve the Lord.*

From which words, I shall beg leave to insist on these three things.

First, That it is the duty of every governor of a family to take care, that not only he himself, but also that those committed to his charge, serve the Lord.

Secondly, I shall endeavor to show after what manner a governor and his household ought to serve the Lord. And,

Thirdly, I shall offer some motives, in order to excite all governors, with their respective households, to serve the Lord in the manner that shall be recommended.

And *first*, I am to show that it is the duty of every governor of a family to take care, that not only he himself, but also that those committed to his charge, should serve the Lord.

And this will appear, if we consider that every governor of a family ought to look upon himself as obliged to act in three capacities; as a prophet, to instruct; as a priest, to pray for and with; as a king, to govern, direct, and provide for them.

It is true indeed, the latter of these, their kingly office, they are not so frequently deficient in, (nay, in this they are generally too solicitous;) but as for the two former, their priestly and prophetic offices, like Gallio, they care for no such things. But however indifferent some governors may be about it, they may be assured, that God will require a due discharge of these offices at their hands. For if, as the apostle argues, "he that does not provide for his own house," in temporal things, "has denied the faith and is worse than an infidel;" to what greater degree of apostacy must he have arrived, who takes no thought to provide for the spiritual welfare of his family!

But farther, persons are generally very liberal of their invectives against the clergy, and think they justly blame the conduct of that minister who does not take heed to and watch over the flock, of which the Holy Ghost has made him overseer; but may not every governor of a family, be in a lower degree liable to the same censure, who takes no thought for those souls who are committed to his charge? For every house is as it were a little parish, every governor (as was before observed) a priest, every family a flock; and if any of them perish through the governor's neglect, their blood will God require at his hands.

Were a minister to disregard teaching his people publicly, and from house to house, and to excuse himself by saying, that he had enough to do to work out his own salvation with fear and trembling, without concerning himself with that of others; would you not be apt to think such a minister, to be like the unjust judge, "One that neither feared God nor regarded man?" And yet odious as such a character would be, it is no worse than that governor of a family deserves, who thinks himself obliged only to save his own soul, without paying any regard to the souls of his household. For (as was above hinted) every house is as it were a parish, and every master is concerned to secure, as much as in him lies, the spiritual prosperity of every one under his roof, as any minister whatever is obliged to look to the spiritual welfare of every individual person under his charge.

What precedents men who neglect their duty in this particular, can plead for such omission, I cannot tell. Doubtless not the example of holy Job, who was so far from imagining that he had no concern, as governor of a family, with any one's soul but his own, that the scripture acquaints us, "When the days of his children's feasting were gone about, that Job sent and sanctified them, and offered burnt offerings, according to the number of them all; for Job said, it may be that my sons have sinned and cursed God in their hearts. Thus did Job continually." Nor can they plead the practice of good old Joshua, whom, in the text, we find as much concerned for his household's welfare, as his own. Nor lastly, that of Cornelius, who feared God, not only himself, but with all his house. And were christians but of the same spirit of Job, Joshua, and the Gentile centurion, they would act as Job, Joshua, and Cornelius did.

But alas! if this be the case, and all governors of families ought not only to serve the Lord themselves, but likewise to see that their respective households do so too; what will then become of those who not only neglect serving God themselves but also make it their business to ridicule and scoff at any of their house that do? Who are not content with "not entering into the kingdom of heaven themselves; but those also that are willing to enter in, they hinder." Surely such men are factors for the devil indeed. Surely their damnation slumbereth not. For although God, in his good providence, may suffer such stumbling-blocks to be put in his children's way, and suffer their greatest enemies to be those of their own households, for a trial of their sincerity, and improvement of their faith; yet we cannot but pronounce a wo against those masters "by whom such offenses come." For if those that only take care of their own souls, can scarcely be saved, where will such monstrous profane and wicked governors appear?

But hoping there are but few of this unhappy stamp, proceed we now to the

Second thing proposed· to show after what manner a governor and his household ought to serve the Lord.

1. And the first thing I shall mention, is reading the word of God. This is a duty incumbent on every private person. "Search the scriptures, for in them ye think ye have eternal life," is a precept given by our blessed Lord indifferently to all: but much more so, ought every governor of a family to think it in a peculiar manner spoken to himself, because (as has been already proved) he ought to look upon himself as a prophet, and therefore, agreeably to such a character, bound to instruct those under his charge in the knowledge of the word of God.

This we find was the order God gave to his peculiar people Israel: for thus speaks his representative Moses, Deut. vi. 6, 7. "These words, (that is the scripture words,) which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, (that is, as it is generally explained, servants as well as children,) and thou shalt talk of them when thou sittest in thy house." From whence we may infer, that the only reason, why so many neglect to read the words of scripture diligently to their children, is because the words of scripture are not in their hearts: for if they were, out of the abundance of the heart their mouth would speak.

Besides, servants as well as children, are, for the generality, very ignorant, and mere novices in the laws of God. And how shall they know, unless some one teach them? And what more proper to teach them by, than the lively oracles of God, "which are able to make them wise unto salvation?" And who more proper to instruct them by these lively oracles, than parents and masters, who (as hath been more than once observed) are as much concerned to feed them with spiritual, as with bodily bread, day by day.

But if these things be so, what a miserable condition are those unhappy governors in, who are so far from feeding those committed to their care with the sincere milk of the word, to the intent they may grow thereby, that they neither search the scriptures themselves, nor are careful to explain them to others? Such families must be in a happy way indeed to do their master's will, who take such prodigious pains to know it! Would not one imagine that they had turned converts to the church of Rome; that they thought ignorance to be the mother of devotion; and that those were to be condemned as heretics who read their bibles? And yet how few families are there among us, who do not act after this unseemly manner! "But shall I praise them in this? I praise them not: Brethren, this thing ought not so to be."

2. Pass we on now to the second means whereby every governor and his household ought to serve the Lord, family prayer.

This is a duty though as much neglected, yet as absolutely necessary as the former. Reading is a good preparative for prayer, as prayer is an excellent means to render reading effectual. And the reason why every governor of a family should join both these exercises together, is plain, because a governor of a family cannot perform his priestly office (which we before observed he is in some degree invested with) without performing this duty of family prayer.

We find it therefore remarked, when mention is made of Cain and Abel offering sacrifices, that they brought them. But to whom did they bring them? Why, in all probability to their father Adam, who as priest of the family was to offer sacrifice in their names. And so likewise ought every spiritual son of the second Adam, who is intrusted with the care of a household to offer up the spiritual sacrifices of supplications and thanksgivings, acceptable to God through Jesus Christ, in the presence and name of all who wait upon, or eat meat at his table.

Thus we read our blessed Lord behaved when he tabernacled among us. For it is said often, that he prayed with his twelve disciples, which was then his little family. And he himself has promised a particular blessing to joint supplications. "Wheresoever two or three are gathered together in my name, there am I in the midst of them." And again, "If two or three are agreed touching any thing they shall ask, it shall be given them." Add to this, that we are commanded by the apostle to pray always, with all manner of supplication, which doubtless includes family prayer. And holy Joshua, when he set up the good resolution in the text, that he and his household would serve the Lord, certainly resolved to pray with his family, which is one of the best testimonies they could give of their serving him.

Besides, there are no families but what have some common blessings, of which they have been all partakers, to give thanks for; some common crosses and afflictions, which they are to pray against; some common sins, which they are all to lament and bewail. But how this can be done, without joining together in one common act of humiliation, supplication, and thanksgiving, is difficult to devise.

From all which considerations put together, it is evident, that family prayer is a great and necessary duty; and consequently, those governors that neglect it, are certainly without excuse. And it is much to be feared, if they live without family prayer, they live without God in the world.

And yet, such a hateful character as this is, it is to be feared, that were God to send out an angel to destroy us, as he did once to destroy the Egyptian first born, and withal give him a commission, as then, to spare no houses but where they saw the blood on the lintel, sprinkled on the door post, so now, to let no families escape, but those that called upon him in morning and evening prayer; few would remain unhurt by his avenging sword. Shall I term such families christians or heathens: doubtless they deserve not the name of christians; and heathens will surely rise up in judgment against such profane families of this generation; for they had always their household gods, whom they worshipped, and whose assistance they frequently invoked. And a pretty pass those families surely are arrived at, who must be sent to school to Pagans. But will not the Lord be avenged on such profane households as these? Will he not pour out his fury upon those that call not upon his name?

3. But it is time for me to hasten to the third and last means I shall recommend, whereby every governor ought with his household to serve the Lord, catechising and instructing their

children and servants, and bringing them up in the nurture and admonition of the Lord.

That this, as well as the two former, is a duty incumbent on every governor of a house, appears from that famous encomium or commendation God gives of Abraham: "I know that he will command his children and his household after him, to keep the way of the Lord to do justice and judgment." And indeed scarce any thing is more frequently pressed upon us in the holy writ, than this duty of catechising. Thus, says God, in a passage before cited, "Thou shalt teach these words diligently to thy children." And parents are commanded in the New Testament, "to train up their children in the nurture and admonition of the Lord." The holy Psalmist acquaints us, that one great end why God did such great wonders for his people, was, "to the intent that when they grew up, they should show their children, or servants, the same." And in Deuteronomy vi. at the 20th and following verses, God strictly commands his people to instruct their children in the true nature of the ceremonial worship, when they should inquire about it, as he supposed they would do, in time to come. And if servants and children were to be instructed in the nature of Jewish rites, much more ought they now to be initiated and grounded in the doctrines and first principles of the gospel of Christ; not only, because it is a revelation, which has brought life and immortality to a fuller and clearer light, but also, because many seducers are gone abroad into the world, who do their utmost endeavor to destroy not only the superstructure, but likewise to sap the very foundation of our most holy religion.

Would then the present generation have their posterity be true lovers and honorers of God; masters and parents must take Solomon's good advice, and train up and catechise their respective households in the way wherein they should go.

I am aware but of one objection, that can, with any show of reason, be urged against what has been advanced; which is, that such a procedure as this will take up too much time, and hinder families too long from their worldly business. But it is much to be questioned, whether persons that start such an objection, are not of the same hypocritical spirit as the traitor Judas, who had indignation against devout Mary, for being so profuse of her ointment, in anointing our blessed Lord, and asked why it might not be sold for two hundred pence, and given to the poor. For has God given us so much time to work for ourselves, and shall we not allow some small pittance of it, morning and evening, to be devoted to his more immediate worship and service? Have not people read, that it is God who gives men power to get wealth, and therefore that the best way to prosper in the world, is to secure his favor? And has not our blessed Lord himself promised, that if we seek first the kingdom of God and his righteousness, all outward gifts shall be added unto us?

Abraham, no doubt, was a man of as great business as such objectors may be; but yet he would find time to command his household to serve the Lord. Nay, David was a king, and consequently had a great deal of business upon his hands; yet notwithstanding, he professes that he would walk in his house with a perfect heart. And, to instance but one more, holy Joshua was a person certainly engaged very much in temporal affairs; and yet he solemnly declares before all Israel, that as for him and his household, they would serve the Lord. And did persons but redeem their time, as Abraham, David, or Joshua did, they would no longer complain, that family duties kept them too long from the business of the world.

III. But my third and last general head, under which I was to offer some motives, in order to excite all governors, with their respective households, to serve the Lord in the manner before recommended, I hope, will serve instead of a thousand arguments, to prove the weakness and folly of any such objection.

And the *first* motive I shall mention is the duty of gratitude, which you that are governors of families owe to God. Your lot, every one must confess, is cast in a fair ground; providence has given you a goodly heritage, above many of your fellow creatures; and therefore, out of a principle of gratitude, you ought to endeavor, as much as in you lies, to make every person of your respective households to call upon him as long as they live; not to mention, that the authority, with which God has invested you as parents and governors of families, is a talent committed to your trust, and which you are bound to improve to your Master's honor. In other things we find governors and parents can exercise lordship over their children and servants readily, and frequently enough can say to one, Go, and he goeth; and to another, Come, and he cometh; to a third, Do this, and he doeth it. And shall this power be so often employed in your own affairs, and never exerted in the things of God? Be astonished, O heavens, at this!

Thus did not faithful Abraham; no, God says, that he knew Abraham would "command his servants and children after him." Thus did not Joshua; no, he was resolved not only to walk with God himself, but to improve his authority in making all about him do so too; *As for me and my household, we will serve the Lord.* Let us go and do likewise.

But *secondly*, If gratitude to God will not, methinks love and pity to your children should move you, with your respective families, to serve the Lord.

Most people express a great fondness for their children: nay, so great, that very often their own lives are wrapped up in those of their offspring. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" says God by his prophet Isaiah. He speaks of it as a monstrous thing, and scarcely credible; but the words immediately following, affirm it to be possible; yea, they may forget; and experience also assures us they may. Father and mother may both forsake their children: for what greater degree of forgetfulness can they express towards them, than to neglect the improvement of their better part, and not bring them up in the knowledge and fear of God?

It is true indeed, parents seldom forget to provide for their children's bodies, (though, it is to be feared, some men are so far sunk beneath the beasts that perish, as to neglect even that) but then how often do they forget, or rather, when do they remember, to secure the salvation of their immortal souls? But is this their way of expressing their fondness for the fruit of their bodies? Is this the best testimony they can give of their affection to the darling of their hearts? Then was Delilah fond of Samson, when she delivered him up into the hands of the Philistines: then were those ruffians well affected to Daniel, when they threw him into a den of lions.

But *thirdly*, If neither gratitude to God, nor love and pity to your children, will prevail on you; yet let a principle of common honesty and justice move you to set up the holy resolution in the text.

This is a principle which all men would be thought to act upon. But certainly, if any may be truly censured for their injustice, none can be more liable to such censure, than those who think themselves injured if their servants withdraw themselves from their bodily work, and yet they in return take no care of their inestimable souls. For is it just that servants should spend their time and strength in their masters' service, and masters not at the same time give them what is just and equal for their service!

It is true, some men may think they have done enough when they give unto their servants food and raiment, and say, did not I bargain with thee for so much a year? But if they give them no other reward than this, what do they less for their very beasts? But are not servants better than they? Doubtless they are; and however masters may put off their convictions for the present, they will find a time will come, when they shall know they ought to have given them some spiritual as well as temporal wages; and the cry of those that have mowed down their fields, will enter into the ears of the Lord of Sabaoth.

But *fourthly*, If neither gratitude to God, pity to children, nor a principle of common justice to servants, are sufficient to balance all objections; yet let that darling, that prevailing motive of self-interest turn the scale, and engage you with your respective households to serve the Lord.

This weighs greatly with you in other matters: be then persuaded to let it have a due and full influence on you in this: and if it has, if you have but faith as a grain of mustard seed, how can you avoid believing, that promoting family religion would be the best means to promote your own temporal, as well as eternal welfare? For "godliness has the promise of the life that now is, as well as that which is to come."

Besides, you all, doubtless, wish for honest servants, and pious children; and to have them prove otherwise, would be as great a grief to you, as it was to Elisha to have a treacherous Gehazi, or David to be troubled with a rebellious Absalom. But how can it be expected they should learn their duty, except those set over them, take care to teach it to them? Is it not as reasonable to expect you should reap where you had not sown, or gather where you had not strewed?

Did christianity, indeed, give any countenance to children and servants to disregard their parents and masters according to the flesh, or represent their duty to them, as inconsistent with their entire obedience to their Father and Master who is in heaven, there might then be some pretense for neglecting to instruct them in the principles of such a religion. But since the precepts of this pure and undefiled religion, are all of them holy, just, and good; and the more they are taught their duty to God, the better they will perform their duties to you; methinks to neglect the improvement of their souls, out of a dread of spending too much time in religious duties, is acting quite contrary to your own interest as well as duty.

Fifthly and lastly, If neither gratitude to God, love to your children, common justice to your servants, nor even that most prevailing motive, self-interest, will excite; yet let a consideration of the terrors of the Lord persuade you to put in practice the pious resolution in the text. Remember, the time will come, and that perhaps very shortly, when we must all appear before the judgment seat of Christ; where we must give a solemn and strict account how we have had our conversation, in our respective families, in this world. How will you endure to see your children and servants (who ought to be your joy and crown of rejoicing in the day of the Lord Jesus Christ,) coming out as so many swift witnesses against you; cursing the father that begot them, the womb that bare them, the paps which they have sucked, and the day they ever entered into your houses? Think you not the damnation which men must endure for their own sins will be sufficient, that they need load themselves with the additional guilt of being accessary to the damnation of others also? O consider this, all ye that forget to serve the Lord with your respective households, "lest he pluck you away, and there be none to deliver you!"

But God forbid, brethren, that any such evil should befall you. No, rather will I hope, that you have been in some measure convinced, by what has been said, of the great importance of family religion; and therefore are ready to cry out, in the words immediately following the text, "God forbid that we should forsake the Lord;" and again, verse 21. "nay, but we will (with our several households) serve the Lord."

And that there may be always such a heart in you, let me exhort all governors of families, in the name of our Lord Jesus Christ, often to reflect on the inestimable worth of their own souls, and the infinite ransom, even, the precious blood of Jesus Christ, which has been paid down for them. Remember, that you are fallen creatures; that you are by nature lost and estranged from God: and that you can never be restored to your primitive happiness, till by being born again of the Holy Ghost, you arrive at your primitive state of purity, have the image of God re-stamped upon your souls, and thereby made meet to be partakers of the inheritance with the saints in light. Do, I say, but seriously and frequently reflect on, and act as persons that believe such important truths, and you will no more neglect your family's spiritual welfare than your own. No, the love of God, which will then be shed abroad in your hearts, will constrain you to do your utmost to preserve them. And the deep sense of God's free grace in Christ Jesus, (which you will then have) in calling you, will excite you to do your utmost to save others, especially those of your own household. And though, after all your pious endeavors, some may continue unreformed; yet you will have this comfortable reflection to make, that you did what you could to make your families religious. And therefore may rest assured of setting down in the kingdom of heaven, with Abraham, Joshua, and Cornelius, and all the godly householders, who in their several generations shone forth as so many lights in their respective households upon earth. *Amen.*

SERMON XIV.

THE METHOD OF GRACE.

JEREMIAH vi. 14.

They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace.

As God can send a nation or people no greater blessing, than to give them faithful, sincere, and upright ministers; so the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal, lukewarm, and unskillful guides. And yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now, there are many that corrupt the word of God, and deal deceitfully with it. It was so in a special manner in the prophet Jeremiah's time; and he, faithful to that God that employed, him, did not fail, from time to time, to open his mouth against them, and to bear a noble testimony to the honor of that God, in whose name he from time to time spake. If you will read his prophecy, you will find, that none spake more against such ministers than Jeremiah: and here especially, in the chapter out of which the text is taken, he speaks very severely against them; he charges them with several crimes, particularly, he charges them with covetousness: for, says he in the 13th verse, "from the least of them even to the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely." And then in the words of the text, in a more special manner, he exemplifies how they had dealt falsely, how they had behaved treacherously to poor souls, says he, *they have healed also the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace.* The prophet, in the name of God, had been denouncing war against the people, he had been telling them, that their houses should be left desolate, and the Lord would certainly visit the land with war, "therefore," says he, in the 11th verse, "I am full of the fury of the Lord: I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together. For even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord." The prophet gives a thundering message, that they might be terrified, and have some convictions and inclinations to repent: but it seems that the false prophets, the false priests, went about stifling people's convictions, and when they were hurt or a little terrified, they were for daubing over the wound, telling them, that Jeremiah was but an enthusiastic preacher; that there could be no such thing as a war among them; and bidding people "peace, peace, be still," when the prophet told them there was no peace. The words then refer primarily unto outward things; but I verily believe have also a further reference to the soul; and are to be referred to those false teachers, who, when people were under conviction of sin, when people were beginning to look towards heaven, were for stifling their convictions, and telling them they were good enough before. And indeed people generally love to have it so: our hearts are exceedingly deceitful and desperately wicked; none but the eternal God knows how treacherous they are. How many of us cry, peace, peace, to our souls, when there is no peace. How many are there that are now settled upon their lees, that now think they are christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences, we will find that their peace is but a peace of the devil's making; it is not a peace of God's giving; it is not a peace that passeth human understanding. It is matter therefore of great importance, my dear hearers, to know whether we may speak peace to our hearts. We are all desirous of peace, peace is an unspeakable blessing. How can we live without peace? And therefore people, from time to time, must be taught how far they must go, and what must be wrought in them, before they can speak peace to their hearts. This is what I design at present, that I may deliver my soul, that I may be free from the blood of all those to whom I preach, that I may not fail to declare the whole counsel of God. I shall from the words of the text, endeavor to show you what you must undergo, and what must be wrought in you, before ye can speak peace to your hearts.

But before I come directly to this, give me leave to premise a caution or two. And the first is, that I take it for granted ye believe religion to be an inward thing; ye believe it to be a work in the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, ye do not believe your Bible. If ye do not believe this, though ye have got your Bible in your hands, ye hate the Lord Jesus Christ in your heart: for religion is every where represented in scripture, as the work of God in the heart; "the kingdom of God is within us," says our Lord; and, "he is not a christian that is one outwardly, but he is a christian who is one inwardly." If any of you place religion in outward things, I shall not perhaps please you this morning; ye will understand me no more when I speak of the work of God upon a poor sinner's heart, than if I were talking in an unknown tongue. I would further premise a caution, that I would by no means confine God to one way of acting; I would by no means say, that all persons before they come to have a settled peace in their hearts, are obliged to undergo the same degrees of conviction. No; God has various ways of bringing his children home; his sacred spirit bloweth when, and where, and how, it listeth. But however, I will venture to affirm this, that before ever ye can speak peace to your hearts, whether by shorter or longer continuance of your convictions, whether in a more pungent or in a more gentle way, ye must undergo what I shall hereafter lay down in the following discourse.

First, Then, before ye can speak peace to your hearts, ye must be made to see, made to feel, made to weep over, made to bewail your actual transgressions against the law of God. According to the covenant of works, the soul that sinneth it shall die; cursed is that man, be what he will, be who he will, that continueth not in all things that are written in the book of the law to do them. We are not only to do some things, but we are to do all things, and we are to continue so to do; so that the least deviation from the moral law, 'according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action, deserves eternal damnation; how many hells, my friends, do every one of us deserve, whose whole lives have been one continual rebellion against God. Before ever therefore ye can speak peace to your hearts, ye must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God. And now, my dear friends, examine your hearts, for I hope ye come hither with a design to have your souls made better: give me leave to ask you, in the presence of God, whether ye know the time, and if ye do not know exactly the time, do ye know there was a time when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did ye ever see that God's wrath might justly fall upon you, upon account of your actual transgressions against God? Were ye ever in all your life sorry for your sins? Could ye ever say, my sins are gone over my head as a burden too heavy for me to bear? Did ye ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake do not call yourselves christians; ye may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace, if it be his will, before you go home.

But further, ye may be convinced of your actual sins, so as to be made to tremble, and yet ye may be strangers to Jesus Christ, ye may have no true work of grace upon your heart. Before ever, therefore, ye can speak peace to your hearts, conviction must go deeper; ye must not only be convinced of your actual transgressions against the law of God, but likewise of the foundation of all your transgressions; and what is that? I mean original sin; that original corruption each of us brings into the world with us, which renders us liable to God's wrath and damnation. There are many poor souls that think themselves fine reasoners, yet they pretend to say there is no such thing as original sin; they will charge God with injustice in imputing Adam's sin to us; although we have got the mark of the beast, and of the devil upon us, yet they tell us, we are not born in sin. Let them look abroad in the world, and see the disorders in it, and think if they can, if this is the paradise in which God did put man? No, every thing in the world is out of order. I have often thought, when I was abroad, that if there were no other argument to prove original sin, but the rising of wolves and tigers against man, nay, the barking of a dog against us, is a proof of original sin. Tigers and lions durst not rise against us, if it were not for Adam's first sin: for when the creatures rise up against us, it is as much as to say, ye have sinned against God, and we take up our master's quarrel. If we look inward, we will see enough of lusts, and man's temper contrary to the temper of God; there is pride, malice, and revenge in all our hearts, and this temper cannot come from God; it comes from our first parent, Adam, who, after he fell from God, fell out of God into the devil. However, therefore, some people may deny this, yet when conviction comes, all carnal reasonings are battered down immediately, and the poor soul begins to feel and see the fountain from which all the polluted streams do flow. When the sinner is first awakened, he begins to wonder how he came to be so wicked: the Spirit of God then strikes in, and shows that he has no good thing in him by nature; then he sees that he is altogether gone out of the way; that he is altogether become abominable; and the poor creature is made to lie down at the foot of the throne of God, and to acknowledge that God would be just to damn him, just to cut him off, though he never had committed one actual sin in his life. Did ye ever feel and experience this any of you, to justify God in your damnation; to own that ye are by nature children of wrath, and that God may justly cut you off though ye never actually had offended him in all your life. If ye were ever truly convicted—if your hearts were ever truly cut—if self were truly taken out of you, ye will be made to see and feel this. And if ye have never felt the weight of original sin, do not call yourselves christians. I am verily persuaded original sin is the greatest burden of a true convert; this even grieves the regenerate soul—the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true christian; he continually cries out, O "Who will deliver me from this body of death," this indwelling corruption of my heart; this is that which disturbs a poor soul most. And, therefore, if ye never felt this inward corruption—if ye never saw that God might justly curse you for it; indeed, my dear friends, ye may speak peace to your heart, but I fear, nay, I know, there is no true peace.

Further, before we can speak peace to your hearts, ye must not only be troubled for the sins of your life, the sins of your nature, but likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden, and sewed fig-leaves together to cover their nakedness; so the poor sinner when awakened, flies to his duties, and to his performances, to hide himself from God; and goes to patch up a righteousness of his own; says he, I will be mighty good now; I will reform, I will do all I can, and then certainly Jesus Christ will have mercy on me. But before ye can speak peace to your heart, ye must be brought to see that God may justly damn you for the best prayer ye ever put up in all your life; ye must be brought to see all your duties, all your righteousness, as the prophet elegantly expresses it, put them altogether, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor souls, that ye will see them to be filthy rags, a menstruous cloth; that God hates them, and cannot away with them, if ye bring them to him in order to recommend you to his favor. My dear friends, what is there in our performances to recommend us unto God; our persons are in an unsanctified state by nature, we deserve to be damned ten thousand times over; and what must our performances be? We can do no good thing by nature; "they that are in the flesh cannot please God." Ye may do things materially good, but ye cannot do a thing formally and rightly good; because nature cannot act above itself. It is impossible that a man that is unconverted can act for the glory of God; he cannot do any thing in faith, for "whatsoever is not of faith is sin." After we are renewed, yet we are renewed but in part; indwelling sin continues in us; there is a mixture of corruption in every one of our duties; so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us; for we cannot put up a prayer but it is far from that perfection which the moral law requireth. I do not know what ye may think; but I can say that I cannot pray but I sin; I cannot preach to you or any others but I sin; I can do nothing without sin: and, as one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer; our best duties are as so many splendid sins. Before ye can speak peace to your hearts, ye must not only be sick of your original and actual sins; but ye must be made sick of your righteousness, of all your duties and performances. There must be a deep conviction before ye can be brought out of your self-righteousness; it is the last idol that is taken out of our heart, the pride of our heart will not let us submit to the righteousness of Jesus Christ. But if ye never felt that ye had no righteousness of your own; if ye never felt the deficiency of your own righteousness ye can never come to Jesus Christ. There are a great many now that may say, well, we believe all this; but there is a great difference betwixt talking and feeling. Did ye ever feel the want of a dear Redeemer? Did ye ever feel the want of Jesus Christ upon the account of the deficiency of your own righteousness? And can ye now say from your heart "Lord, thou mayest justly damn me for the best duties that ever I did perform;" if ye are not thus brought out of self, ye may speak peace to yourselves, but yet there is no peace.

But then before ye can speak peace to your souls there is one particular sin ye must be greatly troubled for; and yet I fear there are few of you think what it is; it is the reigning, the damning sin of the christian world; and yet the christian world seldom or never think of it; and pray what is that? It is what most of you think ye are not guilty of, and that is the sin of unbelief; before we can speak peace to your heart, ye must be troubled for the unbelief of your heart; but can it be supposed that any of you are unbelievers here in this churchyard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can any of you that receive the sacrament once a year? (O that it were administered oftener.) Can it be supposed that you that had tokens for the sacrament; that you that keep up family prayer, that any of you do not believe on the Lord Jesus Christ? I appeal to your own hearts, if ye would not think me uncharitable, if I doubted whether any of you believed in Christ; and yet I fear, upon examination, we should find that most of you have not so much faith in the Lord Jesus Christ as the devil himself. I am persuaded the devil believes more of the Bible than most of us do; he believes the divinity of Jesus Christ, that is more than many that call themselves christians do; nay, he believes and trembles, and that is more than thousands among us do. My friends, we mistake an historical faith for a true faith wrought in the heart by the Spirit of God. Ye fancy ye believe, because ye believe there is such a book as we call the Bible, because ye go to church; all this ye may do, and have no true faith in Christ. Merely to believe there was once such a person as Christ, merely to believe there is such a book called the Bible, will do you no good, more than to believe there was such a man as Cesar or Alexander the Great. The Bible is a sacred depository: what thanks have we to give to God for these lively oracles! But yet we may have these, and not believe in the Lord Jesus Christ. My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. Did I ask you how long it is since ye believed in Jesus Christ, I suppose most of you would tell me, ye believed in the Lord Jesus Christ, as long as ever ye remember; ye never did disbelieve; then ye could not give me a better proof that ye never yet believed in Jesus Christ, unless ye were sanctified early from the womb; for they that believe in Christ, know there was a time when they did not believe in Jesus Christ. You say you love God with all your heart, soul, and strength; if I were to ask you, how long it is since ye loved God, ye would say, as long as ye can remember; ye never hated God; ye know no time when there was enmity in your heart against God; then unless ye were sanctified very early, ye never loved God in your life. My dear friends, I am more particular in this, because it is a most deceitful delusion, whereby so many people are carried away, that they believe already. Therefore it is remarkable of Mr. Marshall giving account of his experiences, he had been working for life, he had ranged all his sins under the ten commandments and then coming to a minister, asked him the reason why he could not get peace; the minister looked to the catalogue, 'Away, says he, I do not find one word of the sin of unbelief in all your catalogue." It is the peculiar work of the Spirit of God to convince us of our unbelief, that we have got no faith. Says Jesus Christ, "I will send the Comforter; and when he is come, he will reprove the world of the sin of unbelief." Of sin, says Christ, "because they believe not on me." Now, my dear friends, did God ever show you that ye had no faith? Were you ever made to bewail a hard heart of unbelief? Was it ever the language of your heart, Lord, give me faith? Lord, enable me to lay hold on thee? Lord, enable me to call thee my Lord and my God? Did Jesus Christ ever convince you in this manner? Did he ever convince you of your inability to close with Christ, and make you cry out to God to give you faith? If not, do not speak peace to your heart; may the Lord awaken you, and give you true solid peace before you go hence and be no more!

Once more then, before ye can speak peace to your heart, ye must not only be convinced of your actual and original sin, the sin of your own righteousness, the sin of unbelief; but ye must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness of the Lord Jesus Christ; ye must lay hold by faith on the righteousness of Jesus Christ, and then ye shall have peace. "Come," says Jesus, "unto me, all ye that are weary and heavy laden, and I will give you rest." This speaks encouragement to all that are weary and heavy laden; but the promise of rest is made to them only upon their coming, and believing, and taking him to be their God and their all. Before we can ever have peace with God, we must be justified by faith, through our Lord Jesus Christ; we must be enabled to apply Christ to our heart; we must have Christ brought home to our soul, so that his righteousness may be made our righteousness, so that his merits may be imputed to our souls. My dear friends, were ye ever married to Jesus Christ? Did Jesus Christ ever give himself to you? Did ye ever close with Christ by a lively faith, so as to feel Christ in your heart, so as to hear him speaking peace to your souls? Did peace ever flow in upon your heart like a river? Did ye ever feel that peace that Christ spoke to his disciples? I pray God he may come, and speak peace to you. These things ye must experience. I am now talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart; I am now talking of a matter of great importance; my dear hearers, ye are all concerned in it; your souls are concerned in it; your eternal salvation is concerned in it. You may all be at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavor to keep you there, till he get you to hell, and there ye will be awakened; but it will be dreadful to be awakened, and find yourselves so fearfully mistaken, when the great gulf is fixed, when ye will be calling to all eternity for a drop of water to cool your tongue, and shall not obtain it.

Give me leave then to address myself to several sorts of persons; and O may God, of his infinite mercy, bless the application. Some of you perhaps can say, through grace we can go along with you; blessed be God we have been convinced of our actual sins; we have been convinced of original sin; we have been convinced of self-righteousness; we have felt the bitterness of unbelief, and, through grace, we have closed with Jesus Christ; we can speak peace to our hearts, because God hath spoken peace to us. Can ye say so? Then I will salute you as the angels did the women the first day of the week; All hail, fear not ye, my dear brethren; ye are happy souls; ye may lie down and be at peace indeed, for God has given you peace; ye may be content under all the dispensations of providence; for nothing can happen to you now, but what shall be the effect of God's love to your soul: ye need not fear what fightings may be without, seeing there is peace within. Have ye closed with Christ? Is God your friend? Is Christ your friend? Then look up with comfort; all is yours, and ye are Christ's, and Christ is God's; every thing shall work together for your good; the very hairs of your head are numbered; he that toucheth you, toucheth the apple of God's eye. But then, my dear friends, beware of resting on your first conversion: ye that are young believers in Christ, ye should be looking out for fresh discoveries of the Lord Jesus Christ every moment: ye must not build upon your past experiences; ye must not build upon a work within you, but always come out of yourselves to the righteousness of Jesus Christ without you: ye must be always coming as poor sinners to draw water out of the wells of salvation; ye must be forgetting the things that are behind, and be continually pressing forward to the things that are before. My dear friends, ye must keep up a tender, close walk with the Lord Jesus Christ. Many of us lose our peace by our untender walk. Something or other gets in betwixt Christ and us, and we fall into darkness; something or other steals our heart from God, and this grieves the Holy Ghost, and the Holy Ghost leaves us to ourselves. Let me, therefore, exhort you that have peace with God, to take care that ye do not lose this peace. It is true, if ye are once in Christ, ye cannot finally fall from God; "there is no condemnation to them that are in Christ Jesus;" but if ye cannot fall finally, ye may fall foully, and may go with broken bones all your days. Take care of backsliding for Jesus Christ's sake. Do not grieve the Holy Ghost; ye may never recover your comfort while ye live. O take care of going a gadding and wandering from God, after ye have closed with Jesus Christ. My dear friends, I have paid dear for backsliding. Our hearts are so cursedly wicked, that if ye take not care, if ye do not keep up a constant watch, your wicked hearts will deceive you, and draw you aside. It will be sad to be under the scourge of a correcting father; witness the visitation of Job, David, and other saints in scripture. Let me, therefore, exhort you that have peace to keep a close walk with Christ. I am grieved with the loose walk of those that are christians, that have had discoveries of Jesus Christ; there is so little difference betwixt them and other people, that I can scarce know which is the true christian. Christians are afraid to speak for God; they run down with the stream; if they come into worldly company, they will talk of the world, as if they were in their element. This ye would not do when ye had the first discoveries of Christ's love; ye could talk then of Christ's love for ever, when the candle of the Lord shone upon your soul. The time has been when ye had something to say for your dear Lord; but now ye can go into company, and hear others speaking about the world bold enough, and ye are afraid of being laughed at, if ye speak for Jesus Christ. A great many people have grown conformists now in the worst sense of the word; they will cry out against the ceremonies of the church, as they may justly do; but then ye are mighty fond of ceremonies in your behavior; ye will conform to the world, which is a great deal worse; many will stay till the devil bring up new fashions. Take care then not to be conformed to the world. What have christians to do with the world? Christians should be singularly good, bold for their Lord, that all that are with you may take notice that ye have been with Jesus. I would exhort you to come to a settlement in Jesus Christ, so as to have a continual abiding of God in your heart. We go a building on our faith of adherence, and lose our comfort; but we should be growing up to a faith of assurance, to know that we are God's, and so walk in the comfort of the Holy Ghost and be edified. Jesus Christ is now much wounded in the house of his friends. Excuse me in being particular; for, my friends, it grieves me more that Jesus Christ should be wounded by his friends than by his enemies. We cannot expect any thing else from deists; but for such as have felt his power to fall away, for them not to walk agreeably to the vocation wherewith they are called, by these means we bring our Lord's religion into contempt; to be a by-word among the heathen. For Christ's sake, if ye know Christ, keep close by him; if God hath spoken peace, O keep that peace, by looking up to Jesus Christ every moment. Such as have peace with God, if ye are under trials, fear not, all things shall work for your good; if ye are under temptations, fear not; if he has spoken peace to your heart, all these things shall be for your good.

But what shall I say to you that have not peace with God; and these are perhaps the majority of this congregation; it makes me weep to hear of it. Most of you, if you examine your heart, must confess that God never yet spoke peace to you; ye are children of the devil if Christ is not in you; if God has not spoken peace to your heart, poor soul, what a cursed condition are you in? I would not be in your case for ten thousand thousand worlds! Why? Ye are just hanging over hell. What peace can ye have when God is your enemy, when the wrath of God is abiding upon your poor soul? Awake then, ye that are sleeping in a false peace; awake, ye careless professors, ye hypocrites that go to church, receive the sacrament, read your Bibles, and never felt the power of God upon your heart: ye that are formal professors, ye that are baptized heathens, awake, awake, and do not rest on a false bottom. Blame me not for addressing myself to you; indeed it is out of love to your soul. I see ye are lingering in your Sodom, and wanting to stay there: but I come to you as the angel did to Lot, to take you by the hand. Come away, my dear brethren, fly, fly, fly for your lives to Jesus Christ; fly to a bleeding God, fly to a throne of grace; and beg of God to break your heart; beg of God to convince you of your actual sins; beg of God to convince you of your original sin; beg of God to convince you of your self-righteousness; beg of God to give you faith, and to enable you to close with Jesus Christ. O you that are secure, I must be a son of thunder to you; and O that God may awaken you, though it be with thunder. It is out of love indeed that I speak to you. I know, by sad experience, what it is to be lulled asleep with a false peace. Long was I lulled asleep; long did I think myself a christian, when I knew nothing of the Lord Jesus Christ. I went perhaps further than many of you do; I used to fast twice a week; I used to pray sometimes nine times a day; I used to receive the sacrament constantly every Lord's day; and yet I knew nothing of Jesus Christ in my heart. I knew not I must be a new creature. I knew nothing of inward religion in my soul. And perhaps many of you may be deceived, as I a poor creature was; and therefore it was out of love to you indeed that I spake to you. O, if ye do not take care a form of religion will destroy your soul: ye will rest in it, and will not come to Jesus Christ at all: whereas these things are only the means, and not the end of religion; Christ is the end of the law for righteousness to all that believe.

O then awake, ye that are fettered in your lees; awake ye church professors; awake, ye that have got a name to live, that are rich and think that ye want nothing, not considering that ye are poor and blind, and naked; I counsel you to come and buy of Jesus Christ gold, white raiment and eye salve. But I hope there are some that are a little wounded. I hope God does not intend to let me preach in vain. I hope God will reach some of your precious souls, and awaken some of you out of your carnal security. I hope there are some that are willing to come to Christ, and beginning to think that they have been building upon a false foundation. Perhaps the devil may strike in, and may bid you despair of mercy; but fear not: what I have been speaking to you, is only out of love to you, is only to awaken you, and let you see your danger. If any of you are willing to be reconciled to God, God the Father, Son, and Holy Ghost is willing to be reconciled to you. O then, though ye have no peace as yet, come away to Jesus Christ; he is our peace; he is our peace-maker: he has made peace betwixt God and offending man. Would you have peace with God? Away then to God, through Jesus Christ, who has purchased peace. The Lord Jesus hath shed his heart's blood for this; he died for this; he ascended into the highest heavens, and is now interceding at the right hand of God. Perhaps ye think there will be no peace for you. Why so? Because ye are sinners; because ye have crucified Christ, ye have put him to open shame, ye have trampled under foot the blood of the Son of God. What of all this? yet there is peace for you. Pray what did Jesus Christ say to his disciples, when he came to them the first day of the week? The first word he said was "Peace be unto you. He showed them his hands and his feet and said, Peace be unto you." It is as much as if he had said, fear not, my disciples; see my hands and my feet, how they have been pierced for your sake; therefore fear not. How did Christ speak to his disciples. Go tell my brethren, and tell broken-hearted Peter in particular, that Christ is risen, that he has ascended unto his father and your father, to his God and your God. And after Christ rose from the dead, he came preaching peace with an olive-branch of peace in his mouth, as Noah's dove, "My peace I leave with you." Who were they? They were the enemies of Christ as well as we; they were deniers of Christ once as well as we

Perhaps some of you have backslidden and lost your peace, and ye think ye deserve no peace; and no more ye do: but then God will heal your backslidings, he will love you freely. As for you that are wounded, if you are made willing to come to Christ, come away. Perhaps some of you want to dress yourselves in your duties, that are but rotten rags. No, ye had better come naked, as you are; for ye must throw aside your rags, and come in your blood. Some of you may say, we would come but we have a hard heart: but ye will never get it soft till you come to Christ; he will take away the heart of stone, and give you a heart of flesh; he will speak peace to your soul: though ye have betrayed him, yet he will be your peace. Shall I prevail upon any of you this morning to come to Jesus Christ! There is a great multitude of souls here; how shortly must ye all die, and go to judgment; even before night, or to-morrow's night, some of you may be buried in this churchyard. And how will ye do if ye be not at peace with God! if the Lord Jesus Christ has not spoken peace to your heart. If God speak not peace to you here, ye will be damned for ever. I must not flatter you; my dear friends, I will deal sincerely with your souls. Some of you may think I carry things too far: but indeed when ye come to judgment, ye will find this true, either to your eternal damnation or comfort. May God influence your hearts to come to him! I am not willing to go away without persuading you. I cannot be persuaded but God may make use of me as a means of persuading some of you to come to the Lord Jesus Christ. O did you but feel the peace which they have that love the Lord Jesus Christ. "Great peace have they," says the Psalmist, "that love thy law, nothing shall offend them." But there is no peace to the wicked. I know what it is to live a life of sin. I was obliged to sin to stifle conviction. And I am sure this is the way many of you take; if ye get into company, ye drive off conviction. But ye had better go to the bottom at once; it must be done, your wound must be searched, or ye must be damned. If it were a matter of indifference, I would not speak one word about it: but ye will be damned without Christ; he is the way, he is the truth, and the life. I cannot think you should go to hell without Christ. How can ye dwell with everlasting burnings? How can ye abide the thought of living with the devil for ever? Is it not better to have some soul trouble here, than to be sent to hell by Jesus Christ hereafter? What is hell but to be absent from Christ? If there were no other hell, that would be hell enough. It will be hell to be tormented with the devil for ever. Get acquaintance with God then, and be at peace. I beseech you as a poor worthless ambassador of Jesus

Christ, that ye would be reconciled to him. My business this morning, the first day of the week, is to tell you that Christ is willing to be reconciled to you. Will any of you be reconciled to Jesus Christ? Then, he will forgive you all your sins; he will blot out all your transgressions. But if ye will go on and rebel against Christ, and stab him daily; if ye will go on and abuse Jesus Christ, the wrath of God, ye must expect, will fall upon you. God will not be mocked; that which a man soweth, that shall he also reap. And if ye will not be at peace with God, God will not be at peace with you. Who can stand before God when he is angry. It is a dreadful thing to fall into the hands of an angry God. When the people came to apprehend Christ, they fell to the ground when Jesus said, I am he: and if they could not bear the sight of Christ when clothed with the rags of mortality, how will they bear the sight of him, when he is on his Father's throne? Methinks I see the poor wretches dragged out of their graves by the devil, methinks I see them trembling, calling out to the hills and rocks to cover them. But the devil will say, come, I will take you away; and then they will stand trembling before the judgment seat of Christ. They shall appear before him to see him once, and hear him pronounce that irrevocable sentence. "Depart from me, ye cursed." Methinks I hear the poor creature saying, Lord, if we must be damned, let some angel pronounce the sentence. No, the God of love, Jesus Christ, will pronounce it. Will ye not believe this? Do not think I am talking at random, but agreeably to the scriptures of truth. If ye do then show yourselves men, this morning go away with full resolution, in the strength of God, to cleave to Christ. And may ye have no rest in your soul till ye rest in Jesus Christ. I could still go on, for it is sweet to talk of Christ. Do ye not long for the time when ye shall have new bodies, when they shall be immortal, and made like Christ's glorious body, and then they will talk of Jesus Christ for evermore. But it is time perhaps for you to go and prepare for your respective worship, and I would not hinder any of you. My design is to bring poor sinners to Jesus Christ. O that God may bring some of you to himself. May the Lord Jesus now dismiss you with his blessing; and may the dear Redeemer convince you that are unawakened, and turn the wicked from the evil of their way. And may the love of God that passeth all understanding fill your hearts. Grant this, O Father, for Christ's sake, to whom, with thee and the blessed Spirit, be all honor and glory, now and for ever more. *Amen.*

SERMON XV.

THE WISE AND FOOLISH VIRGINS.

MATTHEW XXV. 13.

Watch therefore, for ye know neither the day nor the hour in which the Son of man cometh.

THE apostle Paul, in his epistle to the Hebrews, informs us, that "it is appointed for all men once to die; after that is the judgment." And I think, if any consideration be sufficient to awaken a sleeping, drowsy world, it must be this, that there will be a day wherein these heavens shall be wrapped up like a scroll, this element melt with fervent heat, the earth and all things therein be burnt up, and every soul, of every nation and language, summoned to appear before the dread tribunal of the righteous Judge of quick and dead, to receive rewards and punishments, according to the deeds done in their bodies. The great apostle just mentioned, when brought before Felix, could think of no better means to convert that sinful man, than to reason of temperance, righteousness, and more especially of a judgment to come. The first might in some measure affect, but I am persuaded, it was the last consideration, a judgment to come, that made him tremble: and so bad as the world is now grown, yet few have their consciences so far seared, as to deny that there will be a reckoning hereafter. The promiscuous dispensations of providence in this life, wherein we see good men afflicted, destitute, tormented, and the wicked permitted triumphantly to ride over their heads, has been always looked upon as an indisputable argument, by the generality of men, that there will be a day in which God will judge the world in righteousness, and administer equity unto his people. Some indeed are so bold as to deny it, while they are engaged in the pursuit of the lust of the eye, and the pride of life; but follow them to their death-beds, ask them, when their souls are ready to launch into eternity, what they then think of a judgment to come, and they will tell you they dare not give their consciences the lie any longer. They feel a fearful looking for of judgment, and fiery indignation in their hearts. Since then these things are so, does it not highly concern each of us, my brethren, before we come on a bed of sickness, seriously to examine how the account stands between God and our souls, and how it will fare with us in that day? As for the openly profane, the drunkard, the whoremonger, the adulterer, and such like, there is no doubt of what will become of them; without repentance, they shall never enter into the kingdom of God and his Christ. No; their damnation slumbereth not: a burning fiery Tophet, kindled by the fury of God's eternal wrath, is prepared for their reception, wherein they must suffer the vengeance of eternal fire. Nor is there the least doubt of the state of true believers. For though they are despised and rejected of natural men, yet being born again of God, they are heirs of God, and joint-heirs with Christ. They have the earnest of the promised inheritance in their hearts, and are assured, that a new and living way is made open for them, into the holy of holies, by the blood of Jesus Christ, into which an abundant entrance shall be administered to them at the great day of account. The only question is, what will become of the almost christian, one that is content to go, as he thinks, in a middle way to heaven, without being profane on the one hand, or, as he falsely imagines, righteous overmuch on the other? Many there are in every congregation, and consequently some here present, of this stamp. And what is worst of all, it is more easy to convince the most notorious publicans and sinners of their being out of a state of salvation, than any of these. Notwithstanding, if Jesus Christ may be your Judge, they shall as certainly be rejected and disowned by him at the last day, as though they lived in open defiance of all his laws.

For what says our Lord in the parable of which the words of the text are a conclusion, and which I intend to make the subject of my present discourse. "Then," at the day of judgment, which he had been discoursing of in the foregoing, and prosecutes in this chapter, "shall the kingdom of heaven," the state of professors in the gospel church, "be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." In which words, is a manifest allusion to a custom prevailing in our Lord's time among the Jews at marriage solemnities, which were generally at night, and at which it was customary for the persons of the bride-chamber to go out in procession, with many lights, to meet the bridegroom.

By the bridegroom, you are here to understand Jesus Christ. The church, that is, true believers, are his spouse; he is united to them by one spirit, even in this life; but the solemnizing of these sacred nuptials is reserved till the day of judgment, when he shall come to take them home to himself, and present them before men and angels as his purchase to his Father, without spot or wrinkle, or any such thing. By the ten virgins we are to understand the professors of christianity in general. Are all called virgins, because all are called to be saints? Whoever names the name of Christ is obliged by that very profession to depart from all iniquity. But the pure and chaste in heart, are the only persons that will be so blessed as to see God. As Christ was born of a virgin, so he can dwell in none but virgin souls, made pure and holy by the cohabitation of his Holy Spirit. What says the apostle? "All are not Israelites that are of Israel," all are not christians that are called after the name of Christ. No, says our Lord, in the 2d verse, "Five of those virgins were wise," true believers, "and five were foolish," formal hypocrites. But why are five said to be wise, and the other five foolish? Hear what our Lord says in the following verses: "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." They that were foolish took their lamps of an outward profession. They would go to church, say over several manuals of prayers, come perhaps even into a field to hear sermon, give at a collection, and receive the sacrament constantly, nay, oftener than once a month. But then here lay the mistake; they had no oil in their lamps, no principle of grace, no living faith in their hearts, without which, though we should give all our goods to feed the poor, and our bodies to be burned, it would profit us nothing. In short, they were exact, nay, perhaps superstitious bigots as to the form, but all the while they were strangers to, and, in effect, denied the power of godliness in their hearts. They would go to church, but at the same time think it no harm to go to a ball or an assembly, notwithstanding they promised at their baptism, to renounce the pomps and vanities of this wicked world. They were so exceedingly fearful of being righteous over much, that they would even persecute those that were truly devout, if they attempted to go a step farther than themselves. In one word, they never effectually felt the power of the world to come. They thought they might be christians without so much inward feeling, and therefore, notwithstanding their high pretensions, had only a name to live.

And now, sirs, let me pause a while, and, in the name of God, whom I endeavor to serve in the gospel of his dear Son, give me leave to ask one question. Whilst I have been drawing, though in miniature, the character of these foolish virgins, have not many of your consciences made the application, and with a small, still, though articulate voice, said, thou man, thou woman art one of those foolish virgins, for thy sentiments and practice agree thereto? Stifle not, but rather encourage these convictions; and, who knows but that Lord who is rich in mercy to all that call upon him faithfully, may so work on you, even now by this foolishness of preaching, as to make you wise virgins!

What they were you shall know immediately: "But the wise took oil in their vessels with their lamps." Observe, the wise, the true believers, had their lamps as well as the foolish virgins; for christianity does not require us to cast off all outward forms; we may use forms and yet not be formal. For instance, it is possible to worship God in a set form of prayer, and yet worship him in spirit and in truth. And therefore, brethren, let us not judge one another: the wise virgins had their lamps; herein then did not lie the difference between them and the foolish, that one worshipped God with a form, and the other did not. No: as the pharisee and publican went up to the temple to pray, so these wise and foolish virgins might go to the same place of worship, and sit under the same ministry; but then the wise took oil in their vessels with their lamps: they kept up the form, but did not rest in it: their words in prayer were the language of their hearts, and they were no strangers to inward feelings; they had savingly tasted the good word of life, and felt, or had experimental knowledge of the power of the world to come; they were not afraid of searching doctrines, nor affronted when ministers told them they by nature deserved to be damned: they were not self-righteous, but were willing that Jesus Christ should have all the glory of their salvation; they were convinced that the merits of Jesus Christ were to be apprehended only by faith; but yet were they as careful to maintain good works, as though they were to be justified by them. In short, their obedience flowed from love and gratitude, and was cheerful, constant, uniform, universal, like that obedience which the holy angels pay our Father in heaven.

Here then let me exhort you to pause again; and if any of you can faithfully apply these characters to your hearts, give God the glory, and take the comfort to your own souls; you are not false but true believers. Jesus Christ has been made of God to you wisdom, even that wisdom, whereby you shall be made wise unto salvation. God sees a difference between you and foolish virgins, if natural men will not. You need not be uneasy, though one chance and fate in this life may happen to you both. I say, one chance and fate; for verse 5, "while the bridegroom tarried," in the space of time which passeth between our Lord's ascension and his coming again to judgment, "they all slumbered and slept." The wise as well as foolish died, for dust we are, and to dust we must return. It is no reflection at all upon the divine goodness, that believers, as well as hypocrites, must pass through the valley of the shadow of death; for Christ has taken away the sting of death, so that we need fear no evil. It is to them a passage to ever lasting life. Death is only terrible to those who have no hope, because they live without faith, and therefore without God in the world. Whoever there are amongst you, that have received the first fruits of the Spirit, I am persuaded are ready to cry out, we would not live here always; we long to be dissolved, that we may be with Jesus Christ; and though worms must destroy our bodies as well as others, yet we are content, being assured that our Redeemer liveth, that he will stand at the latter days upon the earth, and that in our flesh we shall see God.

But it is not so with hypocrites and unbelievers beyond the grave; for what says our Lord? "And at midnight;" observe, at midnight, when all was hushed and quiet, and no one dreaming of any such thing, "a cry was made;" the voice of the archangel and the trump of God was heard sounding this general alarm; to things in heaven, to things in earth, and to things in the waters under the earth, behold! mark how this awful summons is ushered in with the word, behold, to engage our attention? "Behold the bridegroom cometh!" even Jesus Christ, the desire of nations, the bridegroom of his spouse, the church. Because he tarried for a while to exercise the faith of saints, and give sinners space to repent, scoffers were apt to cry out, "Where is the promise of his coming? But the Lord is not slack concerning his promise, as these men account slackness." For behold, he that was to come, now cometh, and will not tarry any longer; He cometh to be glorified in his saints, and to take vengeance on them that know not God, and have not obeyed his gospel; He cometh not as a poor despised Galilean; not to be laid in a stinking manger; not to be despised and rejected of men; not to be blindfolded, spit upon, and buffeted; not to be nailed to an accursed tree; he cometh not as the Son of man, but as he really was, the eternal Son of the eternal God; He cometh riding on the wings of the wind, in the glory of the Father and his holy angels, and to be had in everlasting reverence of all that shall be round about him. Go ye forth to meet him; arise ye dead, ye foolish as well as wise virgins, arise and come to judgment. Multitudes, no doubt, that hear this awakening cry, would rejoce, if the rocks might fall on, and the hills cover them from the presence of the Lamb. What would they give, if as they lived as beasts, they might now die like the beasts that perish? How would they rejoice, if those same excuses, which they made on this side eternity, for not attending on holy ordinances, would serve to keep them from appearing before the heavenly bridegroom! But as Adam, notwithstanding his fig-leaves, and the trees of the garden, could not hide himself from God, when arrested with an *Adam, where art thou?* So now the decree is gone forth, and the trump of God has given its last sound; all tongues, people, nations, and languages, both wise and foolish virgins, must come into his presence, and bow beneath his footstool; even Pontius Pilate, Annas and Caiaphas; even the proud persecuting high priests and pharisees of this generation, must appear before him. For says our Lord, then (when the cry was made, behold the bridegroom cometh!) in a moment, in the twinkling of an eye, the graves were opened, the sea gave up its dead, and all those virgins, both wise and foolish, arose and trimmed their lamps," or endeavored to put themselves in a proper posture to meet the bridegroom.

But how may we imagine the foolish virgins were surprised when, notwithstanding their high thoughts and proud imaginations of their security, they now find themselves wholly naked, and void of that inward holiness and purity of heart, without which no man living at that day shall comfortably meet the Lord. I doubt not but many of these foolish virgins, while in this world, were clothed in purple and fine linen, fared sumptuously every day, and disdained to set with the wise virgins, some of whom might be as poor as Lazarus, even the dogs of their flock. These were looked upon by them as enthusiasts and madmen, as persons that were righteous overmuch and who intended to turn the world upside down: but now death hath opened their eyes, and convinced them to their eternal sorrow, that he is not a true christian, who is only one outwardly. Now they find (though alas! too late) they, and not the wise virgins had been beside themselves. Now their proud hearts are made to stoop, their lofty looks are brought low; and as Dives entreated that Lazarus might dip the tip of his finger in water, and be sent to cool his tongue, so these foolish virgins, these formal hypocrites, are obliged to turn beggars to those whom they once despised. "Give us of your oil," O! impart to us a little of that grace and holy spirit, for the insisting on which we fools accounted your lives madness; for, alas! our lamps are gone out: we had only the form of godliness; we were whited sepulchres; we were heart hypocrites; we contented ourselves with desiring to be good; and though confident of salvation while we lived, yet our hope is entirely gone, now God has entirely taken away our souls; give us therefore, O! give us, though we once despised you, give us of your oil, for our lamps, of an outward profession, and transient convictions, are quite gone out. "Comfort ye, comfort ye, my people saith the Lord." My brethren in Christ, hear what the foolish say to the wise virgins, and learn in patience to possess your souls. If you are true followers of the lovely Jesus, I am persuaded you have your names cast out, and all manner of evil spoken falsely against you for his name's sake. For no one ever did, or will live godly in Christ Jesus, without suffering persecution; nay, I doubt not but your chief foes are those of your own household. Tell me, do not your carnal relations and friends vex your tender souls day by day, in bidding you spare yourselves, and take heed lest you go too far; and as you pass along to come and hear the word of God, have you not heard many a pharisee cry out, here comes another troop of his followers! Brethren, be not surprised; Christ's servants were always the world's fools; you know it hated him before it hated you. Rejoice and be exceeding glad. Yet a little while, and behold the bridegroom cometh; then shall you hear these formal scoffing pharisees saying unto you, "Give us of your oil for our lamps are gone out." When you are reviled, revile not again; when you suffer, threaten not; commit your souls into the hands of him that judgeth righteously; for behold the day cometh, when the children of God shall speak for themselves.

The wise virgins, in the parable, no doubt endured the same cruel mockings as you may do; but as the lamb before the shearers is dumb, so in this life opened they not their mouths; but now we find they can give their enemies an answer. "Not so; lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves." These words are not to be understood as though they were spoken in an insulting manner; for true charity teaches us to use the worst of sinners, and our most bitter enemies, with the meekness and gentleness of Christ. Though Dives was in hell, yet Abraham does not say, Thou villain; but only, son, remember; and I am persuaded, had it been in the power of these wise virgins, as, God knows, I would willingly deal with my most inveterate enemies, not only give them of their oil, but also exalt them to the right hand of God. It was not then for want of love, but the fear of wanting a sufficiency for themselves, that made them return this answer, "Not so, lest there be not enough for us and you;" for they that have most grace, have none to spare; none but self-righteous, foolish virgins think they are good enough, or have already attained. Those who are truly wise are always most distrustful of themselves, pressing forward to the things that are before, and think it well if, after they have done all, they can make their calling and election sure. "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." These words indeed seem to be spoken in a triumphant, but certainly they were uttered in the most compassionate manner. "Go ye to them that sell, and buy for yourselves:" Unhappy virgins! you accounted our lives folly. Whilst with you in the body how often have you condemned us for our zeal in running to hear the word of God, and looked on us as enthusiasts, for affirming, that we must be led and walk by the Spirit, and feel the spirit of God witnessing with our spirits, that we are his children? Now you would be glad to be partakers of this privilege, but it is not ours to give. You contented yourselves with seeking, when you should have been striving to enter in at the straight gate; and now go to them that sell, "and buy for yourselves."

And what say you to this, ye foolish formal professors? for I doubt not but curiosity and novelty have brought many such, even to this despised place to hear a sermon. Can you hear this reply, and yet not tremble? Why yet a little while, and thus it shall be done to you. Rejoice and bolster yourselves up in your duties and forms; endeavor to cover your nakedness with the fig-leaves of an outward profession, and legal righteousness, and despise the true servants of Christ as much as you please, yet know that all your hopes will fail you when God brings you into judgment. For not he who commendeth himself is justified, but he whom the Lord commendeth.

But to return; we do not hear of any reply the foolish virgins made: no, their consciences condemned them; like the person without a wedding garment, they are struck dumb, and are now filled with anxious thoughts how they shall buy oil, that they may lift up their heads before the bridegroom. "But whilst they went to buy," the bridegroom, the Lord Jesus, the king, the husband of his spouse the church, cometh, attended with thousands and twenty times ten thousands of saints and angels, publicly to count up his jewels; and they that were ready, the wise virgins who had oil in their lamps, and were sealed by his Spirit to the day of redemption, having on the wedding garment of an imputed righteousness, and a new nature, went in to the marriage.

Who can express the transports these wise virgins felt, when they were thus admitted, in holy triumph, into the presence and full enjoyment of him, whom their souls hungered and thirsted after. No doubt they had tasted of his love, and by faith had often fed on him in their hearts, when sitting down to commemorate his last supper here on earth; but how full may we think their hearts and tongues were of his praises, when they see themselves seated together to eat bread in his heavenly kingdom. And what was best of all, the door was shut, and shut them in to enjoy the ever blessed God, the company of angels, and the spirit of just men made perfect, for ever. I say without interruption; for in this life, their eyes often gushed out with water, because men kept not God's law; and they could never come to appear before the Lord, or to hear his word, but Satan and his emissaries would come also to disturb them: but now the door is shut, now there is a perfect communion of saints, which they in vain longed for in this lower world; now tares no longer grow up with the wheat; no hypocrite, or unbeliever, can screen himself among them. Now "the wicked cease from troubling," and now their weary souls enjoy rest.

Once more, O believers, let me exhort you in patience to possess your souls. God has sealed you to be his, and has secured you, as surely as he did Noah when he locked him in the ark. But though heirs of God and joint heirs of Christ, and neither men nor devils can pluck you out of your heavenly Father's hands, yet you must be tossed about with manifold temptations; however, lift up your heads, the day of your perfect, complete redemption draws nigh. Behold the bridegroom cometh to take you to himself; then you shall be ever with the Lord.

But I even tremble to tell you, O nominal christians! that the door shall be shut, I mean the door of mercy, never to be opened to give you admission, though ye should continue knocking to all eternity. For thus speaks our Lord, "Afterwards," after those that were ready went in and the door was shut; after they had, to their sorrow, found that no oil was to be bought, nor grace procured, "came also the other virgins;" and as Esau, after Jacob had got the blessing, cried with an exceeding bitter cry, "Bless me, even me also, O my father;" so they came saying, "Lord, Lord, open to us." Observe the importunity of these foolish virgins, implied in these words Lord, Lord. Whilst in the body, I suppose they only read, did not pray over their prayers. If you now tell them, they should pray without ceasing, they should pray from their hearts, and feel the want of what they prayed for; they would answer, they could not tell what you mean by inward feelings; that God did not require us to be always on our knees; but if a man did justly, and loved mercy, and did as the church forms required him, it was as much as the Lord required at his hands.

I fear, sirs, too many among us are of this mind: nay, I fear there are many so polite, so void of the love of God as to think it too great a piece of self-denial, to rise early to offer up a sacrifice of praise and thanksgiving acceptable to God through Jesus Christ. If any such, by the good providence of God, are brought hither this morning, I beseech you to consider your ways, and remember, if you are not awakened out of your spiritual lethargy, and live a life of prayer here, you shall but in vain cry out with the foolish virgins, "Lord, Lord, open to us," hereafter. Observe farther, the impudence, as well as importunity of these other virgins; Lord, Lord, say they, as though they were intimately acquainted with the holy Jesus. Like numbers among us, who because they go to church, repeat their creeds, and receive the blessed sacrament, think they have a right to call Jesus their Savior, and dare call God their Father, when they put up the Lord's prayer. But Jesus is not your Savior. The devil, not God is your father, unless your hearts are purified by faith, and you are born again from above. It is not merely being baptized by water, but being born again of the Holy Ghost, that must qualify you for salvation; and it will do you no service at the great day, to say unto Christ, Lord, my name is in the register of such and such a parish. I am persuaded the foolish virgins could say this and more. But what answer did the blessed Jesus make? He answered and said, "Verily, I say unto you." He puts the word verily to assure them he was in earnest. "I say unto you," I who am truth itself, I whom you have owned in words, but in works denied, "verily I say unto you I know you not." These words must not be understood literally; for whatever Arians and Socinians may say to the contrary, yet we affirm that Jesus Christ is God, God blessed for ever, and therefore knoweth all things. He saw Nathaniel, when under the fig-tree. He sees and is now looking down from heaven, his dwelling place, upon us, to see how we behave in these fields. Brethren, I know nothing of the thoughts and intents of your hearts, in coming hither; but Jesus knows who come like new-born babes, desirous to be fed with the sincere milk of the word; and he knows who come to hear what the babbler says, and to run away with part of a broken sentence, that they may have whereof they may ridicule or accuse him. This expression then, *I know you not*, must not be understood literally; no, it implies a knowledge of approbation, as though Christ had said, "you call me Lord, Lord, but you have not done the things that I have said;" you desire me to open the door, but how can you come in hither, not having on a wedding garment? Alas, you are naked! Where is my outward righteousness imputed to you? Where is my inherent righteousness wrought in you? Where is my divine image stamped upon your souls? How dare you call me Lord, Lord, when you have not received the Holy Ghost, whereby I seal all that are truly mine? "Verily, I know you not; depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

And now, "he that hath ears to hear, let him hear" what manner of persons these were, whom Jesus Christ dismissed with this answer. Remember, I entreat you, they are not fornicators, swearers, sabbath breakers, or prodigals. No, in all probability, they were, touching the outward observances of the moral law, blameless; they were constant as to the form of religion; and if they did no good yet no one could say they did any harm. The only thing for which they were condemned, and eternally banished from the presence of the Lord (for so much is implied in "I know you not,") was this, they had no oil in their lamps, no principle of a true living faith and holiness in their hearts. And if persons may go to church, receive the sacrament, lead honest moral lives, and yet be sent to hell at the last day, as they certainly will be if they advance no farther, where wilt thou, O drunkard? Where wilt thou, O swearer? Where wilt thou, O sabbath breaker? Where wilt thou that deniest divine revelation, and even the form of godliness? Where will you and such like sinners appear? I know very well. You must appear before the dreadful tribunal of Jesus Christ. However you may, like Felix, put off the prosecution of your convictions, yet you, as well as others, must arise after death and appear in judgment; you will then find, to your eternal sorrow, that your damnation slumbers not: sin has blinded your hearts, and hardened your foreheads now, but yet a little while, and our Lord will ease him of his adversaries. Methinks, by faith, I see the heavens opened, and the holy Jesus coming with his face brighter than ten thousand suns, darting fury upon you from his eyes! Methinks I see you rising from your graves, trembling, astonished, crying out, who can abide this day of his coming!

And now what inference shall I draw from what has been said? Our Lord, in the text, has drawn one for me: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Watch, that is, be on your guard, and keep your graces in continual exercise; for, as when we are commanded to watch unto prayer, it signifies that we should continue instant in that duty; so when we are required to watch in general, it means that we should put on the whole armor of God, and live every day as though it were our last.

And O that the Lord may now enable me to lift up my voice like a trumpet! for had I a thousand tongues, or could I speak so loud that the whole world might hear me, I could not sound a more useful alarm than that which is contained in the text. Watch, therefore, my brethren, I beseech you by the mercies of God in Christ Jesus, watch; be on your guard "Awake, ye that sleep in the dust; for ye know neither the day nor the hour wherein the Son of man cometh." Perhaps to-day, perhaps this midnight the cry may be made: for in a moment, in the twinkling of an eye, the trump is to sound. However, supposing the final day of judgment may yet be a great way off, the day of death is certainly near at hand. For what is our life? It is but a vapor, soon passeth away, and we are gone. Blessed be God, we are all here well; but who out of this great multitude, dare say, I shall go home to my house in safety? Who knows but whilst I am speaking God may commission his ministering spirits to call some of you away by a sudden stroke, to give an account with what attention you have heard this sermon.

You know, my brethren, some such instances we have lately had. And what angel or spirit has assured us, that some of you shall not be the next? *Watch therefore, for ye know neither the day nor the hour wherein the Son of man will come.* And it is chiefly for this reason, that God has hid the day of our deaths from us. For since I know not but I may die to-morrow, why, O my soul, wilt thou not watch to-day? Since I know not but I may die next moment, why wilt thou not prepare for dying this?

Many such reflections as these, my brethren, crowd in on my mind. At present, blessed be the Lord, who delights to magnify his strength in a poor worm's weakness, I am at a stand, not so much about what I shall say, as what I shall leave unsaid. My belly, like Elihu's, is as it were full of new wines; out of the abundance of my heart my mouth speaketh. A sense of the infinite majesty of that God in whose name I preach, and before whom I as well as you must appear, to give an account; and the uncertainty there is whether I shall live another day, to speak to you any more, are considerations, which furnish me with so much matter, that I scarcely know where to begin, or end my application. However, for method's sake, by the divine assistance, I will branch it into three particulars.

And *first*, I would remind you that are notoriously ungodly, of what our Lord says in the text: for, though I have said your damnation slumbers not, whilst you continue in an impenitent state; yet that was only to set you on your watch, to convince you of your danger, and excite you to cry out, "What shall we do to be saved?" I appeal to all that hear me, whether I have said the door of mercy should be shut against you, if you believe on Jesus Christ: no, if you are the chief of sinners; if you are murderers of fathers, or of mothers; if you are emphatically the dung and offscouring of all things; yet if you believe on Jesus Christ, and cry unto him with the same faith as the expiring thief, "Lord, remember me, now thou art in thy kingdom;" I will pawn my eternal salvation on it, that he will shortly translate you to his heavenly paradise. Wonder not at my speaking with so much assurance, for I know "it is a faithful and true saying, and worthy of all acceptation, that Jesus Christ came into the world to save (all truly affected and believing) sinners." Nay, so great is his love, that I am persuaded, were it necessary, he would come again into the world, and die a second time for them on the cross. But, blessed be God, when our Lord bowed down his head, and gave up the ghost, our redemption was finished. It is not our sin, but our want of a lively faith in his blood, that will prove our condemnation. If you draw near to him by faith, though you are the worst of sinners, yet he will not say unto you, "Verily I know you not." No, a door of mercy shall be opened to you. Look then, by an eye of faith, to that God man, whom ye have pierced. Behold him bleeding, panting, dying on the cross, with arms stretched out ready to embrace you all. Hark! how he groans! See how all nature is in agony! The rocks rend, the graves open; the sun withdraws its light, ashamed as it were to see the God of nature suffer; and all this to usher in man's great redemption. Nay the holy Jesus, in the bitter agonies and pangs of death, prays for his very murderers. "Father, forgive them for they know not what they do." If then you have crucified the Son of God afresh, and put him to an open shame, yet do not despair, only believe, and even this shall be forgiven. You have read, at least you have heard, no doubt, how three thousand were converted at Peter's preaching one sermon, after our Lord's ascension, and many of the crucifiers of the Lord of glory undoubtedly were among them; and why should you despair? For Jesus Christ is the same yesterday, to-day, and for ever. The Holy Ghost shall be sent down on you, as well as on them, if you do but believe; for Christ ascended up on high to receive this gift even for the vilest of men. Come then all ye that are weary and heavy laden, with a sense of your sins, lay hold on Christ by faith, and he will give you rest; for salvation is the free gift of God to all them that believe. And though you may think this too good news to be true, yet I speak the truth in Christ, I lie not, this is the gospel, this is the glad tidings which we are commissioned to preach to every one. Be not faithless then, but believing. Let not the devil lead you captive at his will any longer; for all the wages he gives his servants is death, death often in this life, death everlasting in the next: but the free gift of God is eternal life to all that believe in Jesus Christ. Pharisees are and will be offended at my coming here, and offering you salvation on such cheap terms: but the more they bid me hold my peace, the more will I cry out and proclaim to convicted sinners, that Jesus, David's son according to the flesh, but David's Lord as he was God, will have mercy on all that by a living faith truly turn to him. If this is to be vile, I pray God, I may be more vile. If they will not let me preach Christ crucified; and offer salvation to sinners, in a church, I will preach him in the lanes, streets, highways and hedges; and nothing pleases me better, than to think I am now in one of the devil's strongest holds. Surely the Lord has not sent me and all you hither for nothing; no, blessed be God, "the fields are white, ready unto harvest," and many souls I hope will be gathered into his heavenly garner. It is true, it is the midnight of the church, especially the poor Church of England; but God has lately sent forth his servants to cry, "Behold the bridegroom cometh." I beseech you, O sinners, hearken unto the voice! Let me espouse you by faith to my dear master; and henceforward watch and pray, that you may be ready to go forth to meet him.

Secondly, I would apply to those that are not openly profane, but by depending on a formal round of duties, deceive your souls, and are foolish virgins.

But I must speak to your conviction, rather than comfort. My dear brethren, you have heard how far the foolish virgins went, and yet were answered with "Verily I know you not." The reason is, because none but such as have a living faith in Jesus Christ, and are truly born again, can possibly enter into the kingdom of heaven. You may perhaps live honest and outwardly moral lives, but if you depend on that morality, or join your works with your faith, in order to justify you before God, you have no lot or share in Christ's redemption. For what is this but to deny the Lord that has bought you? What is this but making yourselves your own Saviors? Taking the crown from Christ, and putting it on your own heads? The crime of the devil, some have supposed, consisted in this, that he would not bow to Jesus Christ, when the Father commanded all the angels to worship him; and what do you less? You will not own and submit to his righteousness; and though you pretend to worship him with your lips, yet your hearts are far from him: besides you in effect, deny the operations of his blessed Spirit, you mistake common for effectual grace; you hope to be saved because you have good desires, and a few short convictions; and what is this, but to give God, his word, and all the saints, the lie? A Jew, a Turk, has equally as good grounds whereon to build the hopes of his salvation. Need I not then to cry out to you, ye foolish virgins, watch. Beg of God to convince you of your self-righteousness, and the secret unbelief of your hearts; or otherwise when the cry shall be made, "Behold the bridegroom cometh," you will find yourselves utterly unprepared to go forth to meet him. You may cry Lord, Lord; but the answer will be, "Verily I know you not."

Thirdly, I would speak a word or two by way of exhortation to those who are wise virgins and are assured they have on a wedding garment. That there are many such among you, who by grace have renounced your own righteousness, and know that the righteousness of the Lord Jesus is imputed to you, I make no doubt. God has his secret ones in the worst of times; and I am persuaded he has not let so loud a gospel-cry be made among his people, as of late has been heard, for nothing. No, I am confident the Holy Ghost has been given to many at the preaching of faith, and has powerfully fallen on many, whilst they have been hearing the word. You are now then no longer foolish, but wise virgins; notwithstanding, I beseech you also to suffer the word of exhortation; for wise virgins are too apt, while the bridegroom tarries, to slumber and sleep. Watch therefore, watch and pray, at this time especially; for perhaps a time of suffering is at hand. The ark of the Lord begins already to be driven into the wilderness. Be ye therefore on your watch, and still persevere in following your Lord, even without the camp, bearing his reproach; the cry that has been lately made, has awakened the devil and his servants; they begin to rage horribly; and well they may; for I hope their kingdom is in danger. Watch therefore, for if we are not always on our guard, a time of trial may overtake us unawares; and instead of owning, like Peter we may be tempted to deny our master. Set death and eternity often before you. Look to Jesus, the author and finisher of your faith, and consider how little a while it will be, ere he comes to judgment; and then our reproach shall be wiped away: the accusers of us and our brethren shall be cast down, and we all shall be lodged in heaven for ever, with our dear Lord.

Lastly, What I say to you, I say to all, Watch. High and low, rich and poor, young and old, one with another, of whatever sect or denomination, for I regard not that, I beseech you, by the mercies of Jesus, to be on your guard. Fly to Jesus Christ that heavenly bridegroom. Behold he desires to take you to himself, miserable, poor, blind and naked as you are; he is willing to clothe you with his everlasting righteousness, and make you partakers of that glory, which he enjoyed with the father before the world began. Do not turn a deaf ear to me; do not reject the message on account of the meanness of the messenger. I am a child; but the Lord has chosen me, that the glory might be all his own. Had he sent to invite you by a learned rabbi, you might have supposed that the man had done something; but now God has sent a child, that the excellency of the power may be seen not to be of man, but of God. Let the learned pharisees then despise my youth. I care not how vile I appear in the sight of such men: I glory in it. And I am persuaded, if any of you should be married to Christ by this preaching, you will have no reason to repent, when you come to heaven, that God sent a child to cry, "Behold the bridegroom cometh?" O my brethren, the thought of being instrumental in bringing one of you to glory, fills me with fresh zeal. Once more, I entreat you, Watch, and pray; for the Lord Jesus will receive all that call on him faithfully. Let that cry, "Behold the bridegroom cometh," be continually sounding in your ears; and begin now to live, as though you were assured, this night you were to go forth to meet him. May the Lord give you all a hearing ear, an obedient heart, and so closely unite you to himself by one spirit, that when he shall come in terrible majesty, to judge mankind, you may be found having on a wedding garment, and ready to go in with him to the marriage.

Grant this, O Father, for thy dear Son's sake, Christ Jesus our Lord. Amen! and Amen!

[The reader will notice that the Sermons which precede, were published by Whitefield himself. Those which follow are transcripts of his extempore discourses taken in short-hand.]

SERMON XVI.

CHRIST THE BELIEVER'S REFUGE.—A FUNERAL SERMON.

PSALM xlvi. 1—6.

God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea, though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High: God is in the midst of her, she shall not be moved; God shall help her, and that right early.

THERE was a tradition among the ancient Jews, that the manna which came down from heaven, though it was a little grain like coriander seed, yet suited every taste; as milk unto babes, and strong meat to grown persons. Whether this supposition be founded on fact or not, the observation will hold good in a great measure respecting the sayings of David; for if we have eyes to see, and ears to hear, if God has been pleased to take away the veil from our hearts, we shall find, by happy experience, that, let our circumstances be what they will, the book of Psalms may serve as a spiritual magazine, out of which we may draw spiritual weapons in the time of the hottest fight, especially those that are under trouble, "when the hand of the Lord is gone" seemingly "forth against them;" when unbelief is apt to make them say, *all these things are against me!* if we can have the presence of mind to turn to the book of Psalms, we may find something there suitable to our case, a word to refresh us in pursuing our spiritual enemy. This is true of the 46th Psalm in particular, part of which I have just now read to you, and which I pray the blessed Spirit of God to apply to every one of our hearts. It is uncertain at what time, or upon what occasion, David wrote it; probably under some sharp affliction, which made him eloquent; or when the affliction was over, when his heart was swimming with gratitude and love, and when, out of the fullness of it, his pen was made *the pen of a ready writer.* It was a favorite Psalm with Luther; for whenever Melancthon, who was of a melancholy turn, or any other of his friends, told him some sad news, he used to say, come, come, let us sing the 46th Psalm; and when he had sung that, his heart was quiet. May every true mourner here, and afflicted person, experience the same! I know not, when I read it, which to admire most, the piety, or the poetry; the matter, or the manner; and I believe I may venture to defy all the critics on earth to show me any composition of Pindar, or Horace, that any way comes up to the diction of this Psalm considered only as human: he that hath an ear to hear, let him hear, *God is our refuge and strength, a very present help in trouble.* Stop here, my friends, let us pause a while, and before we go further, may the Lord help us to draw some comfort from this very first verse: for observe, it is not said, *God is* my *refuge*, David says so in another Psalm, but he says here, *God is* our *refuge:* he speaks in the plural number, implying that this Psalm was of no private interpretation, but was intended for the comfort and encouragement of all believers, till time shall be no more. Observe the climax, *God is our refuge*, is one degree; *God is our strength*, another; *God is our help*, and not only so, but is a *present help*, yea, *is a very present help*, and at a time when we want it most, *in the time of trouble.* It is here supposed, that all God's people will have their troubles; "man is born to trouble, as the sparks fly upward;" and if we are born to trouble as men, we are much more so as christians. We forget ourselves and the station in which God has placed us, when we so much as begin to dream of having much respite from trouble while we are here below. The decree is gone forth like the laws of the Medes and Persians, it alters not; through tribulation, through much tribulation, we must all go; but blessed be God we are to be carried through it; and blessed be God, glory is to be the end of it: may God give us to know this by happy experience! *In the world*, says our blessed Lord, *ye shall have tribulation*, tribulation and trouble of different kinds; and in another place, *if any man will come after me*, says he, *let him take up his cross daily, and follow me;* so that the day, when we take up no cross, we may say as Titus did, when he reflected that he had done no good that day, I have lost a day! But then, what shall we do, my dear hearers, when trouble comes, when one trouble comes after another, and afflictions seem to pursue us wherever we go, seem to arise up out of the ground, meet us as we are walking along? Why, blessed be God, if we have an interest in Christ; mind that, if we have an interest in Christ, God is our help, God is our asylum, our city of refuge, a place appointed by God himself, to which the pursued saints may fly by faith, and be safe. The wicked have no notion of this; when they are in trouble, what is their refuge? Let a soul be under spiritual trouble, and cry out, "what shall I do to be saved?" Let him go to a carnal minister, an unconverted wretch that knows nothing about the matter, he shall be told, ho! go, and play an innocent game at cards, and divert yourself; that is to say, the devil must be your refuge. Worldly people have worldly refuges; and Cain would seem as if he was in earnest when he said, *my punishment is greater than I can bear.* What does he do? He goes and diverts himself by building a city, and goes and amuses himself by building. The devil, my brethren, will give you leave to amuse yourselves; you may have your choice of diversions, only take care to be diverted from God, and the devil is sure of you; but the believer has something better: faith *sweeps away the refuge of lies*, and the believer turns to his God, and says, *O my God, thou shalt be my refuge.* The devil pursues me, my false friends have designs against me, my own wicked heart itself molests me, *my foes are those of my own house;* but do thou, O God, be my refuge, I will fly there; by these it may be said, *God is our refuge.* The question is, what shall I do to make him my refuge? How shall I be helped to do so? You bid me fly; you say, I must fly there, but where shall I get wings? How shall I be supported? Here is a blessed word, *God shall not only be our refuge*, but *God shall be our strength* also. Strength! what is strength? Why, my brethren, to make every day of trouble so easy to us by his power, as to carry us through it. God has said, and will stand to it, *as thy day is, so shall thy strength be.* Afflictions even at a distance will appear very formidable, when viewed by unbelief. Our fears say, O my God, if I come to be tried this or that way, how shall I bear it? But we do not know what we can bear till the trial comes, and we do not know what strength God can give us, or what a strong God he will be, till he is pleased to put us into a furnace of affliction; and therefore it is said, not only that *God is our refuge and our strength*, but that *God is our help* also. What help? Why, my dear friends, help to support us under the trouble; help so as to comfort us as long as the trouble lasts; and blessed be God, that the help will never leave us, till we are helped quite over and quite through it. But what kind of help is it? O blessed be God, *he is a very present help.* We may have a helper, but he may be afar off; I may be sick, I may want a physician, and may be obliged to send miles for one; he might be a help if he were here, but what shall I do now he is at a distance. This cannot be said of God, he is not only a help, but he is a *present help:* "the gates of the New Jerusalem are open night and day." We need not be afraid to cry unto God; we cannot say of our God as Elijah does of Baal, "perhaps he is asleep, or talking, or gone a journey:" it is not so with our God, *he is a present help;* he is likewise a sufficient help, that is, *a very present help;* and that too *in the time of trouble.* It is but to send a short letter, I mean a short prayer, upon the wings of faith and love, and God, my brethren, will come down and help us. Now to this David affixes his *probatum est;* David proves it by his own experience, and therefore if *God is our refuge*, therefore if *God is our strength*, if *God is our help*, if *God is a present help*, if *God is a very present help*, and that too *in a time of trouble*, what then? *therefore will we not fear.* Therefore, is an inference, and it is a very natural one; a conclusion naturally drawn from the foregoing premises; for Paul says, "if God be for us, who can be against us?" There is not a greater enemy to faith than servile fear and unbelief. My brethren, the devil has an advantage over us when he has brought us into a state of fear; indeed, in one sense, we should always fear, I mean with a filial fear; "blessed is the man," in this sense, "that feareth always:" but, my brethren, have we strong faith in a God of refuge? This forbids us to fear. Says Nehemiah, "shall such a man as I flee?" and the christian may say, shall a believer in Jesus Christ fear? shall I fear that my God will leave me? shall I fear that my God will not succor me? No, says David, *we will not fear;* how so? Why, *though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.* Where is Horace, where is Pindar, now? Let them come here and throw their psalms down before the sweet singer of Israel. There is not such a bold piece of imagery in any human composition in the world. Can any thing appear more great, more considerable than this? Imagine how it was with us some years ago, when an enthusiastic fool threatened us with a third earthquake; imagine how it was with us when God sent us the same year two dreadful earthquakes; had the earth been at that time not only shook, but removed: had the fountains of the sea been permitted to break in upon us, and carry all the mountains of England before it, what a dreadful tremor must we all unavoidably have been in? David supposes that this may be the case, and I believe at the great day it will be something like it; the earth and all things therein, are to be burnt up; and, my brethren, what shall we do then if God is not our refuge, if God is not our strength?

We may apply it to civil commotions. David had lately been beset with the Philistines, and other enemies, that threatened to deprive him of his life; and there are certain times when we shall be left alone. This also, my brethren, may be applied to creature comforts. Sometimes the earth seems to be removed. What then? Why all the friends we take delight in, our most familiar, friends our soul friends, friends by nature, and friends by grace, may be removed from us by the stroke of death; we know not how soon that stroke may come; it may come at an hour we thought not of; the mountains themselves, all the things that seem to surround and promise us a lasting scene of comfort, they themselves may soon be removed out of our sight; what then shall we do? *They may be carried into the midst of the sea.* What is that? Our friends may be laid in the silent grave, and "the places that knew them may know them no more." It is easy talking, but it is not so easy to bear up under these things: but faith, my brethren teaches us to say, though all friends are gone, blessed be God, God is not gone. A noble lady's daughter, who was only four years old, said to her mother, when she was weeping for the death of one of her children, "Dear mamma, is God Almighty dead, that you cry so long after my sister?" No, he is not dead, neither does he sleep. But here the imagery grows bolder, the painting stronger, and the resemblance more striking: *though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.* What, will not this make us fearful? Will not this shake us off our bottom, our foundation, and take up the roots? No, no, even then the believer need not fear; why, *God is in the midst of her.* Do you not remember God spoke to Moses out of the bush? Did he stand at a distance, and call to him at a distance from the bush? No, the voice came out of the bush, *Moses! Moses!* as Mr. Ainsworth, who was a spiritual critic, says.

Learn from hence, *that in all our afflictions God is afflicted: he is in the midst of the bush;* and oh! it is a sweet time with the soul when God speaks to him out of the bush, when he is under affliction, and talks to him all the while. Though it was threatened by the fire which surrounded it, with immediate and total desolation: *yet the bush burned and was not consumed.* I do not know whether I told you, but I believe I told them at Tottenham-court, and perhaps here, that every christian has a coat of arms, and I will give it you out of Christ's heraldry, that is the *burning bush;* every christian is burned, but not consumed. But how is it the saint is held up?

Whence does he get his strength; or how is this strength, this supporting, comforting strength, conveyed to the heart? Read a little further, you shall find David say, *There is a river,* mind that, *there is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High.* Need I tell you, that probably here is an allusion to the situation of Jerusalem, and the waters of Shiloah, that flowed gently through the city of Jerusalem, which the people found sweet and refreshing in the time of its being besieged. So the rivers run through most of the cities in Holland, and bring their commodities even to the doors of the inhabitants. Pray, what do you think this river is? Why, I believe it means the covenant of grace. O that is a river, the springs of which first burst out in Paradise, when God said, "the seed of the woman shall bruise the serpent's head:" then God made this river visit the habitation of man, as the first opening of his everlasting covenant.

No sooner had the devil betrayed man, and thought he was sure to get him into the pit, even when he was laughing at man's misery, and thinking he was revenged of God for driving him out of heaven; at that very time did the great God open this river, and make it flow down in that blessed stream to mankind, implied in those words, *it shall bruise thy head.* O this is a stream which, I pray, may this night *make glad* this part of *the city of God.* If by the river we understand the covenant of grace, then, my brethren, the *promises* of God are the streams that flow from it. There is no promise in the Bible made to an unbeliever, but to a believer; all the promises of God are his, and no one knows, but the poor believer that experiences it, how glad it makes his heart. God only speaks one single word, or applies one single promise; for if when one's heart is overwhelmed with sorrow, we find relief by unfolding ourselves to a faithful, disinterested friend; if a word of comfort sometimes gives us such support from a minister of Christ, O! my friends, what support must a promise from God applied to the soul give? And this made a good woman say, "I have oft had a blessed meal on the promises, when I have had no bread to make a meal for my body."

But by the river we may likewise understand, the *Spirit* of the living God. If you remember, Jesus Christ declared at the great day of the feast, "if any man believe on me, out of his belly shall flow rivers of living water: this," saith the beloved disciple, "spake he of the Spirit, which they that believe on him should receive." My brethren, the divine influences are not only a conduit, but a deep river, a river of broad waters. Here is room for the babes to walk, and for the man of God to bathe and swim in from time to time; and supposing that the river means the Spirit of God, as I believe really it does, why then the streams that flow from this river are the means of grace, the ordinances of God, which God makes use of as channels, whereby to convey his blessed Spirit to the soul. Nay, by the river we may understand, *God himself*, who is the believer's river, the Three-one, Father, Son, and Holy Ghost. This river is in the midst of the city, not at the court-end of the town only, or one corner, or end, but quite through, in a variety of streams, so that high and low may come to it for supply; and not only be supported, but have their hearts made glad daily thereby. God help us to drink afresh of this river. If this be the case, well may David triumph and say, "glorious things are spoken of the city of God;" are spoken of *her*, in the feminine gender. The church is spoken of in that sense, because Eve, the first woman, was the mother of all believers; we may apply this to a single saint, as well as to a community under trouble, *she shall not be moved.* Not moved? Pray, would you have them stupid? Do you love when you strike a child, to see it hardened and regardless? Do you not like the child should smart under it and cry, and when it is a little penitent, you almost wish you had not struck it at all. God expects, when he strikes, that we should be moved; and there is not a greater sign in a reprobate heart of a soul given over by God, than to have affliction upon affliction, and yet *come like a fool brayed in a mortar*, unmoved and hardened. My brethren, this is the worst sign of a man or woman being given over by God. Jesus was moved, when he was under the rod; he cries, "father! if it be possible let this cup pass from me!" He was moved so as to shed tears, tears of blood, falling to the ground. Wo, wo, wo be to us, if when God knocks at the door by some shocking domestic or foreign trial, we do not say, *my God! my God!* wherefore dost thou strike? When we are sick, we allow physicians to feel our pulse, whether it be high or languid; and when we are sick, and tried with affliction, it is time to feel our pulse, to see if we were not going into a high fever, and do not want some salutary purge. It is expected therefore that we should be moved; we may speak, but not in a murmuring way. Job was moved, and God knows when we are under the rod; we are all moved more than we ought to be in a wrong way; but when it is said here, *she shall not be moved*, it implies not totally removed; "perplexed," says the apostle, "but not in despair: persecuted, but not forsaken: cast down, but not destroyed:" therefore removal means destruction; *when the earth is moved, the mountains shake, and the waters roar*, where can we flee? what can we see but destruction all around us? But, my brethren, since *there is a river, the streams whereof make glad the city of God*, since *God is our refuge*, since *God is our strength*, since *God is our help*, since *God is a present help*, since *God is a very present help in time of trouble*, since *God is in the midst of her*, since *God causes the streams to make her glad*, blessed be God, we shall not, my brethren, be totally moved, nay, though death itself does remove our bodies, though the king of terrors, that grisly king, should come armed with all his shafts, yet, "in the midst of death we are in life," even then *we shall not be moved*, even though the body is removed in sleep, the soul is gone where it shall be sorrowful no more. One would have imagined that David had said enough, but pray observe how he goes on, he repeats it again, for when we are in an unbelieving frame, we have need of *line upon line, words upon words; God shall help her;* ah! but when? when? when will he help her? when will he help her? Why, *right early: God shall help her, and that right early.* Why, sometimes we knock for a friend, but he will not get up early in the morning, but *God shall help us, and that right early* in the morning. Ah! but, say you, I have been under trouble a long while; why, God's morning is not come: you said right early; yes, but you are not yet prepared for it, you must wait till the precious right moment comes, and you may be assured of it. God never gives you one doubt more than you want, or even defers help one moment longer than it ought to be.

Now my dear hearers, if these things are so, who dares call the christian a madman? If these things are so, who would but be a believer? who would not be a faithful follower of the Son of God? My brethren, did you ever hear any of the devil's children compose an ode, that the devil is our refuge; the God of this world, whom we have served so heartily we have found to be a present help in time of trouble? Ah! a present help to help us after the devil: or did you ever hear, since the creation, of one single man that dared to say that all the forty-sixth psalm was founded on a lie? No, it is founded on matters of fact, and therefore believer, believer, I wish you joy, although it is a tautology. I pray God, that from this time forth till we die, you and I, when under trouble, may say with Luther, come let us sing the forty-sixth psalm.

As for you that are wicked, what shall I say to you? Are you in high spirits to-night? Has curiosity brought you here to hear what the babbler has to say on a funeral occasion? Well, I am glad to see you here, though I have scarce strength to speak for the violence of the heat, yet I pray God to magnify his strength in my weakness; and may the God of all mercy overrule curiosity for good to you. I intend to speak about his death to the surviving friends; but my dear hearers, the grand intention of having the funeral sermon to-night, is to teach the living how to die. Give me leave to tell you, that however brisk you may be now, there will be a time come when you will want God to be your help. Some pulpit may ere long be hung in mourning for you: the black, the dreary appendages of death may ere long be brought to your home; and if you move in a high sphere, some such escutcheon as this, some achievement may be placed at your door, and wo, wo, wo be to those who in an hour of death cannot say, *God is my refuge*. You may form schemes as you please; after you have been driven out of one fool's paradise, you may retreat into another; you may say, now I will sing a requiem to my heart, and now I shall have some pleasant seasons; but if God loves you he will knock off your hands from that, you shall have thorns even in roses, and it will embitter your comforts. O what will you do when the elements shall melt with fervent heat; when this earth, with all its fine furniture, shall be burnt up; when the archangel shall cry, time shall be no more? Whither, then, ye wicked ones, ye unconverted ones, will ye flee for refuge? O, says one, I will fly to the mountains. O silly fool, O silly fool, fly to the mountains, that are themselves to be burnt up and moved. O, says you, I will flee to the sea. O you fool, that will be boiling like a pot. O then I will flee to the elements. They will be melting with fervent heat. I can scarce bear this hot day, and how can you bear a hot element? There is no fan there, not a drop of water to cool your tongue. Will you fly to the moon? That will be turned into blood. Will you stand by one of the stars? They will fall away. I know but one place you can go to, that is to the devil; God keep you from that! Happy they that draw this inference; since every thing else will be a refuge of lies. God help me from this moment, God help me to make God my refuge! Here you can never fail; your expectations here can never be raised too high; but if you stop short of this, as the Lord liveth, in whose name I speak, you will only be a sport for devils; a day of judgment will be no day of refuge to you; you will only be summoned like a criminal that has been cast already, to the bar to receive the dreadful sentence, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." There is no river to make glad the inhabitants of hell; no streams to cool them in that scorching element. Were those who are in hell to have such an offer of mercy as you have, how would their chains rattle! how would they come with the flames of hell about their ears! how would they rejoice even there, if a minister was to tell them, come, come, after you have been here millions and millions of years, there shall come a river here, to make you glad. But the day is over; God help us to take warning; and oh! with what gratitude should we approach him to-night, for bearing with, and for forbearing us so long; let each say to-night, why am I out of hell? How came I not to be damned, when I have made every thing else my God, my refuge, for so many years? May goodness lead every unconverted soul to repentance, and may love constrain us to obedience: fly, fly, God help thee to fly, sinner. Hark! hear the word of the Lord, see the world consumed, the avenger of blood, this grim death, is just at thy heels, and if thou dost not at this moment take refuge in God, to-night, before to-morrow, you may be damned for ever; the arms of Jesus yet lie open, his loving heart yet streams with love, and bids a hearty welcome to every poor soul that is seeking happiness in God. May God grant that every unconverted soul may be of the happy number.

But my brethren, the most heavy task of this night yet lies unperformed; indeed, if my friendship for the deceased did not lead me to it, I should pray to be excused, my body is so weak, my nerves so unstrung, and the heat beats too intensely on this tottering frame, for me to give such a vent to my affections, as I am sure I should give if I were in vigorous health. You may easily see, though I have not made that application, with what design I have chosen this Psalm; you may easily see by the turn, (I hope no unnatural one,) that has been given to the text as we have passed along, that I have had in my view a mournful widow here before me. Did I think, when this black furniture was taken from the pulpit, when two branches were lopt off within about a year, one after another, both lopt off from on earth, I hope and believe to be planted for ever in heaven, little did I think that the ax was in a few months to be laid to the root of the father; little did I think that this pulpit was then to be hung in mourning for the dear, the generous, the valuable, the universally benevolent, Mr. Beckman; a benefactor to every body, a benefactor to the Tabernacle; he has largely contributed both to the Chapel and Tabernacle, and, my dear hearers, now his works follow him, for he is gone beyond the grave.

Such a singular circumstance, I believe, rarely happens, that though I was last night at near eleven o'clock dead almost with heat, I thought if death was the consequence, I would go to the grave and have the last look at my dear departed friend; to see a new vault opened; to see a place of which he has been, in a great measure, the founder; to see a place which he was enlarging at the very time he died; to see a new vault there first inhabited by the father, and two only sons, and all put there in the space of two years' time; oh! it was almost too much for me, it weighed me down, it kept me in my bed all this day; and now I have risen, God grant it may be to give a seasonable word to your souls. Oh! my friends, put yourselves in the state of a surviving widow, and then see who is secure from cutting providences. The very children when they are young are a trial; but the young man for whom a handsome fortune awaited; for a tender loving father to have his son taken away; for the widow to have her husband taken away soon after; indeed, dear madam, you had need read the forty-sixth Psalm; you may well say, "call me no more Naomi," that signifies pleasant, "but call me Marah, for the Lord hath dealt bitterly with me." These are strokes that are not always given to the greatest saints. Such sudden strokes, such blow upon blow; oh! if God is not a strength and refuge, how can the believer support under it? But blessed be the living God, I am a witness God has been your strength; I am witness that God has been your refuge; you have found, I know you have, already, that *there is a river*, a river in which you have swam now for some years, *the streams whereof make glad* your waiting hearts. Surely I shall never forget the moment in which I visited your deceased husband, when the hiccoughs came and death was supposed to be really come, to see the disconsolate widow flying out of the room unable to bear the sight of a departing husband. I know that God was then your refuge, and God will continue to be your refuge. You are now God's peculiar care, and as a proof that you will make God your refuge, you have chosen to make your first appearance in the house of God, in the Tabernacle, where I hope God delights to dwell, and where you met with God, and which I hope you will never leave till God removes you hence. Whatever trials await you, remember you are now become God's peculiar care. You had before a husband to plead for you; he is gone, but your pleader is not dead, he lives and will plead your cause; may you find him better to you than ten thousand husbands; may he make up the awful chasm that death has made, and may the Lord God be your refuge in time, and your portion to all eternity; and then you will have a blessed change. You are properly a *Naomi:* I would humbly hope that your daughter-in-law, which so lately met with a stroke of the same nature, will prove a *Ruth* to you, and though young and having a fortune, she may be tempted to take a walk in the world, yet I hope she will say, "where thou goest, I will go: where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." It is to your honor, madam, and I think it right to speak of it, you had the smiles of your departed father-in-law; you had behaved with deference and love; he was very fond of you. God make you a comfort to your surviving mother, who has adopted you, and may the Lord Jesus Christ enable you to take God to be your portion.

As for you that are the relations of the deceased, there is one of you that has been honorably called to the service of the ministry: you, sir, was sent for by an endearing uncle; you have been a stranger in a strange land: the Palatines will bless your ministry; God has, I hope, blessed it, and provided you a place to preach in. May God grant that the church may be filled with his presence and his glory; and you, madam, be made the instrument of sending the news to heaven for your husband, that, *this and that man was born of God there.* As for you, the other friends of the deceased, may God grant that when you die, and when you are buried, the people may follow you with tears as they did dear Mr. Beckman last night. I was told by one this morning, that walked along with the funeral, that it was delightful to hear what the people said when the coffin passed by; they blessed the person contained therein; oh! he was a father to the poor. The poor have indeed lost a friend; and I believe there has not been a man, a tradesman in London, for these many years, that has been more lamented than the dear man who now, I hope is at rest. You will know how mindful he has been of you, and that soon after the decease of his disconsolate widow, his substance will be divided among some of you. Give me leave to tell, and entreat you, by the mercies of God in Jesus Christ, to be kind to the honored widow. Do not say, Mr. Beckman my uncle is dead, come pluck up, let us plague her now she is living, we shall have all when she is dead. The plague of God will follow you if you do: if you valued your dear uncle, do all you can to make her life easy; pay her that respect which you would pay the deceased, were he now living; this will show your love is genuine, and not counterfeit, and do not *lay up wrath against the day of wrath.* Follow the example of your dear deceased uncle; the gentleman was visible in him as well as the christian; he would be in his warehouse early in the morning, that he might come soon to his country house, and there employ himself in his friendly life, and open the door to the disciples of Jesus. It is time to draw to an end, but I will speak a word to the servants of the family, who have lost a good and a dear master. May the Lord Jesus Christ be your master for ever, that you may be the Lord's servants, however you may be disposed of in this world; that you may meet your master, your mistress, and all the family in the kingdom of the living God, then we shall have a whole eternity to reflect upon the goodness of a gracious God. O may God help us to sing the forty-sixth Psalm; may we find him to be *our strength and our refuge, a very present help in the time of trouble:* may the river of the living God make glad your hearts, and may you be with God to all eternity, through the Lord Jesus. Amen and Amen.

SERMON XVII.

SOUL PROSPERITY.

3 John ii.

Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth.

What a horrid blunder has one of the famous, or rather infamous, deistical writers made, when he says, that the gospel cannot be of God, because there is no such thing as friendship mentioned in it. Surely if he ever read the gospel, *having eyes he saw not, having ears he heard not:* but I believe the chief reason is, his heart being waxen gross, he could not understand; for this is so far from being the case, that the world never yet saw such a specimen of steady and disinterested friendship, as was displayed in the life, example, and conduct of Jesus Christ of Nazareth.

John, the writer of this epistle, had the honor of leaning on his bosom, and of being called, by way of emphasis, *the disciple whom Jesus loved;* and that very disciple, (which is very remarkable concerning him,) though he was one of those whom the Lord himself named Sons of Thunder, (Mark iv. 17.) and was so suddenly, as Bishop Hall observes, turned into a son of lightning, that he would have called down fire from heaven to consume his master's enemies: consequently, though he was of a natural fiery temper, yet the change in his heart was so remarkable, that if a judgment may be formed by his writings, he seems as full of love, if not fuller, than any of his fellow apostles. He learned pity and benevolence of the Father of mercies; and, to show how christian friendship is to be cultivated, he not only wrote letters to churches in general, even to those he never saw in the flesh, but private letters to particular saints, friends to whom he was attached, and wealthy, rich friends, whom God had, by his Spirit, raised up to be helpers of the distressed. Happy would it be for us, if we could all learn that simplicity of heart which is displayed in these particular words: happy if we could learn this one rule, never to write a letter without something of Jesus Christ in it; for, as Mr. Henry observes, if we are to answer for idle words, much more for idle letters; and if God has given us our pens, especially if he has given us *the pen of a ready writer*, it will be happy if we can improve our literary correspondence for his glory and one another's good. But what an unfashionable style, if compared to our modern ones, is that of the apostle to Gaius. The superscription, *from the elder to the well beloved Gaius whom I love in the truth;* there is fine language for you! Many who call themselves Christ's disciples, would be ashamed to write so now. I send this, and that, and the other; I send my compliments. Observe what he styles himself, not as the pope; but he styles himself the elder. A judicious expositor is of opinion, that all the other apostles were dead, and only poor John left behind. I remember a remark of his, "the taller we grow, the lower we shall stoop." The apostle puts himself upon a level with the common elders of a church, that he might not seem to take upon himself authority, not to rule as a lion, but with a rod of love; *the elder to the well beloved Gaius, whom I love in the truth.* This Gaius seems to be in our modern language, what we call a gentleman, particularly remarkable for his hospitality. *Gaius mine host;* and this Gaius was well beloved; not only beloved, but well beloved; that is, one whom I greatly esteem and am fond of; but then he shows likewise upon what this fondness is founded; *whom I love in the truth.* There are a great many people in writing say, dear sir, or good sir, and subscribe your humble servant, sir; and not one word of truth either in the beginning or end; but John and Gaius's love was in truth, not only in words, *but in deed and in truth;* as if he had said, my heart goes along with my hand while I am writing, and it gives me pleasure in such a correspondence as this, or *whom I love for the truth's sake*, that is, whom I love for being particularly attached to the truth; and then our friendship has a proper foundation, when the love of God and the Spirit of the Lord Jesus, is the basis and bond of it. One would think this was enough now:

the epistles originally were not divided into verses as now, that people may the better find out particular places, though perhaps not altogether so properly as they might. The apostle's saying *beloved* is not needless tautology, but proves the strength of his affection; *I wish that thou mayest prosper, and be in health, even as thy soul prospereth.* Gaius it seems at this time felt a weak constitution, or a bad habit of body: this may show, that the most useful persons, the choicest favorites of heaven, must not expect to be without the common infirmities of the human frame; so far from this that it is often found that a thousand useful christians have weakly constitutions.

That great and sweet singer of Israel, Dr. Watts, I remember about two and thirty years ago, told me that he had no sleep for three months, but what was procured by the most exquisite art of the most eminent physicians; and my dear hearers, none but those that have such habits of body can sympathize with those that are under them. When we are in high spirits we think people might do if they would, but when brought down ourselves we cannot: but notwithstanding his body was in this condition, his soul prospered so eminently, so very eminently, that the apostle could not think it a greater mercy, or the church a greater blessing, than that this bodily health might be as vigorous as the health of his soul. I remember the great Colonel Gardiner, who had the honor of being killed in his country's cause, closes one of his last letters to me, with wishing I might enjoy a thriving soul in a healthy body; but this is peculiar to the followers of Jesus, they find the soul prospers most when the body is worst; and observe, he wishes him a prospering body above all things, that he might have joy and health with a prosperous soul; for if we have a good heart, and good health at the same time, and our hearts are alive to God, we go on with a fresh gale. I observe, that the soul of man in general must be made a partaker of a divine life, before it can be said to prosper at all. The words of our text are particularly applicable to a renewed heart, to one that is really alive to God. When a tree is dead we do not so much as expect leaves from it, nor to see any beauty at all in a plant or flower that we know is absolutely dead; and therefore the foundation of the apostle's wish lies here, that the soul of Gaius, and consequently the souls of all true believers, have life communicated to them from the Spirit of the living God. Such a life may God of his infinite mercy impart to each of us! and I think if I am not mistaken, and I believe I may venture to say that I am not, that where the divine life is implanted by the Spirit of the living God, that life admits of decrease and increase, admits of dreadful decays, and also of some blessed revivings. The rays of the divine life being once implanted, it will grow up to eternal life; the new creation is just like the old when God said "let there be light, and there was light," which never ceased since the universe was made, and the favorite creature man was born. Upon a survey of his own works, God pronounced *every thing good, and entered into his rest;* so it will be with all those who are made partakers of the divine nature. "The water that I shall give him, shall be a well of water springing up into everlasting life."

My brethren, from our first coming into the world, till our passing out of it to *the spirits of just men made perfect*, all the Lord's children have found, some more, and others less, that they have had dreadful as well as blessed times, and all has been overruled to bring them nearer to God: but I believe, I am sure, I speak to some this night, that if it was put to their choice, had rather know that their soul prospered, than to have ten thousand pounds left them; and it is supposed that we may not only know it ourselves, but that others may know it, *that their profiting*, as Paul says, *may appear to all.* Because John says, *I wish above all things, that thy body may be in health, as thy soul prospers.* O may all that converse with us see it in us! We may frequently sit under the gospel, but if we do not take a great deal of care, however orthodox we are, we shall fall into practical Antinomianism, and be contented that we were converted twenty or thirty years ago, and learn, as some Antinomians, *to live by faith.* Thank God, say some, we met with God so many months ago, but are not at all solicitous whether they meet with him any more; and there is not a single individual here that is savingly acquainted with Jesus Christ, but wishes his soul prospered more than his body.

The great question is, how shall I know that my soul prospers? I have been told that there is such a thing as knowing this, and that I can be conscious of it myself, and others too. It may not be misspending an hour, to lay down some marks, whereby we may know whether our souls prosper or no. If there be any of you of an Antinomian turn of mind, (I do not know there are any,) I do not know but you will be of the same mind of the man that came to me in Leadenhall twenty-five years ago. Sir, says he, you preached upon the marks of the birth. Marks, says I, yes, sir. O thank God, says he, I am above marks, I do not mind marks at all: and you may be assured persons are upon the brink of Antinomianism, that say away with your legal preaching. I wonder they do not say, as they go along the streets, away with your dials, away with your dials, we do not want marks, we know what o'clock it is without any. If the marks upon the soul of a believer are like the sun-dial, there are marks to prove that we are upon the right foundation; if the sun does not shine on the sun-dial, there is no knowing what o'clock it is: but let it shine, and instantaneously you know the time of the day: this is not known when it is cloudy; and who dare to say but that a child of God, for the want of the Sun of Righteousness shining upon his heart, may write bitter things against himself. A good man may have the vapors, as one Mr. Brown had, that wrote a book of good hymns, who was so vaporish that no body could make him believe he had a soul at all. Let the sun shine, the believer can see whether the sun is in the meridian at the sixth, ninth, or twelfth hour. O that there might be great searching of heart. I have been looking up to God for direction; I hope the preaching of this may be to awaken some, to call back some backsliders, to awaken some sinners that do not care whether their souls prosper or no. I do not mean the Tabernacle comers, or the Foundry comers, or the Church, or Dissenters, but I speak to all of you, of whatever denomination you are; God of his infinite mercy give you his Spirit. You that are believers, come, let us have that common name among us all; if we have it we go off well. If you want to know whether your souls prosper, that is, whether they are healthy, (you know what a person means when he wishes your body to prosper,) let me ask you how it is between you and God, with respect to secret prayer? Good Mr. Bunyan says, if we are prayerless, we are Christless. None of God's people, says he, come into the world still-born. Good Mr. Burkitt, (whose commentary has gone through five or six and twenty editions; and yet I think if he was now alive, and to preach once or twice a day, they would cry, away with his commentary, and preaching and all,) speaks to the same purpose. *Come into the world still-born!* what language is that in a preacher's mouth? But it will do for those that like to use marks and signs. "I will pour out a Spirit of grace and supplication," says the Lord; and I will venture to say, if the Spirit of grace resides in the heart, the Spirit of supplication will not be wanting. Persons under their first love dare not go without God; they go to God, not as the formalist does, nor for fear of going to hell, or being damned. It is a mercy any thing drives to prayer; and a person under the spirit of bondage, that has just been brought to the liberty of the sons of God, goes freely to his heavenly father under the discoveries and constraints of divine love. Come I will appeal to yourselves; did not you, like a dear fond mother, if the child, the beloved child, made but the least noise in the world, O, says the mother, the dear child cries, I must go and hush it: so time was, when many hearkened to the call of God, and could no more keep from the presence of God in secret, than a fond mother from the presence of her dear child. Now if your souls prosper, this connection between you and God will be kept up; I do not say that you will always have the same fervor as when you first set out; I do not say you will always be carried up into the third heavens; the animal spirits possibly will not admit of such solace; but you should inquire with yourselves, whether you would be easy to be out of God's company? Steal from behind your counter, and go and converse with God. Sir Thomas Abney, who was observable for keeping up constant prayer in his family, being asked how he kept up prayer that night he was sworn in Lord Mayor? Very well, says he, I invited the company into my room, and entertained them, and when the time came, I told them, I must leave them a little, while I went and prayed with my family, and returned again. God grant we may have many such Lord Mayors. If our souls prosper, the same principle will reign in us, and make us conscientiously attend on the means of grace. It is a most dreadful mark of an enthusiastic turn of mind, when persons think they are so high in grace, that they thank God they have no need of ordinances. Our being the children of God is so far from being the cause of our wanting no ordinances, that, properly speaking, the ordinances are intended for the nourishing of the children of God; not only for the awakening the soul at first, but for the feeding of the soul afterwards. If the same nourishment the child receives before, feeds it after it is born; and as the manna never failed, but the children of Israel partook of it daily while in the wilderness, till they came to Canaan, so we shall want our daily bread, we shall want the God of grace and mercy to convey his divine life into our hearts, till we get into the heavenly Canaan. There faith will be turned into vision, and then we shall not want ordinances; and let people say what they will, if our souls prosper we shall be glad of ordinances, we shall love the place where God dwells; we shall not say, such a one preaches and I will not go, but if we are among them we shall be glad of a good plain country dish, as well as a fine garnished dessert; and if our souls prosper, we shall be fond of the messengers as well as the message; we shall admire as much to hear a good ram's horn, such as blowed down the walls of Jericho, as a fine silver trumpet. So in all the ordinances of the Lord, and that of the Lord's supper for example; if the soul does not attend thereon, it is an evidence that it does not prosper. It is a wonder if that soul has not done something to make it afraid to meet God at his table. "Adam where art thou?" says the eternal Logos to his fallen creature; and every time we miss, whether we think of it or no, the Redeemer puts it down; but if our souls prosper, how shall we run to the table of the Lord, and be glad to come often to the commemoration of his death.

I will venture to affirm farther, that if your souls prosper, you will grow downwards. What is that? Why you will grow in the knowledge of yourselves. I heard, when I was at Lisbon, that some people there began at the top of the house first. It is odd kind of preaching that will do for the Papists, resting merely in externals. The knowledge of ourselves is the first thing God implants. *Lord, let me know myself*, was a prayer that one of the Fathers put up for sixteen years together; and if you have high thoughts of yourselves, you may know you are light-headed, you forget what poor silly creatures you are. As our souls prosper, we shall be more and more sensible, not only of the outside, but of the inside; we first battle with the outward man, but as we advance in the divine life, we have nearer views of the chambers of imagery that are in our hearts; and one day after another we shall find more and more abomination there, and consequently we shall see more of the glory of Jesus Christ, the wonders of that Immanuel, who daily delivers us from this body of sin and death; and I mention this, because there is nothing more common, especially with young christians. I used formerly to have at least a hundred, or two hundred in a day, who would come and say, O dear, I am so and so, I met with God; ah! that is quite well: a week after they would come and say, O sir, it is all a delusion, there was nothing in it; what is the matter? O, never was such a wretch as I am, I never thought I had such a wicked heart. Oh! God cannot love me; now, sir, all my fervor, and all that I felt is gone; and what then? Does a tree never grow but when it grows upward? Some trees, I fancy grow downward; and the deeper you grow in the knowledge of yourself, the deeper you grow in the knowledge of God and his grace, that discovers the corruptions of your hearts. Do not you find that aged men look back upon some former states. I know some people cannot look back to see how many sins they have been guilty of, but if grace helps us to a sight of our inherent corruptions, it will make us weary of it, and lead us to the blood of Christ to cleanse us from it; consequently, if your souls prosper, the more you will fall in love with the glorious Redeemer, and with his righteousness. I never knew a person in my life that diligently used the word, and other means, but as they improved in grace, saw more and more of the necessity of depending upon a better righteousness than their own. Generally, when we first set out, we have better hearts than heads; but if we grow in the divine life, our heads will grow as well as our hearts, and the Spirit of God leads out of abominable self, and causes us to flee more and more to that glorious and complete righteousness that Jesus Christ wrought out.

The more your souls prosper, the more you will see of the freeness and distinguishing nature of God's grace, that all is of grace. We are all naturally free-willers, and generally young ones say, O we have found the Messiah, of whom Moses and the prophets spoke; which is right, except that word *we* have found; for the believer a little after learns, that the *Messiah* had found him. I mention this, because we ought not to make persons offenders for a word; we should bear with young christians, and not knock a young child's brains out because he cannot speak in blank verse.

Let it not be forgotten also, that the more your souls prosper, the more you will rise above the world. You cannot think that I mean you should be negligent about the things of this life. Nothing tries my temper more, than to see any about me idle; an idle person tempts the devil to tempt him. In the state of paradise, Adam and Eve were to dress the garden, and not to be idle there; after the fall, they were to till the ground; but if any body says that the Methodists think to be idle, they injure them. We tell people to rise and be at their work early and late, that they may redeem time to attend the word. If all that speak against the Methodists were as diligent, it would be better for their wives and families. What, do you think a true Methodist will be idle? No, he will be busy with his hands, he knows time is precious, and therefore he will work hard that he may have to give to them that need, and at the same time he will live above the world; and you know the earth is under your feet, so is the world. When he goes to sleep, he will say, I care not whether I awake more. I can look back, and tell you of hundreds and hundreds that once seemed alive to God, and have been drawn away with a little filthy, nasty dirt. How many places are there empty here, that have been filled with persons that once were zealous in their attendance? As a person the other day, to whose having a place it was objected, that he was a Methodist; no, says he, I have not been a Methodist these two years. I do not, for my part, wish people joy when they get money; only take care it does not get into, and put your eyes out; if your money increases, let your zeal for good works increase. Per haps some stranger will say, I thought you was against good works. I tell you the truth, I am against good works; do not run away before I have finished my sentence; we are against good works being put in the room of Christ, as the ground of our acceptance; but we look upon it, if we have a right faith, our faith will work by love. Ever since I was a boy, I remember to have heard a story of a poor indigent beggar, who asked a clergyman to give him alms, which being refused, he said, will you please, sir, to give me your blessing; says he, God bless you; O, replied the beggar, you would not give me that if it was worth any thing. There are many who will talk very friendly to you, but if they suppose you are come for any thing, they will run away as from a pick-pocket; whereas, if our souls prospered, we should "count it more blessed to give than to receive." When we rise from our beds, this would be our question to ourselves, what can I do for God to-day? What can I do for the poor? Have I two, or five, or ten talents? God help me to do for the poor as much as if I knew I was to live only this day.

In a word, if your souls prosper, my dear hearers, you will grow in love. There are some good souls, but very narrow souls; they are so afraid of loving people that differ from them, that it makes me uneasy to see it. Party spirit creeps in among christians, and whereas it was formerly said, *see how these christians love one another!* now it may be said, *see how these christians hate one another!* I declare from the bottom of my heart, that I am more and more convinced that the principles I have preached are the word of God. Pray what do you do at Change; is there such a thing as a Presbyterian, or Independent, or Church-walk there? Is there any chambers there for the Presbyterians, and Independents, and Churchmen to deal in? People may boast of their wildfire zeal for God, till they cannot bear the sight of a person that differs from them. The apostle commends Gaius for his catholic love, for his love to strangers. That was a glorious saying of a good woman in Scotland, *Come in*, says she, *ye blessed of the Lord;* I have a house that will hold a hundred, and a heart that will hold ten thousand. God give us such a heart; *he that dwelleth in love, dwelleth in God.* I could mention twenty marks, and so go on wire-drawing till nine or ten o'clock; but it is best to deal with our souls as with our bodies, to eat but little at a time. It is so with preaching; though I do not proceed any farther in my discourse, God bless what has been said.

But is there a child of God here that can go away without a drooping heart? I do not speak that you may think me humble; I love sincerity, inward and outward, and hate guile. When I think what God has done for me, how often he has pruned me, and dug about me, and when I think how little I have done for God, it makes me weep if possible, tears of blood; it makes me cry, *O my leanness, my leanness*, as I expressed myself with my friend to-day. This makes me long, if my strength of body would permit, to begin to be in earnest for my Lord. What say you, my dear friends, have all of you the same temper? Have you made the progress you ought to have done? O London! London! highly favored London! what would some people give for thy privileges? What would the people I was called to preach to but this day se'ennight? A good, a right honorable lady, about three and twenty miles off, has brought the gospel there. The people that I preached to, longed and thirsted after the same message; they said, they thought they never heard the truth before. You have the manna poured out round the camp, and I am afraid you are calling it *light bread;* at least, I am afraid you have had a bad digestion. Consider of it, and for Jesus Christ's sake tremble for fear *God should remove his candlestick from among you.* Laborers are sick; those that did once labor are almost worn out, and others only bring themselves into a narrow sphere, and so confine their usefulness. There are few that like to go out into the fields: broken heads and dead cats are no more the ornaments of a Methodist, but silk scarves. Those honorable badges are now no more; the languor has got from the ministers to the people, and if you do not take care, we shall all fall dead together. The Lord Jesus rouse us—the Son of God rouse us all. Ye should show the world the way, and ye that have been Methodists of many years standing, show the young ones that have not the cross to bear as we once had, what ancient Methodism was.

As for you who are quite negligent about the prosperity of your souls; who only mind your bodies; who are more afraid of a pimple in your faces, than the rottenness of your hearts; that will say, O give me a good bottle and a fowl, and keep the prosperity of your souls to yourselves. You had better take care what you say, for fear God should take you at your word. I know some tradesmen and farmers, and one had a wife, perhaps with a fortune too, who prayed they might be excused; they never came to the supper, and God sent them to hell for it too. This may be your case. I was told to-day of a young woman that was very well on Sunday, when she left her friends, when she came home was racked with pain—had an inflamation in her bowels, and is now a breathless corpse. Another that I heard of, a Christless preacher, that always minded his body, when he was near death, said to his wife, "I see hell opened for me—I see the damned tormented—I see such a one in hell that I debauched." In the midst of his agony he said, "I am coming to thee—I am coming—I must be damned—God will damn my soul," and died. Take care of jesting with God: there is room enough in hell, and if you neglect the prosperity of your souls, what will become of you? What will you give for a grain of hope when God requires your souls? *Awake thou that sleepest!* Hark! hark! hark! hear the word of the Lord, the living God. Help me, O ye children of God: I am come with a warrant from Jesus of Nazareth to-night. Ye ministers of Christ that are here, help me with your prayers. Ye servants of the living God, help me with your prayers, O with what success did I preach in Moorfields when I had ten thousand of God's people praying for me. Pray to God to strengthen my body: do not be afraid I shall hurt myself to-night: I do not care what hurt I may do to myself if God may bless it: I can preach but little, but may God bless that little. I weep and cry, and humble myself before my God daily, for being laid aside: I would not give others the trouble if I could preach myself. You have had the first of me, and you will have the last of me. The angels of God waited for your conversion, and are now ready to take care of the soul when it leaves the rotten carcass. The worst creature under heaven, that has not a penny in the world, may be welcome unto God. However it has been with us in times past, may our souls prosper in time to come; which God grant of his infinite mercy. Amen.

SERMON XVIII.

SOUL DEJECTION.

Psalm xliii. 5.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

I have often told you in my plain way of speaking, that grace is very frequently grafted on a crab-stock; that the Lord Jesus picks out persons of the most peevish, churlish disposition, and imparts to them the largest measure of grace, but for want of a better natural temper, a great deal of grace does not shine so bright in them, as a small degree in those that are constitutionally good natured. You will hear them always complaining something or other is the matter. What a pity it is we cannot all agree in one thing, to leave off chiding others to chide our own selves, till we can find nothing in ourselves to chide for; this we shall find will be a good way to grow in the divine life, when, by constant application to the Lamb of God, we get a mastery over those things which hitherto have had the mastery over us. But are these the only people that complain? Are people of a melancholy disposition only subject to a disquietude of heart? I will venture to affirm, that the greatest, the dearest children of God, have their complaining, and their dreary hours. Those who have been favored with large measures of grace, even those that have been wrapped up as it were, to the third heavens, basking on the mount, in the sunshine of redeeming grace, and in raptures of love crying out, *It is good for us to be here;* even these must go down to Gethsemane; and if they would not be scorched with a strong burning fever from the sun of prosperity, shall find clouds from time to time overshadowing them, not to burn, but to keep them low. It is on this account, that you see good men in different frames at different times; our Lord himself was so; he rejoiced sometimes in spirit, but at other times you find him, especially near the last, crying out, *My soul is exceeding sorrowful, even unto death; tarry you here and watch.* And I am going to tell you of one to-night, who had the honor of being called *the man after God's own heart;* and who, though an Old Testament saint, was greatly blessed with a New Testament spirit, and had the honor of composing Psalms, which in all past ages of the church have been, and in future ones will be, a rich magazine and store-house of spiritual experience, from which the children of God may draw spiritual armor for fighting the good fight of faith, until God shall call them to life eternal: may this be your happy lot. What frame was this good man in, when he composed this forty-second Psalm? The Psalm itself can best tell. It seems composed when he was either persecuted by Saul, or driven from his own court by his fondling, beloved son, Absalom: then David appeared truly great. I honor him when I see him yonder, attending a few sheep; but I admire the young stripling, when I see him come out with his sling and stone, and aiming it at the head of Goliath, the enemy of God; or, when exalted and filling the seat of justice; but to me he never appears greater, than when he is bowed down in low circumstances, beset on every side, struggling between sense and faith; and as the sun, after an eclipse, breaking forth with greater luster to all the spectators. In this view we must consider this great, this good man, David, when he cries out, *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God.*

Supposing you understand the words as a question, *Why art thou cast down, O my soul*, though thou art in such circumstances? Pray now what is the cause of thy being so dejected? The word implies, that he was sinking under the weight of his present burden, like a person stooping under a load that lies upon his shoulders; and the consequence of this pressure without, was disquietude, uneasiness, and anxiety within; for say what you will to the contrary, there is such a connection between soul and body, that when one is disordered, the other must sympathize with its ever loving friend.

Or, you may understand it as chiding himself, *Why art thou cast down, O my soul, why art thou disquieted within me*, how foolish it is to be thus drooping and dejected; how improper for one favored of God with so many providences, and special particular privileges, for such a one as thou art, thus to stoop, and be made subject to every temptation; why dost thou give thy enemies such room to find fault with thy religion on account of thy gloomy looks, and the disquietude of thy heart? A yoke which thou wilt find to be lined with love, and God will keep it from galling thy shoulders. You see he speaks not to others, but to himself; would to God we did thus learn that charity begins at home. Then he goes to God with his case, O my God, says he, *my soul is cast down within me.* O that we could learn, when in these moods, to go more to God, and less to man, we should find more relief, and religion would be less dishonored. But see how faith triumphs in the midst of all; no sooner does unbelief lift up its head, but faith immediately puts it down. A never-failing maxim is here proposed, *hope thou in God*, trust in God, believe in God; for I am sure, and all of you that know Jesus Christ are persuaded of it too, that all our troubles arise from our unbelief. O unbelief, injurious bar to comfort, force of tormenting fear! on the contrary, faith bears every thing. *Put thy trust in God*, as in the old translation; *hope in God*, as in the new, *I shall now praise him.* The devil tells me my trouble is so great, I shall never lift up my head again; but unbelief and the devil are liars; *I shall yet praise him;* my God will carry me through all; I shall yet praise him, even for casting me down; I shall praise him even for that which is the cause of all my disquietude; he will be *the* *health of my countenance;* though my afflictions have now made my body low, suck up my spirits and hurt my animal frame, *he will be the health of my countenance;* I shall by and by see him again, and be favored with those transforming views, which my God has favored me with in times past: *he is the health of my countenance, and my God:* though the devil tempts me, and my evil neighbors say, *where is now thy God?* Dost thou think thou art a child of God, and thy father suffers thee to be cast down? I tell thee, O Satan, that God who I have been so vilely tempted as to believe has forsaken me, will come over the mountains of my guilt, will forgive my backslidings against himself, my unbelief shall not make his promises of none effect; I shall praise him even while I live, I shall praise him before I die, I shall praise him for ever in heaven, where he will be after death, *the health of my countenance, and my God;* thus faith will get the better in a saint. David was sometimes left to say, in effect, all things are against me; yet, still in most of the Psalms, in this, the text, the 113th, and many of the rest, he triumphs in God; and he composed but very few without praising at the end, though he complains at the beginning. God help us thus to do!

But it is time to leave off speaking, particularly of David, and to turn to you to whom these words, I pray God, may prove salutary and useful. I have had a great struggle in my mind this afternoon what I should preach from; I have been praying and looking up to God, and could not preach for my life on any other text, which has often been the case before, and whenever it was, some poor soul has been comforted and raised up; and among such a mixed multitude, there are some, no doubt, come to this poor despised place, cast down and disquieted within; I shall endeavor to inquire what you are cast down for, and then I shall propose a great cure for you, namely, trust in God; and I pray that what was David's comfort may be yours. Why should we not expect an answer, when we pray that God before you go home may make you, whether you will or no, leave your burdens behind you? And God keep you from taking them up as you go home.

Probably, there may be some of you that are real believers; perhaps I ought to ask your pardon: where am I preaching? In the Tabernacle, the most despised place in London; so scandalous a place, that many of the children of God would rather go elsewhere! God help us to keep up our scandal! But yet I believe there are many king's daughters here; many of you whom God enabled in this place first to say, *My Lord,* *and my God.* When you put your fingers, as it were, on the print of Christ's nails, and put your hands into his side, and were no longer faithless, but believing, you thought you should never be cast down any more, but now you have found yourselves mistaken; and I shall endeavor, in the prosecution of this text, to speak to all that are cast down whether before or after conversion, and then to such that were never cast down at all; and if you was never cast down before, God cast you down now.

What are persons cast down for? What are some of you disquieted within for? I have reason to believe, from the notes put up at both ends of the town, that there are many of you that have arrows of conviction stuck fast in your souls. I have taken in near two hundred at the other end of the town, within a fortnight; if this be the case, that God is thus at work, let the devil roar, and we will go on in the name of the Lord. And what are you cast down for? Some poor soul will say, with a sense of sin, the guilt of it, the enmity of it, the very aggravated circumstances that attend it, appear and set themselves as in battle array before me: once I thought I had no sin, at least I thought that sin was not so exceeding sinful; but I now find it such a burden that I could almost say with Cain, "it is greater than I can bear." And perhaps some of you are so cast down, as in your haste to say as Colonel Gardiner, that great man of God told me himself had said when under conviction, "I believe God cannot be just, unless he damns my wicked soul." Is this thy case? Art thou wicked, art thou so cast down, so disquieted, that thou canst not rest night nor day? Shall I send thee away without any comfort? Shall I send thee away as the legal preachers do? As a minister some time ago did, when a man told him how wicked he had been; O, says he, if you are so wicked, you are damned to be sure, I shall not trouble myself with you. When a poor negro was taken up for thieving, another went to him and said, you are so bad I must turn my back to you; that is the law, but the gospel is turn thy face to God; think not that God is dealing with thee as an absolute God, a God out of Christ. I would have nothing to do, says Luther, with an absolute God: as such he is a consuming fire. Trust God in Christ, throw thyself upon him, throw thyself on the Son of God; cry with thy brother, and now thou art in that temper, thou wilt not be ashamed to call the thief thy brother; say with him, "Lord, remember me when thou art in thy kingdom;" thou shalt yet praise him, thou shalt yet have the forgiveness of thy sins; thy pardon shall not only be sealed in heaven, but thou shalt have it in thy heart: these are only the pangs of the new birth, the first strugglings of the soul immerging into the divine life; he shall yet be the health of thy countenance: these poor cheeks, though bedewed with tears, shall by and by have a fine blush, when a pardoning God comes with his love; it shall even make a change in thy countenance, for as a heavy heart makes a man's countenance sad, so a cheerful heart makes the countenance pleasant: thou shalt know him to be thy God, thou shalt say, *my Lord, and my God.* Lord Jesus, grant this may be the happy moment. Was Jesus here, was the Redeemer now in this metropolis, I am sure he would go about the streets, he would be a field preacher, he would go out into the highways and hedges, he would invite, he would run after them; Lord Jesus, take the veil from our hearts, and let us see to-night thy loving heart as the Son of God! Trust in God, you will say, it is very easy for you to say so, but I cannot trust in God; can't you; who told you that? That is the work of God; you are not far from the kingdom of God. Who convinced thee of thy inability to believe; do you think the devil did? No, it was the Spirit of God procured by the blood of the Lamb, that was to come to convince the world of sin. If thou canst not trust as thou wouldst, say, "Lord, I believe, help my unbelief:" stretch out thy poor hand. I am thinking of Sunday last, when I was giving the sacrament, I observed there was one blind communicant that could not see, but he thrust out his hand; I observed several lame persons, but there were enough to give it to them; I saw also a poor barrow woman, and I took particular care to give the cup to her; so I put it up to the mouth of the poor blind man: if that is the case, what love must there be in God to the poor soul!

But, methinks, I hear some poor soul say, that is not my case, I am not cast down for that, but I am cast down because after that I knew God to be my God, after I knew Jesus to be my King, and after I had mounted upon my high places, the devil and my unbelieving heart threw me down again; would you not have me cast down? Would you not have me disquieted? A person of an Antinomian spirit would say, do not tell me of your frames, I have learned to live by faith, I do not care whether Christ manifests himself to me or no, I have the word and the promise, I am content with a promise now; so these poor creatures go on without any frame, because they will not live in it: from such Antinomianism, good God deliver me. How! how! how! not cast down at an absent God, nor disquieted when God withdraws? Where are you gone? You are gone far from your father's house; if nothing else will do, may your father whip you home again. But tender hearts when they reflect how it was once, are cast down; David says, "My tears have been my meat day and night, for I had gone with a multitude to the house of God." Here he looks back upon his former enjoyments, his spiritual prosperity, (as Job looks back upon his temporal,) and says, *Why art thou cast down, O my soul?* it is because I do not meet God in his ordinances as I used to do; poor deserted, panting soul! poor disquieted soul! he must be the health of thy countenance, he will yet be thy God. Who was it sought Jesus sorrowing? What would you have thought of the virgin Mary if she had said, I do not care whether I see my son or not; she sought him, and found him in the temple. God grant every poor deserted soul may find him to-night; I mean, in the temple of his heart. And in the case of Mary, she says, "They have taken away my Lord, and I know not where they have laid him:" if they had not taken away her Lord, Mary would have been rich: so you may say your corruptions, your backslidings, and ingratitude, have taken away your Lord. Lord grant thou mayest find him to-night. He that said, *Mary*, can call thee to-night, and can make thee say, my dear Lord, I come to-night; he can call thee by thy name.

But, say you, I am cast down because I am wearied with temptation: not only my God is departed from me, but an evil spirit is come upon me to torment me; I am haunted with this and that evil suggestion, that I am a terror to myself. Come, come, hear what David saith in the beginning of the Psalm, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." What say you to that? If you have a mind to see the beauty of this verse, read Mr. Hervey's Theron and Aspasio, which will live when its despisers are dead; and those that have endeavored to disparage him will be obliged to own, that he was one of the greatest luminaries we ever had, and one that has laid down the doctrines of the gospel, in a manner to charm and allure the great and noble. Well, is it thy case that unbelief assails thee, go where thou wilt? Well, still trust in God, *thou shalt yet praise him for the health of his countenance: he will command his loving kindness in the day, and his song shall be with thee in the night.* Though it be night, there is some moon, blessed be God, or some stars; and if there is a fog that you cannot see, God can quiet his people in the dark, he will make the enemy flee; fear him not, God will comfort thee, if thou trust in him.

But, say you, I am cast down and disquieted within me; why? Because I have one affliction after another, no sooner is one trial gone, but another succeeds; now I think I shall have a little rest, the tormenter will not come nigh me to-day, but no sooner has the christian so said, but another storm comes, and the clouds return after the rain; then we think we must be cast down, and that we ought to be disquieted; this was David's case; what does he say? "All thy waves and thy billows are gone over me." I believe he found after that, there were more waves to come than he had yet felt: why? says a poor distressed soul, because I have been so long in Christ, and have those cursed corruptions yet within. I have thought to have been rid of them all long ago; I thought I had no corruptions left thirty-three years ago, and that the Canaanites were all rooted out of the land, that Pharaoh and his host were all drowned in the Red Sea; but if I find the old man is strong in me, I look upon myself to be less than the least of all saints, God knows; and you that walk near God, and have made greater advances in the divine life, if you are honest must say, O this body of sin and death, if I shut this old man out the fore door, he comes in at the back door. Come, come, come soul, trust in God, he will give power to the saint, he will give strength, and in due time deliver thee: go to God, tell him of them; beg thy Redeemer to take his whip into his hand, either of small or large cords, and use it rather than your corruptions should get head again.

Time would fail to mention all that are cast down on these accounts, but I must mention one more; perhaps some of you may be cast down with fear not of death only, but of judgment. I believe there are thousands of people die a thousand times, for fear of dying once. Drs. Mather and Pemberton, of New England, were always afraid of dying, but when they came to die, one or both of them said to some that were intimate with them, *is this all, I can bear this very well:* and I have generally found that a poor soul, that cannot act that faith on God it once did, or in old age when the body grows infirm, as they used to do, yet they go off rejoicing in God, as a good soul that was buried at the Chapel the other day said, *I am going over Jordan.* Therefore, O poor soul, leave this to God, he will take care of thy dying hour. If any of you are poor here, and I was to promise to give you a coffin and a shroud you would be easy; now can you trust the word of a man, and not that of God? Well, the Lord help you to trust in him; "having loved his own, he loves them unto the end;" he is a faithful, unchangeable friend, that sticketh closer than a brother.

Who would not be a christian, who would but be a believer, my brethren? See the preciousness of a believer's faith: the quacks will say, here buy this packet, which is good for all diseases, and is really worth nothing: but this will never fail the soul. Now I wish I could make you all angry; I am a sad mischief maker; but I will assure you, I do not want to make you angry with one another: some people that profess to have grace in their hearts, seem resolved to set all God's people at variance; they are like Samson's foxes with fire-brands in their tails, setting fire to all about them. Are any of you come from the Foundry, or any other place to-night? I do not care where you come from, I pray God you may all quarrel to-night; I want you to fall out with your own hearts; if we were employed as we ought to be, we should have less time to talk about the vain things that are the subjects of conversation. God grant your crosses may be left at the cross of the Lamb of God this night.

And if there be any of you here, (as no doubt there are many,) that are crying what nonsense he is preaching to-night, I should not wonder if they were to mimic me when they go home; if they should say, I thank God, I was never cast down; you take God's name in vain; you thank God you was never cast down: the very answer you have given makes me cast down for you; why so? Why, as the Lord liveth, I speak out of compassion, there is but one step between thee and death. Do you not know the sessions began at the Old Bailey to-day? If there were any capitally convicted, what would you think to see them playing at cards, or go on rattling, and drinking, and swearing? Would not you yourselves cry, and if it were a child of your own, would it not break your heart? But yet thou art that wretch; I must weep for thee, my brother sinner; we had both one father and mother, Adam and Eve; this was our sad original.

Dear christians, pray for me to-night. I remember once I was preaching in Scotland, and saw ten thousand affected in a moment, some with joy, others crying I cannot believe; others, God has given me faith; some fainting in their friends' arms: seeing two stout creatures upon a tomb stone, hardened indeed, I cried out, you rebels come down, and down they fell directly, and cried before they went away, *What shall we do to be saved?* Have any of you apprentices, whom you have brought from time to time to the Tabernacle, but now will not let them come, because you think they grow worse and worse, and you will be tempted to leave off praying for them? Do not do that; who knows but this may be the happy time. Children of godly parents, apprentices of godly people, servants of people who fear the Lord, that hear gospel preachers, that are on the watch for every infirmity, that go to their fellow servants and say, these saints love good eating and drinking;

they are only gospel gossips. Is this the case with any of you? If it is, you are in a deplorable condition, under the gospel and not convinced thereby. O may God bring down you rebels to-night; may this be the happy hour you may be cast down and disquieted within you. What can I say more? I would speak till I burst; I would speak till I could say no more; O poor souls that hast never yet been cast down. I will tell you, if you die without being cast down, however you may die, and have no pangs in your death, and your carnal relations may thank God that you died like lambs, but no sooner will your souls be out of your bodies, but God will cast you down to hell; you will be lifting up your eyes in yonder place of torment; you will be disquieted, but there will be nobody there to say, *hope thou in God, for I shall yet praise him.* O my God, when I think of this, I could go to the very gates of hell to preach. I thought the other day, O if I had my health, I would stand on the top of every hackney coach, and preach Christ to those poor creatures. Unconverted old people, unconverted young people, will you have no compassion on your own souls? If you will damn yourselves, remember I am free from the blood of you all. O if it be thy blessed will, Lord most holy, O God most mighty, take the hearts of these sinners into thy hand. Methinks I see the heavens opened, the Judge sitting on his throne, the sea boiling like a pot, and the Lord Jesus coming to judge the world: well, if you are damned, it shall not be for want of calling after. O come, come, God help you to come, whilst Jesus is standing ready to receive you. O fly to the Savior this night for refuge; remember if you die in an unconverted state you must be damned for ever.

O that I could but persuade one poor soul to fly to Jesus Christ; make him your refuge; and then however you may be cast down, *hope in God, and you shall yet praise him.* God help those that have believed, to hope more and more in his salvation, till faith be turned into vision, and hope into fruition. Even so, Lord Jesus. Amen and Amen.

SERMON XIX.

THE GOSPEL, A DYING SAINT'S TRIUMPH.—A FUNERAL SERMON.

MARK xvi. 15, 16.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

I AM persuaded I need not inform this auditory, that when ambassadors are sent to a prince, or when judges go their respective circuits, it is always customary for them to show their credentials, to open and read their commissions, by which they act in his majesty's name. The same is absolutely necessary for those who are ambassadors of the Son of God, as they would be faithful to their Lord, since they are to sit with him on the throne, when he shall come the second time to judge both evil angels and men. If any should ask me, where is their commission? it has been just now read unto you. Here it is in my hand, it is written with the king's own hand, by the finger of the ever blessed God, and sealed with the signet of his eternal Spirit, with his broad seal annexed to it. The commission is short, but very extensive; and it is remarkable, it was given out just before the Redeemer went to heaven; he reserved it in infinite wisdom for his last blessing, to appoint and employ vicegerents to carry on his work on earth. *He that hath an ear to hear let him hear*, what the Son of God says to a company of poor fishermen. There was not one scholar among them all. What does he say; *Go ye into all the world, and preach the gospel to every creature.* Let us pause a while, and before we go further let us see what mercy, what love, and yet withal, what equal majesty are blended in this expression or commission. *Go ye*, ye poor fishermen, ye that are what letter-learned doctors will look upon as illiterate men; *Go ye*, that have hitherto been dreaming of temporal preferments, quarreling "who should sit on my right hand and on my left hand in my kingdom:" *Go ye*, not stay till the people come to you, but imitate the conduct of your Master; *Go ye*, remembering that the devil will not permit souls to be fond of hearing you. Go therefore. Where? *Into all the world.* There is a commission for you; there was never such a commission on the earth: there never was any like this; *Go into all the *world*, that is, into the Gentile as well as the Jewish world. Hitherto my gospel has been confined to the Jews; I once told you, you must not go to the Gentiles; I once told a poor woman that came to me, "it is not meet to take the children's bread and give it unto dogs:" but the partition wall being now broke down, the veil of the temple being now rent in twain, he gave them a universal commission; *Go ye therefore into all the world;* how! what, go into other ministers' parishes? For there was not a district then but what was settled with shepherds, such as they were; yes, yes, *Go into all the world:* and though I will not pretend to say, that this enjoins ministers to go into every part of the world; yet I insist upon it, and by the grace of God, if I were to die for it I will say, that no power on earth has power to restrain ministers from preaching where a company of people are willing to hear; and if ministers were of a right temper, they would say as a minister did at Oxford, that used to visit the prisoners there. I remember I once went to ask him whether I might go and visit some of his parish; whether he was offended at our going to visit the prisoners? No, no, says he, I am glad I have any such young curates as you. And if ministers were of such a temper now, the devil would fly before us. As good Mr. Philip Henry said to the minister of Broad Oaks, from whence he was ejected, but preached afterwards in a barn, and meeting the minister after the sermon was over; *Sir*, says Mr. Henry, *I have been making bold to throw a handful of seed into your ground.* Thank you, sir, says he, God bless it, there is work enough for us both. We may talk of what we will, search into the bottom, it is not for want of light, but of more zeal and love to the Son of God: if we were as warm, and full of the love of God as we ought to be, these petty excuses we urge to save our bones, would not be so much as mentioned; we should go out, and leave these carcasses to the grace of God. I do not see how we can act as priests of the Church of England without doing it. Be so kind as to read the Ordination Service as soon as you go home; for the office of ordination and consecration of bishops, priests, and deacons, is left out of most the common prayer books, so that people are as ignorant of it as if it was not. The office of a priest is this: he is not to confine himself to his place, no; what then? Why he is *to go forth, and seek after the children of God that are dispersed in this naughty world;* these are the very words that the bishop speaks to us when we are ordained; but if we are confined to one particular place, and are to be shut up in one corner, pray how do we seek the children of God that are dispersed in this naughty world? Parishes and settled ministers there must be, but we are not, I insist on it, to be hindered from preaching Christ any where, because he bids us go *into all the world ;* here is our license. I acknowledge the Chapel is licensed ; here is my license, and wherever I go I will produce my license. Where? Why out of the 16th of Mark ; *Go ye and preach the gospel to all the world :* there is the license, and the Spirit of Christ helping us to preach by that license will make all the devil's children cowards before us. We have tried them these thirty years, would to God we set about it now ; if I had strength I would set about it to-morrow ; I only grieve that my body will not hold out for field preaching, else Kennington Common should be my pulpit, for any place is consecrated where Christ is present. Well, what must we go forth to do? *Go ye into all the world and preach ;* preach! what is that? Why the original word for preach is to speak out, as a crier does that cries goods that are lost, proclaim it. And Isaiah would be reckoned a dreadful enthusiast if now alive. How does he preach? He preaches in the king's chapels with such language and eloquence as would carry all before it; and yet how does he preach? "Ho, every one that thirsteth." O, *he lifts up his voice like a trumpet.* And the word preach signifies to proclaim ; *to cry aloud, and spare not.* How do you like one that cries your lost goods if he only whispers? Would you choose to employ a man that you could not hear two yards? O, say you, I shall never find my goods : and if persons have what qualifications they may, if they cannot be heard at all, they need not preach at all. I know a prebend in the cathedral of York, who spoke so very low nobody heard him ; somebody said, they never heard such a *moving* sermon in all their lives in that cathedral, for it made all the people *move out*, because they could not hear. The matter of the ministry of the gospel is of infinite importance : unless, my brethren, we could be heard, what do we preach for? It implies earnestness in the preaching and the preacher. You expect a person, like one that is crying your goods, to be in earnest ; and if we preach, and make the king's proclamation, we should be in earnest. It is said, "Christ opened his mouth and taught." Now a modern critic would laugh at that ; open his mouth, say they, how could he speak without opening his mouth? Would it not be better to say, *he taught them?* No, no, there is no idle word in God's book. It is said, *the Lord Jesus opened his mouth :* what for? Why to get in breath that he might speak loud to the people, when the heavens were his sounding board : then did he open his mouth, and taught them in earnest, powerfully ; and therefore the people made this observation when he had done speaking, "that he spoke as one having authority, and not as the scribes." There is no dispensation from preaching, but sickness or want of abilities, to those that are ordained to preach; and therefore it was a proverb in the primitive church, *that it becomes a bishop to die preaching.* Bishop Jewell, that blessed minister of the Church of England, gave that answer to a person that met his lordship walking on foot in the dirt, going to preach to a few people. Why does your lordship, weak as you are, expose yourself thus? Says he, it becomes a bishop to die preaching. Lord send all the world that have bishops such jewels as he was! Pray what are they to preach? Not themselves. What are they to preach? Why, they are to preach not morality; not morality! come, do not be frightened, any of you that are afraid of good works, do not be frightened this morning: I say not morality; that is, morality is not to be the grand point of their preaching; they are not to preach as a heathen philosopher would. A late bishop of Lincoln, who has not been dead a long while, said to his chaplain, You are not a minister of Cicero, or any of the heathen philosophers; you are not to entertain your people with dry morality, but remember you are a minister of Christ; you are, therefore, to preach the gospel; and if you will not preach the gospel in the church, you must not be angry for the poor people's going out into the fields where they hear the gospel; that is to be your grand theme, *Go into all the world and preach the gospel.*

Now the gospel signifies good news, glad tidings. *Behold I bring you,* said the angel, *glad tidings of great joy.* Mean and contemptible as the office of a preacher may be thought now, the angels were glad of the commission to preach this gospel: and Dr. Goodwin, that learned, pious soul, says in his familiar way, and that is the best way of writing, God had but one son, and he made a minister of him: and I add, he made an intinerant minister of him too. Well, and some say, you must not preach the law: you cannot preach the gospel without preaching the law: for you shall find by and by, we are to preach something that the people must be saved by; it is impossible to tell them how they are to be saved, unless we tell them what they are to be saved from. The way the Spirit of God takes, is like that we take in preparing the ground. Do you think any farmer would have a crop of corn next year unless they plough now? You may as well expect a crop of corn on unploughed ground, as a crop of grace untill a soul is convinced of its being undone without a Savior. That is the reason we have so many mushroom converts, so many persons that are always happy! happy! happy! and never were miserable: why? Because their stony ground is not ploughed up; they have not a conviction of the law: they are stony ground hearers: "they hear the word with joy, and in a time of temptation, (which will soon come after a seeming or real conversion,) they fall away." They serve Christ as the young man served the Jews that laid hold of him, who, when he found he was like to become a prisoner for following Christ, left his garments: and so some people leave their profession. That makes me so cautious now, which I was not thirty years ago, of pronouncing people converts so soon. I love now to wait a little, and see if people bring forth fruit; for there are so many blossoms which March winds you know blow away, that I cannot believe they are converts till I see fruit brought forth. It will do converts no harm to keep them a little back: it will never do a sincere soul any harm.

We are to preach the gospel: to whom? *To every creature:* here is the commission, *every creature.* I suppose the apostles were not to see every creature; they did not go into all nations: they had particular districts: but wherever they did go they preached. Did you ever hear that Paul, or any of the apostles sent away a congregation without a sermon? No, no; when turned out of the temple they preached in the highways, hedges, streets, and lanes of the city; they went to the water side; there Lydia was catched. My brethren, we have a commission here from Christ; and not only a commission, but we have a command to *preach to every creature:* all that are willing to hear. "He that hath an ear to hear, let him hear;" and if some shall say, they will not come if we do preach, would to God we tried them, "where the carcass is there will the eagles be gathered together." We are to preach glad tidings of salvation; to tell a poor benighted world lying in the wicked one the devil, their state and condition; we are to tell them, "God is love;" to tell them, that God loves them better than they do themselves. We must preach the law, but not leave the people there. We must tell them how Moses brings them to the borders of Canaan, and then tell them of a glorious Joshua that will carry them over Jordan; first to show them their wants; and then point out to them a Jesus that can supply, and more than supply all their wants. This we are *to tell every creature:* and it is for this that people stone gospel preachers. I do not think the prisoners would be angry with us if we were to tell them, the king commissions us to declare to them that they might come out of their prison, that their chains may be knocked off. If you was to go to one of them and say, Here you have your chains; and he was to say, I have no chains on at all, you would think that man's brain was turned: and so is every man's who does not see himself to be in the chains of sin and deceit. We are "to preach liberty to the captives, to proclaim the acceptable year of the Lord; sound the jubilee trumpet, and tell them the year of release is come:" that Jesus can make them happy.

But, pray, if we are to preach, what are the creatures to do that see the need of this salvation? I will tell you; they are to believe. *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* The grand topics Christ's ministers are to preach, are "repentance towards God, and faith in our Lord Jesus Christ." The men of the world fancy they have believed already, and some of them lift up their heads and say, Thank God, we have believed ever since we were born; and in one sense many people believe, but in what sense? Just as the devil believes; they believe, and still continue devils in their carnal state; that is, they assent to the gospel, they assent to it as a thing that is credible. This is our school definition of faith; and I believe there are thousands that call themselves christians, that do not believe a thousandth part of what the devil does. The devil believes more than an Arian, for he does not believe Christ to be God; the devil says, "I know whom thou art, the Holy One of God." The devil will rise up in judgment against him. He believes more than a Socinian, who believes Jesus Christ to be no more than an extraordinary man; and he believes more of Jesus Christ than thousands of professors do, who are neither Arians or Socinians. There are a thousand things in this book (the Bible,) that many people, if you come to close quarters with them, will say they do not believe, though they are ashamed to own it. The furthest that they go, is to assent to the creed, to the Lord's prayer, and Ten Commandments; and if they can say these in their mother tongue and have been baptized by the priest, and confirmed by the bishop, and go to church once a week, and now and then on holidays, they think they are not only believers but strong believers. I am not against going to church, nor against the creed, the Lord's prayer and the commandments; I love and honor them, and I pray God we may always have them; and I would not have our liturgy or articles departed from, for ten thousand worlds. Many would have them altered, because there are some faults in them; but if our modern people were to alter them, they would make them worse than they are. But believing is something more; it is coming to Jesus Christ, receiving Jesus; rolling ourselves on Jesus; it is a trusting in the Lord Jesus. I do not know any one single thing more variously expressed in the scriptures than believing. Why?

Because it is the marrow of the gospel. Without faith we cannot be justified, either in our persons or performances; and therefore the Holy Ghost has variously expressed it, to let us see the importance of the point. It is expressed by a coming, trusting, receiving, and relying, (all which amounts to the same thing) under a felt conviction that we are lost, undone, condemned without him; for, as a good old puritan observes, Christ is beholden to none of us for our hearts; we never should come to Jesus Christ, the sinner's last shift, till we feel we cannot do without him.

We are like the woman with the bloody issue; she spent a great deal of money upon physicians; if she had the sum of one half guinea more, till that was gone, she never would have come to Christ; but having spent all, and then hearing that Jesus was to come that way, a sense of her need, a feeling sense of her impotence, and insufficiency of all other applications, made her come to Christ; saying in heart, "If I could but touch the hem of his garment, I should be whole; Jesus, the son of David, would have mercy on me;" or words to that purpose. She did not go about and say, pray lend me a common prayer book; it was not in print then. Where must she borrow one; her heart, touched by God, was the best common prayer; and a few words uttered from a sense of her weakness and misery, was more rhetoric, was more music in the ears of God, than an extempore prayer by a gifted man, admiring himself for an hour and a half. As a person told me but yesterday, of a poor outlandish papist that was condemned to die, held out for a long while; he would not speak to a protestant minister, but a night or two before he suffered, comes out to him, and says, *Me now see the necessity of a greater absolution than a priest can give me;* and then, in his broken language, cries out, *Dear Lord Jesus, show thy charity to thy poor sinner!* There is language! there is rhetoric for you! and we ourselves like such language. You do not like fawning people that come into your room, and by their very manner of coming, prove they are not sincere; but a poor creature that comes to pour out two or three words, you see is honest, you will not say to such a one, why do you come to me, and not speak blank verse? Why do you come to me and not speak fine language? No; sincerity is the thing; sincerity is all in all. When we are once convinced of our need and helplessness, and of Jesus being a Redeemer, that is mighty and willing to save, a poor soul then throws himself upon this Jesus, receives this Jesus, ventures upon this Jesus, believes the word, and by thus venturing on the promise, receives from Jesus the thing promised. "Faith comes by hearing, and hearing by the word of God." But then, where there is true faith, that will, my dear hearers, be attended with what? Why, with salvation. *He that believeth, and is baptized*, saith our Lord, *shall be saved:* saved from what? Why, from every thing that he wants to be saved from, and receives every thing God can give to complete his whole salvation. What is it a poor sinner wants to be saved from? O, sin, sin, the guilt of sin. The first conviction brings the creature to God by force: there are very few that are drawn by love entirely: and I seldom find any of those that have been drawn by love, but have had dreadful conflicts afterwards: for either before or after conversion, our hearts must be ploughed up, or we shall never be prepared for the kingdom of heaven.

Ye shall be saved from the painful guilt of sin: what is that? Why, the common prayer book will tell you, in the communion office; "the remembrance of our sins is grievous unto us, and the burden of them is intolerable." There is Methodistical language. Cranmer, Latimer, or Hooper, were, my brethren, what? Why, they were Methodist preachers; and they used to preach in Paul's-Cross, a pulpit said to be made in the shape of a cross, near St. Paul's church; and a salary given for the very purpose, I believe to this day. No matter where we preach, so that sinners feel Christ's power in delivering them from this, which certainly implies a consciousness of pardon. I do not think the poor creature that was respited the other day, would have believed it, had he not seen the king's warrant just before the others were carried out. Why, say they, here is his majesty's pardon; he takes and receives it with joy, and is now freed from the gallows. And if persons can give this credence to an earthly king, why cannot a believer have a sense of the pardon of his sins from God? If a person's reading this to me, telling me the king has pardoned me, has such an effect, why may not God's word, backed by his Spirit, be brought home with such power on my heart, that I may be assured God has pardoned me, as well as a criminal that his king has saved? If this is gospel, away with it, say some, who think we are not to be justified till we come to judgment. O blessed creatures! this is modern divinity! our reformers knew nothing about it. We are to be declared, if you please, justified, in the day of Jesus Christ, who will pronounce it before all mankind. But, my brethren, we are to be married to Jesus Christ in this world, and the marriage is to be declared in another: and I will insist upon it, though I will not pretend to say that all that have not full assurance are not christians, yet I will say that assurance is necessary for the well being of a christian; the comfortable being, though not for his very existence: and I will venture to say, that a soul was never brought to Christ, but what had some ground of assurance of pardon; though, for want of knowing better, he put it by, and did not know the gift of God when it came. But my brethren, *we shall be saved from all our sins.* Here is *glad tidings of great joy* now come. Satan may hear that; and any of you hear that are coming into the Chapel as you pass along. I am glad to see poor creatures come, that I may tell them, *God is love.* Believers, you shall be saved from all your sins, every one of them; they shall all be blotted out. Generally, when persons are convinced, the devil preaches despair; some great sin lies upon them; and says the poor sinner, I shall be saved from all but that; had I not been guilty of such a crime, I might have hope, but I am guilty of such a sin, which is so awful, with such dreadful aggravations, I am afraid I shall never be pardoned. But, my dear souls, Christ is love; and when he loves to forgive, he forgives like a God; "I will blot out your iniquities, transgressions, and sins." "Come now," saith the Lord, "let us reason together: though your sins are as scarlet, yet shall they be as white as snow." I am so far from being unwilling to save or pardon, that the angels, every time the gospel is preached, are ready to tune their harps, and long to sing an anthem to some poor sinner's conversion.

They shall be saved from the power of sin. Do you not remember that when Joshua was going on with his conquests, there were some kings in a cave; and when he returned, he ordered them to bring the kings out for God's people to tread upon them. When I read that passage, I used to think these kings were like our corruptions hid in the cave of our hearts, and the stone of unbelief rolled to keep them in: but when we receive Christ by faith, and have pardon in him, our great Joshua takes away the stone, and says, *bring out these kings*, these corruptions, *that have reigned over my people, and by faith let them tread on the necks of them.* Our great Master, when he gave the command in the text, says, "these signs shall follow them that believe in my name, they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them." These were things peculiar, in one sense, to the apostles; but in the power of faith, and as brought home to every believer, he casts out devilish lusts; and if they had drank any deadly thing, as God knows we have, they may do by them as Paul did by the viper, through the power of faith cast them off, and by this means prove that Christ is God.

This is, my dear hearers, a present salvation. The wicked est wretch in the world will cry, I hope to be saved, though they have no notion of being saved but after their death; as a woman in Virginia, told me once, when I said she must be born again; I believe you, sir, but that must be after I am dead. And by people's living as they do, one would suppose that they think they are not to be saved till they die, because they live so. But as I have told you, I tell you again, Christ's salvation is a great salvation: and all that Christ does for his people on earth, is but an earnest of good things to come, an anticipation of what he is to do for them in heaven. Our Lord says *the kingdom of God is within you; the kingdom is come nigh unto you.* You must not only believe on Christ, but believe in him: we are not only to be baptized in the name of the Father, Son, and Holy Ghost, but we are to be baptized into the nature of the Father, Son, and Holy Ghost; this is the baptism of the Spirit, and this is that salvation which God grant we may all partake of.

We are to be saved, my brethren, from what? Why, from the fear of death. "He came to deliver them, who, through fear of death, were all their lifetime subject to bondage." What, are there no children of God but those that have full assurance? You never heard me say so; yet I am apt to speak a little fast, but at the same time I would choose not to speak so fast as to speak contrary to the word of God. There are a great many good souls, that at times may doubt the reality of this work upon their souls: a relaxed habit of body, a nervous disorder, you may say what you please, will make a weak child of God doubt of what God has done in them, and that hurts the mind as it has such a close connection with the body; but then a believer is low: God's people are low persons: as the greatest geniuses are most liable to lowness of spirit, for the scabbard is not strong enough for the sword, and persons that talk much must wear out in time; but this I affirm, it is our privilege to live above the fear of death. We do not live up to our dignity till every day we are waiting for the coming of our Lord from heaven; and I am persuaded of this, though I believe there may be some exceptions, that the reason why we do not live more above the fears of death is, because we keep in so much with these polluted earthly things. You may have the best eyes in the world, and only put your hands before them, you will find the sun hid from you; and so you may have a large fire, but throw some earth upon the fire that is in your parlor, or drawing rooms, and you will find the fire damped. And how can people have much of God or heaven, when they have so much of the earth in their hearts? It is our privilege to live above the fear of death, though we are not to be saved from dying; and I am sure a believer would not be saved from dying for a million of worlds; it would be death to him not to die; but a soul touched with the love of God, even in sickness, in the midst of a burning fever, in the midst of a fire that will burn a thousand bodies up, convulsed with tortures and pains in every limb; a believer is enabled sometimes to say, *O my God, O my God, thou art love; I am ready to come to thee in the midst of all.* Blessed be God, I need not go far for example; yonder, under the gallery, lies the remains, the carcass of a dear saint, who was for twenty-five days together, burned with a fever, enough to scorch any creature up; yet, one filled with love and power divine, blessed the Lord Jesus; though she cried out, *if I was not supported, the agony of my body would make me impatient;* yet never said a murmuring word, but in the midst of all cried out to those about her, *God is love! O my joys! O the comforts that I feel!* and in her very last moments cried out, *I am coming; dear Lord, I am coming;* and so sweetly slept in Jesus. If this is enthusiasm, God give us a good share of it when we come to die! These are dying and yet living witnesses that *God is love?* She was in raptures when Mr. Shepherd went to visit her: she desires me to tell you, that *God is love:* desired me to tell you in the chapel pulpit, that she was called about four years ago. I think Mr. Lee was the instrument of her conversion. Now her body is to be put to bed at noon; but her soul is crying, *O the joys! the joys! the joys! of being saved by a blessed Emmanuel!* Now will any one dare to deny this evidence? Do you see worldly people work themselves up into that frame when they die? Visit them when they are near death: ah dear! they are in the vapors; they are so afraid of dying, that the doctor will not suffer us to come near them; no, not common clergymen, for fear we should damp their spirits: till they find they are just gone, and then they give us leave to say the farewell prayer to them: but they that are born from above, that are made new creatures in Christ, feel something that smiles upon them in death. She told them, *she believed God would let her go over Jordan dry shod;* that was her expression. If this is salvation on earth, what must it be in heaven? If in the midst of the tortures of a burning fever, a raptured soul can cry, *O the joys! O the comforts! Lord I am coming! I am coming!* what must that be when inclosed in a Redeemer's arms? In order to which, the glorious angels stand at the top of the ladder to take a poor wearied pilgrim home. Lord, give us not only such a frame when we are dying, but while we are living; for if it is comfortable to die in such a frame, why not to live in it? to live in heaven on earth. O, say you, I thank God I walk by faith; I have the promise. Well, thank God you have the promise; but with the promise, learn to walk by that "faith, which is the evidence of things not seen," which brings God down, brings heaven near, and gives the soul a heart-felt experience, that *God is love.* Here is a salvation worthy of a God! Here is a salvation worthy of the Mediator's blood! For this he groaned—for this he bled—for this he died—for this he arose—for this he ascended—for this he sent the Holy Ghost—and for this purpose he now sends him into the hearts of his people. My brethren, what say you to this? I hope it is enough to make you cry out, *Lord, let my latter end be like hers.* This may comfort you that are mourners about her corpse—this may comfort a fond husband, whose beloved is now taken away by a stroke. What a mercy is it sir, that you was instrumental to bring her under the word? She was once averse to coming here: *what, leave my parish church!* said she! *what, go to a conventicle, to a Tabernacle of Methodists!* He advised her again and again to come: at last, one day as they were going to St. Giles's, she says, "well, come put up your walking-stick, if it falls towards St. Giles's I will go there; if to the Chapel, I will go there." The stick fell towards the Chapel, she came, and was converted to God. O, with what joy must her husband meet her again in the kingdom of heaven! and O happy day, in which she was encouraged to seek after God. Last week, another was buried in the like circumstances; and, blessed be God, in yonder burying-ground are the remains of many precious souls, that in the day of judgment will let the world know whether this Chapel was built for God or not.

O what an awful word is that in the latter clause of the text, *he that believeth not shall be damned.* Pause,—I will give you time to think a little; if you would have Christ as good as his word of promise, remember he will be as good as his word of threatening. You hear the necessity of preaching the gospel, because upon believing or non-believing, our salvation or damnation will turn. What, will you laugh at the minister that cries out, Lord help you to come; come, come, do you think that we have nothing else to say, and are at a loss for words, when we cry come, come, come, to fill up our sermons? No, it is part of our commission; it is one great part. And, my fellow sinners, we are come to tell you, that our Master has a two-edged sword, as well as a golden scepter; and if you will not come under the sound of the word, and do not feel the converting power of it, you must feel the confounding weight of it. I repeat it again to you, *he that believeth not* *shall be damned:* the very word is terrible, God grant you may never know how terrible it is. You are condemned already; he that believeth not is so, John iii. 18. why? "Because he hath not believed on the name of the Son of God." It is not his being a whoremonger or adulterer that will damn him, but his unbelief is the damning sin; for this he will be condemned; for ever banished from the presence of the ever blessed God: and how will you rave, how will you tear, and how will you wring your hands, when you see your relations, your friends, those whom you despised, and were glad they were dead out of your way, "see them in Abraham's bosom, and yourselves lifting up your eyes in torment!" O my dear hearers, do let me plead, let me entreat you; if that would do, I would down on my knees; if that would do, I would come down from the pulpit, I would hang on your necks, I would not let you go, I would offer myself to be trodden under your feet. I have known what it is to be trodden under the foot of men thirty years ago, and I am of the same temper still: use me as you will, I am a poor sinner; and if I was to be killed a thousand ways, I suffer no more than my reward, as an unprofitable servant of God: but do not trample the dear Jesus under foot; what has he done to you? Was it any harm to leave his father's bosom, come down and die, and plead for sinners? See him yonder hang on the tree! behold him with his arm stretched out! see him all of a bloody gore, and in his last agony preaching love! Would you give him a fresh stab? Are there any of you here that think the sword did not pierce him enough; that they did not drive the briars and thorns into his head deep enough? And will you give him the other blow, the other thorns? And will you pierce him afresh, and go away without believing he is love? I cannot help it; I am free from the blood of you all. Oh that you may not damn your own souls! Do not be murderers; nor like Esau, *sell your birth-right for a mess of pottage.* God convince you; God convert you; God help those that have believed to believe more; that they may experience more and more this salvation, till faith is turned into vision, and hope into fruition; till we have all, with yonder saint, and all that have gone before us, experienced complete salvation in the kingdom of heaven: even so, Lord Jesus. Amen and Amen.

SERMON XX.

JACOB'S LADDER.—A FAREWELL SERMON.

GENESIS xxviii. 12—15.

And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south: and in thee, and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of.

THE wise man observes, that "in the multitude of dreams there is many vanities," being often the effects of a peculiar disorder of body, or owing to some disturbance of the mind. They whose nervous system has been long relaxed, who have had severe domestic trials, or have been greatly affected by extraordinary occurrences, know this to be true by their own experience; but however this may be, there have been, and possibly may be still, dreams that have no manner of dependence on the indisposition of the body, or other natural cause, but seem to bring a divine sanction with them, and make peculiar impressions on the party, though this was more frequent before the canon of scripture was closed, than now. God spoke to his people in a dream, in a vision of the night; witness the subject of our present meditation, a dream of the patriarch Jacob's, when going forth as a poor pilgrim with a staff in his hand, from his father's house, deprived of his mother's company and instruction, persecuted by an elder brother, without attendants or necessaries, only leaning on an invisible power. I need not inform you in how extraordinary a way he obtained the blessing, which provoked his brother to such a degree, as determined him to be the death of Jacob, as soon as ever his aged father dropped: to what a height did this wicked man's envy rise when he said, "the days of mourning for my father will soon come," and what then? Why, though I have some compassion for the old man, and therefore will not lay violent hands upon my brother while my father is alive, yet I am resolved to kill him before my father is cold in his grave.

This is the very spirit of Cain, who talked to his brother, and then slew him: this coming to the ears of his mother, she tells the good old patriarch her husband, who, loving peace and quietness, takes the good advice of the weaker vessel, and orders Jacob to go to his mother's brother, Laban, and stay a little while out of Esau's sight, (perhaps out of sight out of mind) and by and by probably, said he, thou mayest come to thy father and mother again in peace and safety. Jacob, though sure of the blessing in the end, by his father's confirmation of it, yet prudently makes use of proper means; therefore he obeyed his parents: and wo, wo, be to those who think a parent's blessing not worth their asking for! Having had his mother's blessing as well as his father's, without saying, I will try it out with my brother, I will let him know that I am not afraid of him, he views it as the call of God, and like an honest, simple pilgrim, went out from Beersheba towards Haran. Was it not a little unkind in his parents not to furnish him with some necessaries and conveniences? When the servant was sent to fetch a wife for Isaac, he had a great deal of attendance, why should not Jacob have it now; his father might have sent him away with great parade: but I am apt to believe this did not suit Jacob's real, pilgrim spirit; he was a plain man, and dwelt in tents, when, perhaps, he might have dwelt under cedar roofs; he chose a pilgrim's life, and prudence directed him to go thus in a private manner, to prevent increasing Esau's envy, and giving the fatal blow.

Methinks, I see the young pilgrim weeping when he took his leave of his father and mother; he went on foot, and they that are acquainted with the geography of the place, say that the first day of his journey he walked not less than forty English miles; what exercise must he have had all that way; no wonder, therefore, that by the time the sun was going down, poor Jacob felt himself very weary, for we are told, ver. 11. that "he lighted on a certain place, and tarried there all night because the sun was set." There is a particular emphasis to be put on this term, *a certain place;* he saw the sun going down, he was a stranger in a strange land. You that are born in England can have very little idea of it, but persons that travel in the American woods can form a more proper idea, for you may there travel a hundred and a thousand miles, and go through one continued tract of tall green trees, like the tall cedars of Lebanon; and the gentlemen of America, from one end to the other, are of such hospitable temper, as I have not only been told, but have found among them upwards of thirty years, that they would not let public houses be licensed, that they might have an opportunity of entertaining English friends; may God, of his infinite mercy, grant this union may never be dissolved.

Well, Jacob arrived at a certain place, and perhaps he saw a good tree that would serve him for a canopy; however, this we are told, he tarried there all night because the sun was set, and he took of the stones of that place and put them for his pillow, and laid down in that place to sleep; hard lodgings for him who was used to lie otherwise at home. I do not hear him say, I wish I was back to my mother again, I wish I had not set out; but upon the hard ground and hard pillow he lies down. I believe never poor man slept sweeter in his life, for it is certainly sweet sleep when God is near us; he did not know but his brother might follow and kill him while he was asleep, or that the wild beasts might devour him. In America, when they sleep in the woods, and I expect to have some such sleeping-times in them before a twelve-month is over, we are obliged to make a fire to keep the wild beasts from us. I have often said then, and I hope I shall never forget it, when I rise in the morning, this fire in the woods that keeps the wild beasts from hurting us, is like the fire of God's love that keeps the devil from hurting us: thus weary and solitary he falls asleep, and sweetly dreams, *and behold.* I do not remember many passages of scripture where the word behold is repeated so many times in so short a space, as in the passage before us, doubtless the Lord would have us particularly take notice of it, even us upon whom the ends of the world have come? *Behold a ladder set upon the earth, and the top reached to heaven; and behold, the angels of God ascending and descending upon it; and behold the Lord stood above it;* so here are three *beholds* in a very few lines. Was there any thing very extraordinary in that? Perhaps the deists would say, your patriarch was tired, and dreamed among other things, of a ladder; yes, he did, but this dream was of God, and how kind was he to meet him at the end of the first day's journey, to strengthen and animate him to go forward in this lonesome pilgrimage!

This ladder is reckoned by some to denote the providence of God: it was let down as it were from heaven, particularly at this time to poor Jacob, that he might know that however he was become a pilgrim, and left his all, all for God's glory, that God would take care for his comfort, and give his angel charge over him to keep him in all his ways, which was denoted by the angels ascending and descending upon the ladder. Some think that particular saints and countries, have particular guardian angels, and therefore that the angels that ascended were those that had the particular charge of that place, so far as Jacob had come; that the angels that descended were another set of angels, sent down from heaven to guard him in his future journey; perhaps this is more a fancy than the word of God. However, I very much like the observation of good Mr. Burkitt. "Why should we dispute whether every individual believer has a particular angel, when there is not one believer but has guards of angels to attend him," which are a great deal better than a great many servants, that prove our plagues, and instead of waiting upon us, make us wait upon them.

But, my dear hearers, I do not know one spiritual commentator but agrees that this ladder was a type of the Lord Jesus Christ; and that as Jacob was now banished from his father's house, and while sleeping upon a hard, cold stone, God was pleased not only to give him a blessed sight of Jesus Christ, in whom Jacob believed.

A ladder you know is something by which we climb from one place to another; hence, in condescension of our weak capacities, God ordered a ladder to be let down, to show us that Christ is the way to heaven: "I am the way, the truth, and the life;" "I am the door," says he; "neither is there salvation in any other, for there is no other name given under heaven whereby we must be saved." The deists, who own a God but deny his Son, dare go to a God out of Christ; but Jacob is here taught better; how soon does God reveal the gospel unto him; here is a ladder, by which God preaches to us; if you have a mind to climb from earth to heaven, you must get up by the Son of God; no one ever pointed out a proper way to heaven for us but himself. When Adam and Eve fell from God, a flaming sword turned every way to keep them from the tree of life; but Jesus alone is a new and living way, not only to the Holy of Holies below, but into the immediate presence of God; and that we might know that he was a proper Savior, the top of it reached to heaven. If it had stopped short Jacob might have said, ah! the ladder is within a little way of heaven, but does not quite reach it; if I climb up to the top I shall not get there after all. But the top reached to heaven, to point out the divinity and exaltation of the Son of God. Such a Savior became us who was God, God over all, blessed for ever more; and therefore the Arian scheme is most uncomfortable and destructive. To talk of Christ as a Savior that is not God, is no Christ at all. I would turn deist to-morrow if I did not know that Christ was God; "but cursed is the man that builds his faith upon an arm of flesh." If Christ is God, the Arians and Socinians, by their own principles, are undone for ever; but Jesus Christ is very God, and very man, begotten (and not made) of the Father; God, of his infinite mercy, write his divinity deep in our hearts!

The bottom of the ladder reached to the earth; this points out to us the humiliation of the blessed Lord: for us men, he came down from heaven; we pray to and for a descending God. All the sufferings which our Lord voluntarily exposed himself to, were that he might become a ladder for you and I to climb up to heaven by. Come down from the cross say they, and we will believe thee; if he had, what would have become of us? Did they believe on him when he was dead, buried, and risen again? No. Some people say, if Christ was here, we should love him; just as much as they did when he came down before. If he had come down from the cross, they would have hung him up again. O that you and I might make his cross a step to glory!

As the top of the ladder pointed out his exaltation, the bottom of his humiliation, the two sides of the ladder being joined together, point out the union of the Deity and manhood in the person of Christ; and that as this ladder had steps to it, so blessed be God, Jesus Christ has found out a way whereby we may go, step after step, to glory. The first step is the righteousness of Christ, the active and passive obedience of the Redeemer; no setting one foot upon this ladder without coming out of ourselves, and relying wholly upon a better righteousness than our own. Again, all the other steps are the graces of the blessed Spirit; therefore, you need not be afraid of our destroying inward holiness, by preaching the doctrine of the imputation of Christ's righteousness, that one is the foundation, the other the superstructure; to talk of my having the righteousness of Christ imputed to my soul, without my having the holiness of Christ imparted to it, and bringing forth the fruits of the Spirit as an evidence of it, is only deceiving ourselves. I would never preach upon imputed righteousness, without speaking of inward holiness, for if you do not take a great deal of care, you will unawares, under a pretense of exalting Christ, run into Antinomianism, depths that Calvin never went into; probably, you will imbitter others' spirits that do not agree with you, and at the same time hurt the fruits of the Spirit. May God give you clear heads, and at the same time warm hearts.

On the ladder Jacob saw the angels of God ascending and descending; what is that for? To show that they are ministering spirits, sent forth to minister to them that shall be heirs of salvation; therefore we find them attending upon Christ. We do not hear much of them after the canon of scripture was closed, but as soon as Christ was born, the angels sang: till then we never hear of their singing below, as far as I can judge, since the creation; then the sons of God shouted for joy; but when Eve reached out her hand to pluck the fatal apple, and gave to Adam, earth groaned, and the angels hung, as it were, their harps upon the willows; but when Christ the second Adam, was born, the angels sang at midnight, "Glory to God in the highest." I pray to God we may all die singing that anthem, and sing to all eternity. After his temptations, they came and ministered to him. After his resurrection two appeared again, one at the head, another at the foot of his sepulcher, to let those that looked into the sepulcher know, that they would not only wait upon the head but the foot: and the angels are glad to wait upon the meanest of the children of God. When our Lord departed, a cloud received him out of their sight, which probably was a cloud of angels. Having led his disciples out of the city, he blessed them, and then away he went to heaven. May that blessing rest upon you and your children! This intimates that God makes use of angels to attend his people, especially when they are departing into eternity: perhaps, part of our entertainment in heaven will be, to hear the angels declare how many millions of times they have assisted and helped us. Our Lord says, angels do there behold the face of the Father of his little ones; and therefore I love to talk to the lambs of the flock, and why should I not talk to them whom angels think it their honor to guard; and if it was not for this, how would any children escape the dangers they are exposed to in their tender age? It is owing to the particular providence of God, that any one child is brought to manhood; therefore I cannot help admiring that part of the Litany, in which we pray, that God would take care not only of the grown people, but of children also. God take care of yours both in body and soul.

But what gave the greatest comfort to Jacob was, that the Lord was on the top of the ladder, which I do not know whether it would have been so, if Jacob had not seen God there. It comforts me, I assure you, to think, that whenever God shall call for me, I shall be carried by angels into Abraham's bosom; and I have often thought that whenever the time comes, that blessed, long longed for moment comes, as soon as ever they have called upon me, my first question will be to them, where is my dear master? Where is Jesus? Where is the dear Emmanuel, who has loved me with an everlasting love, and has called me by his grace, and has sent you to fetch me home to see his face? But I believe you, and I shall have no occasion to ask where he is, for he will come to meet us—he will stand at the top of his ladder to take his pilgrims in; so God was at the top of the ladder; pray, mind that. He appears not sitting, as he is often represented in heaven, but standing; as much as to say, here, here, Jacob, thy brother wants to kill thee; here thou art come out without a servant, art lying upon a hard bed, but here I am ready in order to preserve thee; I stand above, and I see thy weariness—I see the fatigue and hardships thou hast yet to undergo, though thou dost not see it thyself; thou hast thrown thyself upon my providence and protection, and I will give thee the word of a God that I will stand by thee. *The Lord stood above:* if he had said nothing, that would have been enough to have shown his readiness to help.

But God speaks, *behold:* well might this word be ushered in with the word *behold:* a ladder set on the earth, and *behold* the angels of God ascending and descending on it; and above all, *behold* God speaking from it! What doth he say? *I am the Lord God of Abraham thy father.* O! happy they that can say, the Lord God of my father; happy you that have fathers and mothers in heaven. I remember, about twenty-five years ago, as I was traveling from Bristol, I met with a man on the road, and being desirous to know whether he was serious or not, I began to put in a word for Christ; (and God forbid I should travel with any body a quarter of an hour without speaking of Christ to them) he told me what a wicked creature he had been: but, sir, says he, in the midst of my wickedness, people used to tell me, you have a good many prayers on file for you; your godly father and mother have prayed very often for you; and it was the pleasure of God he was wrought upon, and brought to Christ. Lay in a good stock for your children; get a good many prayers in for them; they may be answered when you are dead and gone. *I am the God of Abraham thy father*, not thy grand father; to put him in mind what an honor God would put upon him, to make him as it were, the father of the church. "Though you have many instructors," says Paul, "you have but one Father:" *and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.* Amazing! amazing! You know very well when persons buy or come to an estate, they usually take possession of it by some ceremony, such as receiving or taking up a piece of dirt, or twig, in their hand, as a sign of their title. Now says God, poor Jacob, thou dost little think that this very spot of ground that thou liest on to-night, cold and stiff, I intend to give to thee, and thy posterity, for an inheritance. O my brethren, live all to God, and God will give all to you. Who would have thought of this; probably Jacob did not. It is as if God took pleasure in seeing his dear children lie on such hard ground; if he had been on a feather bed, he might not have had such a visit: thou shalt have now a

God to lean upon; *to thee will I give it, and to thy seed, which shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.* Thus did heaven balance the loss of the comforts of his father's house, by the discovery of his and his offspring's prosperity, by an interest in the promised seed.

My particular circumstances call me to observe, and I believe that God has done it on purpose to encourage me, that faith, resting on the promise, is easily resigned to the loss of present good, whereas worldly hearts consider prosperity as a portion; they do not care if the devil takes them hereafter, so they have it now; and that makes carnal people wonder how we can give up things in this world, for the sake of those not yet born; but it is to glorify God, and lay a foundation for others' happiness. Here God gives Jacob to know, that hereafter his seed should spread on the east, west, north, and south, his branches should multiply, and at last from his loins should Jesus Christ come; what for? *In whom all the families of the earth should be blessed.* God Almighty grant we may be blessed in him.

Then if Jacob should say in his heart, hast thou no promise for me? here another *behold* comes in; *Behold I am with thee, and will keep thee in all places whither thou goest.* What a word is this! Thou hast nobody with thee, nothing but a staff, (he could not carry much upon his back, like a poor soldier with a knapsack behind, and a little bread in his pocket) well, saith God, I do not despise thee because thou art destitute, but I love thee the better for it; thy brother Esau longs to kill thee, but if Esau stabs thee, he shall stab thy God first; I will not only be with thee now, but I will watch every step thou takest, *I will be with thee in all places whither thou goest:* as much as to say, Jacob, thou art a pilgrim, thy life is to be a moving life; I do not intend thou shalt settle and keep in one place; thy life is to be a life of changes; thou art to move from place to place, but *I will be with thee in all places whither thou goest*, and thereby it shall be known that I am Jacob's God, and also by my bringing thee again into this land. He not only assures him of a successful journey, whither he was now going, but promises to bring him back once more to see his dear father and mother, and relations again: *I will bring thee back to this land;* and to confirm his faith and hope, the great God adds, *I will not leave thee till I have done that I have spoken to thee of;* that is, all the good he hath just now promised. Some people promise, but they cannot do it to-day, and they will not do it to-morrow.

I have known the world, and have wrung the changes of it ever since I have been here; but, blessed be God, an unchangeable Christ, having loved his own, he loved them to the end: *I will not leave you till I have performed all things I have promised you.* May this promise come upon you and your children, and all that God shall call.

Thus spake the great Jehovah to poor Jacob, just setting out to a strange land, knowing not whither he went; but now God speaks not only to Jacob, but he speaks to you; and, blessed be the living God, he speaks to me also, less than the least of all; and as my design is (though I cannot tell but this may be the last opportunity) to speak something to you about my departure; yet, brethren, my grand design in preaching to you is, to recommend the Lord Jesus Christ to your souls; and, before I go, to make a particular, personal application. Give me leave, therefore, to ask you, (it may be the last time I may ask many of you,) whether you have ever set your foot upon this blessed ladder, the Son of God? I ask you in the name of the Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost, did you ever set your foot, I say, upon this ladder? That is, did you ever believe on Jesus Christ, and come to him as poor lost sinners, relying upon no other righteousness than that of the Son of God? Perhaps, if you was to speak, some of you would say, away with your ladder; and what will you do then? Why, say you, I will climb to heaven without it; what ladder will you climb upon? O, I think to go to heaven because I have been baptized; that ladder will break under you; what, a ladder made of water, what are you dreaming of? No; O, I think I shall go to heaven because I have done nobody any harm; what, a ladder made of negative goodness? No; I think to go, you will say, by good works; a ladder made of good works, that has not Christ for its bottom, what is that? I think, say you, to go to heaven by my prayers and fastings; all these are good in their place: but, my brethren, do not think to climb to heaven by these ropes of sand. If you never before set your foot on Christ, this blessed ladder, God grant this may be the happy time.

I have been praying before most of you were up, I believe, that God would give me a parting blessing. I remember, soon after I left England last, that a dear christian friend told me that there was one woman, who came only out of curiosity, that dated her conversion from hearing my last sermon; and, I bless God, I never once left England, but some poor soul has dated their conversion from my last sermon. When I put on my surplice, to come out to read the second service, I thought it was just like a person being decently dressed to go out to be executed; I would rather, was it the will of God it should be so, than to feel what I do in parting from you, then death would put an end to all; but I am to be executed again and again, and nothing will support me under the torture, but the consideration of God's blessing me to some poor souls. Do pray for me, ye children of God, that God would give us a parting blessing. God help you, young people, to put your foot on this ladder; do not climb up wrong: the devil has a ladder, but it reaches down to hell; all the devil's children go down, not up; the bottom of the devil's ladder reaches to the depth's of the damned, the top of it reaches to the earth: and when death comes, then up comes the devil's ladder to let you down; for God's sake come away from the devil's ladder; climb, climb, dear young men. O it delighted me on Friday night at the Tabernacle, when we had a melting parting sacrament; and it delighted me this morning to see so many young men at the table; God add to the blessed number! Young women put your feet upon this ladder; God lets one ladder down from heaven, and the devil brings another up from hell. O, say you, I would climb up God's ladder, I think it is right, but I shall be laughed at; do you expect to go to heaven without being laughed at? The Lord Jesus Christ help you to climb to heaven; come, climb till you get out of hearing of their laughter. O trust not to your own righteousness, your vows, and good resolutions.

Some of you, blessed be God, have climbed up this ladder, at least are climbing; well, I wish you joy, God be praised for setting your feet on this ladder, God be praised for letting down this ladder. I have only one word to say to you, for Jesus Christ's sake, and your own too, climb a little faster; take care the world does not get hold of your heels. It is a shame the children of God do not climb faster; you may say what you please, but the lukewarmness of God's people is more provoking to him than all the sins of the nation. We cry out against the sins of the land; would to God we did cry out more of the sins of the saints; "I will spew you out of my mouth, because you are lukewarm," says Christ; and if any of you say you cannot climb because you are lame-footed, look to Jesus Christ, my dear friends, and your afflictions shall make you climb; and if any of you are coming down the ladder again, the Lord Jesus Christ bless the foolishness of preaching to help you up again. O, say you, I am giddy, I shall fall; here, I will give you a rope, so God lets down a promise: climb, climb, then, till you get higher, into a better climate, and God shall put his hand out by and by when you get to the top of the ladder tc receive you to himself. Blessed be the living God, I hope and believe I shall meet many of you by and by.

And now, my brethren, it is time for me to preach my own funeral sermon; and I would humbly hope that, as a poor sinner, I may put in my claim for what God promised Jacob; and I do put in, with full assurance of faith, that God will be with me. I am now going, for the thirteenth time, to cross the Atlantic. When I came from America last, I took my leave of all the continent, from the one end of the provinces to the other, except some places which we had not then taken; I took my leave for life, without the least design of returning there again, my health was so bad; and the prospect of getting the Orphan-house into other hands, made me say when I first came over, I have no other river to go over than the river Jordan. I thought then of retiring, for I did not choose to appear when my nerves were so relaxed that I could not serve God as I wish to do; but as it hath pleased God to restore my health much, and he has so ordered it by his providence, that I intend to give up the Orphan-house, and all the land adjoining, for a public college. I wished to have had a public sanction, but his grace the late archbishop of Canterbury put a stop to it; they would give me a charter, which was all I desired, but they insisted upon, at least his grace and another did, that I should confine it wholly to the Church of England, and that no extempore prayer should be used in a public way in that house, though dissenters, and all sorts of people, had contributed to it. I would sooner cut my head off than betray my trust, by confining it to a narrow bottom; I always meant it should be kept upon a broad bottom, for people of all denominations, that their children might be brought up in the fear of God; by this means the Orphan-house reverted into my hands; I have once more, as my health was restored, determined to pursue the plan I had fixed on; and through the tender mercies of God, Georgia, (which about thirty-two years ago was a total desolate place; and when the land, as it was given me by the House of Commons, would have been entirely deserted, and the colony have quite ceased, had it not been for the money I have laid out for the Orphan-house, to keep the poor people together,) is arising to an amazing height, by the schemes now going on, and public buildings are erecting.

I had news last week of the great prosperity of the negroes; and I hope by the twenty-fifth of March, which is the day, the anniversary day, I laid the first brick, in the year 1739; I say I hope by that time all things will be finished, and a blessed provision will be made for orphans and poor students that will be brought up there; it will be a blessed source of provision for the children of God in another part of the world. This is the grand design I am going upon; this is my visible cause; but I never yet went to them, but God has been pleased to bless my ministration among them; and therefore after I have finished the Orphan-house affair, I intend to go along the continent by land, (which will keep me all the winter and spring,) and when I come to the end of it, which will be New England and Canada, then I hope to return again to this place; for let people say what they will, I have not so much as a single thought of settling abroad on this side eternity; I shall set out like a poor pilgrim, at my own expense, trusting upon God to take care of me, and to bear my charges; and I call God to witness, and I must be a cursed devil and hypocrite, to stand here in the pulpit and provoke God to strike me dead for lying, I never had the love of the world, nor never felt it one quarter of an hour in my heart, since I was twenty years old. I might have been rich; but though the Chapel is built, and I have a comfortable room to lie in, I assure you I built it at my own expense; it cost nobody but myself any thing. I have a watchcoat made me, and in that I shall lie every night on the ground, and may Jacob's God bless me. I will not say much of myself, but when I have been preaching, I have read and thought much of those words with pleasure, "Surely this is the house of God." "And I will bring thee again to this land." Whether that will be my experience or not, blessed be God, I have a better land in view: and, my dear brethren, I do not look upon myself at home till I land in my Father's kingdom; and if I am to die in the way, if I am to die in the ship, it comforts me that I know I am as clear as the sun, that I go by the will of God; and though people may say, will you leave the world? Will you leave the Chapel? O, I am astonished that we cannot leave every thing for Christ; my greatest trial is to part with those who are as dear to me as my own soul; and however others may forget me, yet I cannot forget them; and now may Jacob's God be with you; O keep close to God, my dear London friends; I do not bid you keep close to Chapel, you have done so always: I shall endeavor to keep up the word of God among you in my absence; I shall have the same persons that managed for me when I was out last, and they sent me word again and again by letter, that it was remarkable, that the Tottenham-court people were always present when ordinances were there.

You see that I went upon a fair bottom; I might have had a thousand a year out of this place if I had chose it; when I am gone to heaven you will see what I have on earth;* I do not like to speak now, because it may be thought boasting; but I am sure there are numbers of people here, if they knew what I have, would love me as much as they now hate me. When we come before the great Judge of quick and dead, while I stand before him, God grant you may not part with me then, it will be worse than to go into the fire, to be among the devil and his angels; God forbid it! God forbid it! God forbid it! O remember that my last words were, come, come to Christ; the Lord help you to come to Christ; come to Christ, come to Jacob's God; God give you faith like Jacob's faith.

You that have been kind to me, that have helped me when I was sick, some of whom are here that have been very kind to me; may God reward you, my friends, and God forgive my enemies; God of his infinite mercy bless you all; you will be amply provided for, I believe, here; may God spread the gospel every where: and may God never leave you, nor forsake you. Even so, Lord Jesus. Amen and Amen.

SERMON XXI.

GOD, A BELIEVER'S GLORY.

ISAIAH lx. 19.

And thy God thy Glory.

I LATELY had occasion to speak on the verse immediately following that of our text; but when I am reading God's word, I often find it is like being in a tempted garden, when we pluck a little fruit, and find it good, we are apt to look after and pluck a little more, only with this difference, the fruit we gather below often hurts the body at the same time that it pleases the appetite, but when we walk in God's garden—when we gather fruit of the Redeemer's plants, the more we eat the more we are delighted, and the freer we are, the more welcome; if any chapter in the Bible deserves this character and description of an evangelical Eden, this does.

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* The greatest part of the substance this man of God left behind him, which was not much, was bequeathed to him by deceased friends.

It is very remarkable, and I have often told you of it, that all the apostles preach first the law, and then the gospel, which finds man in a state of death, points out to him how he is to get life, and then sweetly conducts him to it. Great and glorious things are spoken of the church of God in this chapter; and it struck me very much this evening, ever since I came into the pulpit, that the great God speaks of the church in a singular number. How can that be, when the church is composed of so many millions, gathered out of all nations, languages, and tongues? How is it, that God says thy Maker, and not your Maker, that he speaks of the church as though it consisted of only one individual person? The reason of it is this, and is very obvious, that though the church is composed of many members, they have but one head, and they are united by the bond of one spirit, by whom they have the same vital union of the soul with God; and therefore it teaches christians not to say of one another, *I am of Paul*, *I am of Apollos*, *or Cephas*, but to behave and live so, that the world may know that we all belong to one common Christ. God revive, continue, and increase this true christian love among us! Of this church, thus collectively considered, united under one head, the blessed evangelical prophet thus speaks: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates, (where the magistrates assemble, and the people go in and out,) praise." From this text a great many good and great men have gathered what they call the millenium, that Jesus Christ is to come and reign a thousand years on earth; but I must acknowledge that I have always rejected a great many good men's positive opinion about the season when this state commences, and I would warn you all against fixing any time; for what signifies whether Christ comes to reign a thousand years, or when he comes, since you and I are to die very soon; and therefore instead of puzzling our heads about it, God grant we may so live that we may reign with him for ever; and it seems to me, that whatsoever is said of this state on earth, that the millenium is to be understood in a spiritual sense, as an emblem of a glorious, eternal, beatific state in the kingdom of heaven. "The sun shall no more be thy light by day, nor for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light;" and in order to prepare us for that light, and show us the nature of it, while we speak of it may it come with light and power to our souls. He adds in our text, *and thy God shall be thy glory.* This is spoken to all believers in general, but it is spoken to all fearful believers in particular; and I do not know that I can possibly close my poor feeble ministrations among you here, better than with these words; though, God willing, I intend, if he shall strengthen me this week, to give you a parting word next Wednesday morning; and O that what has been my comfort this day in the meditation on this passage, may be yours and mine to all eternity. He that hath an ear to hear, let him hear what the evangelic prophet saith, *Thy God thy glory.*

The Holy Ghost seems, as it were, particularly fond of this expression: when God published the ten commandments upon mount Sinai, he prefaced it thus, *I am the Lord*, and not content with that, he adds, *thy God:* and the frequency of it, I suppose made Luther say, that *the gospel deals much in pronouns, in which consists a believer's comfort;* but if there were no other argument than this, it would cut up that destructive principle by the very root which pretends to tell us that there is no such thing as appropriation in the Bible; that our faith is only to be a rational assent to the word of God, without a particular application of that word made to our souls: this is as contrary to the gospel, and to the experience of every real saint, as light is contrary to darkness, and heaven to hell. My brethren, I appeal to any of you, what good would it do you, if you had ten thousand notes wrote in large characters by the finest hand that can write in London; suppose you have them, as many men have, and as it is a very convenient way, that they were put into your pockets, made on the inside of your coat; suppose you should say, my coat is buttoned, I have all these here next my heart: when I come to look at them, I find there is not one note payable to me, they are all forged, or payable to somebody else, and therefore are good for nothing to me. All the promises of the gospel, all that is said of God and Christ, is ours. The great question therefore is, whether the God we profess to believe in is our God: not only, whether he is so in general—that the devils may say; but whether he is our God in particular. The devils can say, O God; but the devils cannot say, my God: that is a privilege peculiar to God's chosen people, who really believe on the Lord Jesus Christ: and therefore, my brethren, a deist cannot say my God, my Christ, because he does not believe on that medium by which God becomes our God. That was a noble saying of Luther, *I will have nothing to do with an absolute God;* that is, I will have nothing to do with a God out of Christ. Now this is a deist's glory. Lord Bolingbroke values himself upon it; I am astonished at that man's infidelity and cowardice. I do not like those men that leave their writings to be published after their death: I love to see men bold in their writings: I like an honest man that will put out his writings while alive, that he may see what men can say against him, and then answer them; but it is mere cowardice to leave it to the world to answer for it, to set us a caviling after they are in the grave: says he, I will have nothing to do with the God of Moses; and I suppose the principles of that deist, made one pretty near to him ask, as soon as the breath was out of his body, where do you think he is gone? Another replies, where do you think, but to hell. God grant that may not be the portion of any here!

The question then is, how God is our God; *thy God.* My brethren, our all depends upon it; what signifies saying, this is mine, and that is mine, if you cannot say, God is mine. The best thing that God has left in the New Testament, is himself; "I will be their God," that is one of the legacies; and "a new heart also will I give them," that is another; "I will put my laws in their mind, and write them in their hearts," that is another: but all that is good for nothing, comparatively speaking, unless God has said at the same time, for they are all inseparable, "I will be their God and they shall be my people." Now how shall I know that God is my God? I am afraid, some people think there is no knowing; well then, if you think so, you set up a worship, and go and erect an altar, and instead of receiving God in the sacrament as yours, go and worship an unknown God. I am so far from believing that we cannot know that God is ours, that I am fully persuaded of it, and would speak it with humility, and I would not choose to leave you with a lie in my mouth, that I have known it for about thirty-five years, as clear as the sun is in the meridian, that God is my God. And how shall I know it, my brethren? I would ask you this question, didst thou ever feel the want of God to be thy God? Nobody knows God to be their God that did not feel him to be his God in Christ: out of Christ, God is a consuming fire. I know there are a great variety of ways in people's conversions, but still, my brethren, we must all feel our misery, we must all feel our distance from God, all feel that we are estranged from God, that we bring into the world with us a nature that is not agreeable to the law of God, nor possibly can be; we cannot be said to believe that God is our God, till we are brought to be reconciled to him through his Son. Can I say a person is my friend, till I am reconciled to him? And therefore the gospel only is the ministration of reconciliation. Paul says, "We beseech you as ambassadors of Christ, that you would be reconciled unto God;" this is to be the grand topic of our preaching; we are to beseech them, and God himself turns beggar to his own creatures to be reconciled to him: now this reconciliation is brought about by a poor sinner's being brought to Jesus Christ; and when once he sees his enmity and hatred to God, feeling the misery of departing from him, and being conscious that he is obnoxious to eternal wrath, flies to Jesus as to a place of refuge, and expects only a reconciliation through the blood of the Lamb; without this, neither you nor I can say, God is my God: "there is no peace saith my God, to the wicked." The ministers of Christ must take care they do not preach an unknown God, and we must take care we do not pretend to live upon an unknown God, a God that is not appropriated and brought home to our souls by the efficacy of the Spirit. But, my brethren, we cannot say, God is our God, unless we are in Jesus Christ. Can you say, such a one is your father, unless you can give proof of it? You may be bastards, there are many bastards laid at Christ's door. Now, God cannot be my God, at least I cannot know him to be so, unless he is pleased to send into my heart the spirit of adoption, and to admit me to enjoy familiarity with Christ.

My brethren, I told you the other night that the grand controversy God has with England, is for the slight put on the Holy Ghost. As soon as a person begins to talk of the work of the Holy Ghost, they cry, you are a Methodist; as soon as you speak about the divine influences of the Holy Ghost, O! say they, you are an enthusiast. May the Lord keep these methodistical enthusiasts amongst us to the latest posterity. Ignatius, supposed to have been one of the children that Jesus took up in his arms, in his first epistle, (pray read it) wrote soon after St. John's death, and we value nothing so authentic as what was wrote in the three first centuries, bears a noble testimony of this truth. When I was performing my first exercises at Oxford, I used to take delight to walk and read it, and could not help noting and putting down from time to time several remarkable passages. In the superscription of all his epistles, I remember, he styles himself *Theophoros*, i. e. Bearer of God,* and believed that those he wrote to, were so too. Somebody went and told Trajan, that one Ignatius was an enthusiast, that he carried God about him: being brought before the emperor, who, though in other respects a good prince, was a cruel enemy to the christians; but many a good prince does bad things by the influence of wicked counsellors, like our king Henry V., who was brought in to persecute the poor Lollards, for assembling in St. Giles' fields to hear the pure gospel, by false accusation of being rebels against him. Before such a prince was Ignatius brought; says Trajan, who is this that calls himself a *bearer of God?* Says Ignatius, I am he, for which he quotes this passage, *I will dwell in them, and will walk in them, and they shall be my sons and daughters, says the Lord Almighty.* The emperor was so enraged, that, in order to cure him of his enthusiasm, he ordered him to be devoured by lions; at which Ignatius laughed for joy. O! says he, am I going to be devoured? And when his friends came about him, he almost danced for gladness; when they carried him to execution, he smiled, and turning about, said, now I begin to be a martyr of Jesus Christ! I have heard that the lions have leaped from the martyrs, but when they come to me, I will encourage them to fall on me with all their violence. God give you such enthusiasm in a trying hour! This is to have God for our God; "he that believeth hath the witness in himself," as it is written in this blessed word of God, and I hope it will be the last book that I shall read. Farewell father, farewell mother, farewell sun, moon, and stars! was the language of one of the Scotch martyrs in king Charles' time, and it is amazing to me that even Mr. Hume (I believe) a professed deist, in his history of England, mentions this as a grand exit, and also that seraphic soul Mr. Hervey, now with God, that the last words of the martyr were, Farewell thou precious Bible, thou blessed book of God. This is my rock, this is my foundation; it is now about thirty-five years since I began to read the Bible upon my pillow. I love to read this book, but the book is nothing but an account of the promises which it contains, and almost every word from the beginning to the end of it, speaks of a spiritual dispensation, and the Holy Ghost, that unites our souls to God, and helps a believer to say my Lord and my God! If you content yourselves with that, the devil will let you talk of doctrines enough. O you shall turn from Arminianism to Calvinism. O you shall be orthodox enough, if you will be content to live without Christ's living in you. Now when you have the Spirit, then you may say, God is mine. O this is very fine, say some, every body pretends to the Spirit; and then you may go on as a bishop once told a nobleman—My lord, these Methodists say they do all by the Spirit, so if the devil bids them murder any body, they will say the Spirit bid them do it; and that very bishop died, how? Why horrid! the last words he spoke were these, *The battle is fought, the battle is fought, the battle is fought, but the victory is lost for ever.* God grant you and I may not die with such words as these. I hope you and I shall die, and say, *The battle is fought, the battle is fought, the battle is fought, I have fought the good fight, and the victory is gained for ever.*

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* Deum ferens; inspired, divine, holy.

Thus died Mr. Ralph Erskine—his last words were, Victory, victory, victory! and they that can call God their God, shall by and by cry, victory, victory! and that for ever. God grant that we may all be of that happy number.

If we can call God our God, we shall endeavor by the Holy Ghost to be like God, we shall have his divine image stamped upon our souls, and endeavor to be followers of that God who is our Father: and this brings in the other part of the text, *thy God thy glory*. What is that? The greatest honor that a poor believer thinks he can have on earth, is to boast that God is his God. When it was proposed to David, that if he killed an hundred Philistines, he should have the king's daughter for his wife, and a very sorry wife she was, no great gain turned out to him: says he, "do you think it is a small thing to be the son-in-law to a king?" A poor stripling as I am here, come with my shepherd's crook; what! to be married to a king's daughter; do you think that a small thing? And if David thought it no small thing to be allied to a king by his daughter, what a great thing must it be to be allied to the Lord by one Spirit? I am afraid there are some people that were once poor that are now rich, that think it a great thing, that wish, O that my family had a coat of arms; some people would give a thousand pounds, I believe, for one. Coats of arms are very proper to make distinction in life; a great many people wear coats of arms that their ancestors obtained honorably, but they are a disgrace to them as they wear them on their coaches. But this is our glory, whether we walk or ride, whatever our pedigree may be in life, this is our honor, that our God may be our glory. "O what manner of love is this," saith one, "that the Lord doth bestow on us, that we should be called the sons of God!" born not of the will of man, born not of flesh, but born from above. O God grant that this may be your glory and mine!

My brethren, if God is our God and our glory, I will tell you what we shall prove it by: whether we eat or drink, or whatever we do, we should do all to the glory of God. Religion, as I have often told you, turns our whole life into one continued sacrifice of love to God. As a needle, when once touched by a loadstone, turns to a particular pole, so the heart that is touched by the love of God, turns to his God again. I shall have occasion to take notice of it by and by, when I am aboard a ship: for as soon as I get on board I generally place myself in one particular place under the compass that hangs over my head, I often look at it by night and by day; when I rise, the needle turns to one point, when I go to bed I find it turns to the same point: and often, while I have been looking at it, my heart has been turned to God, saying, Lord Jesus, as that needle touched by the loadstone, turns to one point, O may my heart, touched by the magnet of God's love, turn to him. A great many people think, they never worship God but when at church; and a great many are very demure on Lord's days, though many begin to leave that off. I know of no place upon the face of the earth where the Sabbath is kept as it is in Boston; if a single person was to walk in Boston streets in time of worship, he would be taken up; it is not trusted to poor insignificant men, but the justices go out in time of worship, they walk with a white wand, and if they catch any person walking in the streets, they put them under a black rod. O! the great mischiefs the poor pious people have suffered lately through the town's being disturbed by the soldiers! When the drums were beating before the house of Dr. Sawell, one of the holiest men that ever was, when he was sick and dying, on the Sabbath day, by his meeting, where the noise of a single person was never heard before, and he begged that for Christ's sake they would not beat the drum; they damned and said, that they would beat to make him worse; this is not acting for the glory of God; but when a soul is turned to God, every day is a Sabbath, every meal is a spiritual refreshment, and every sentence he speaks, should be a sermon; and whether he stays abroad or at home, whether he is on the exchange, or locked up in a closet, he can say, O God, thou art my God!

Now, my dear friends, can you, dare you say, that your God is your glory, and do you aim at glorifying the Lord your God: if your God is your glory, then say, "O God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I am crucified to the world." What say you to that now? Do not talk of God's being your glory, if you do not love his cross. If God is our glory, we shall glory not only in doing, but in suffering for him; we shall glory in tribulation, and count ourselves most highly honored when we are called to suffer most for his great name's sake. I might enlarge, but you may easily judge by my poor feeble voice this last week, that neither my strength of voice, or body, will permit me to be long to-night, and yet I will venture to give you your last parting salutation; and though I have been dissuaded from getting up to preach this night, yet I thought as my God was my glory, I should glory in preaching till I died. O that God may be all our glory! All our own glory fades away, and there is nothing will be valuable at the great day, but this, Thou art my God, and thou art my glory. It was a glorious turn that good Mr. Shepherd of Bradford mentions in one of his sermons, where he represents Jesus Christ as coming to judgment, seated upon his throne, in a sermon preached before some ministers. Christ calls one minister to him, pray what brought you into the church? O, says he, Lord, there was a living in the family, and I was presented to it because it was a family living: stand thou by, says Christ. A second comes: what didst thou enter the church for? O Lord, says he, I had a fine elocution, I had good parts, and I went into the church to show my oratory and my parts: stand thou by, thou hast thy reward. A third was called: and what brought you into the church? Lord, says he, thou knowest all things, thou knowest that I am a poor creature, vile and miserable, and unworthy, and helpless, but I appeal to thee my glory, thou sittest upon the throne, that thy glory and the good of souls brought me there. Christ immediately says, make room, men; make room, angels, and bring up that soul to sit near me on my throne. Thus shall it be done to all that make God their glory here below. Glorify God on earth, and he will glorify you in heaven. "Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world," shall be your port on: and if so, Lord God Almighty make us content to be vilified whilst here, make us content to be despised while below, make us content to have evil things spoken of us all for Christ's sake, yet a little while; and Christ will roll away the stone: and the more we are honored by his grace to suffer, the more we shall be honored in the kingdom of heaven. O that thought! O that blessed thought! O that soul transporting thought! it is enough to make us leap into a fiery furnace; in this spirit, in this temper, may God put every one of us.

If there be any of you that have not yet called God your God, may God help you to do so to-night. When I was reasoning within myself, whether I should come up, or whether it was my duty or not; I could not help thinking, who knows but God will bless a poor feeble worm to-night. I remember, a dear friend sent me word after I was gone to Georgia, "Your last sermon at the Tabernacle was blessed to a particular person;" I heard from that person to-day, and who knows but some may come to-night, and say, I will go and hear what the babbler has to say; who knows but curiosity may be overruled for good? Who knows but those that have served the lust of the flesh and the pride of life, for their god, may now take the Lord to be their God? O! if I could but see this, I think I could drop down dead for you.

My dear christians, will you not help me to-night, you that go and call God your God? Go and beg of God for me, pray to heaven for me, do pray for those that are in the gall of bitterness, that have no God, no Christ to go to, and if they were to die to-night, would be damned for ever. O poor sinner, where is your glory then; where is your purple and fine linen then; your purple robes will be turned into purple fire, and instead of calling God your God, will be damned with the devil. O think of your danger! *O earth, earth, earth, hear the word of the Lord!* If you never have been awakened before, may the arrows of God, steeped in the blood of Jesus Christ, reach your hearts now! Think how you live at enmity with God, think of your danger every day and every hour, your danger of dropping into hell; think how your friends in glory will leave you, and may this consideration, under the influence of the Holy Ghost, excite you to choose God for your God! Though the sun is going down, though the shadow of the evening is coming on, God is willing, O man, God is willing, O woman, to be a sinner's God, he has found out a way whereby he can be reconciled to you. I remember when I saw a nobleman condemned to be hanged, the lord high steward told him, that however he was obliged to pass sentence on him, and did not know that justice would be satisfied but by the execution of the law in this world, yet there might be a way whereby justice might be satisfied and mercy take place in another: when I heard his lordship speak, I wished that he had not only said, there might be a way, but that he had found out the way wherein God could be just, and yet a poor murderer coming to Jesus Christ should be pardoned.

You that can call God yours, God help you from this moment to glorify him more and more: and if God be your God and your glory, I am persuaded, if the love of God abounds in your hearts, you will be willing on every occasion to do every thing to promote his honor and glory, and therefore you will be willing at all times to assist and help as far as lies in your power to keep up places of worship, to promote his glory in the salvation and conversion of sinners; and I mention this because there is to be a collection this night; I would have chosen, if possible, to have evaded this point, but as this Tabernacle has been repaired, and as the expense is pretty large, and as I would choose to leave every thing unincumbered, I told my friends, I would undertake to make a collection, that every thing might be left quite clear: remember, it is not for me, but for yourselves. I told you on Wednesday how matters were; I am now going a thirteenth time over the water, on my own expense, and you shall know at the great day, what little, very little assistance I have had from those who owed, under God, their souls to my being here: but this is for the place where you are to meet, and where I hope God will meet you, when I am tossing on the water, when I am in a foreign clime. I think I can say, thy glory, O God, calls me away, and as I am going towards sixty years of age, I shall make what despatch I can, and I hope, if I am spared to come back, that I shall hear that some of you are gone to heaven, or are nearer heaven than you were. I find there is 70*l.* arrears; I hope you will not run away, if you can say God is my glory, you will not push one upon another, as though you would lose yourselves in the crowd, and say no body sees me; but does not God Almighty see you? I hope you will be ready to communicate, and when I am gone, that God will be with you: as many of you will not hear me on Wednesday morning. O may this be your prayer, O for Jesus Christ's sake, in whose name I preach, in whose strength I desire to come up, and for whose honor I desire to be spent, O do put up a word for me; it will not cost you much time, it will not keep you a moment from your business; O Lord Jesus Christ, thou art his God! and, Lord Jesus Christ, let him be thy glory! If I die in the waters, I shall go by water to heaven; if I land at the Orphan-house, I hope it will be a means to settle a foundation for ten thousand persons to be instructed; and if I go by the continent, as I intend to do, I hope God will enable me to preach Christ; and if I return again, my life will be devoted to your service. You will excuse me, I cannot say much more, affection works, and I could heartily wish, and I beg it as a favor, when I come to leave you, that you will excuse me from a particular parting with you; take my public farewell; I will pray for you when in a cabin, I will pray for you when storms and tempests are about me; and this shall be my prayer for the dear people of the Tabernacle, for the dear people of the Chapel, for the dear people of London; O God, be thou their God! and grant, that their God may be their glory. Even so, Lord Jesus! Amen.

SERMON XXII.

THE BURNING BUSH.

EXODUS, iii. 2, 3.

And he looked, and behold the bush burned with fire, and the bush was not consumed; and Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

It is a common saying, and common sayings are generally founded on matter of fact, that it is always darkest just before break of day; and I am persuaded, that if we do justice to our own experience, as well as consider God's dealings with his people in preceding ages, we shall find that man's extremity has been usually made God's opportunity, and that *when the enemy has broke in like a flood, the spirit and providence of God has lifted up a standard against him:* and I believe at the same time, that however we may dream of a continued scene of prosperity in church or state, either in respect to our bodies, souls, or temporal affairs, we shall find this life to be chequered, that the clouds return after the rain, and the most prosperous state attended with such cloudy days, as may make even the people of God sometimes cry, *all men are liars, and God has forgotten to be gracious.*

The chapter in which is our text, is an instance of this. What a glorious day of the Son of man was that when Joseph sent for his father to Egypt; and the good old patriarch, after he had thought his son had been dead many years, agreeably surprised by a message from him to come to him, with all his family, and are by him comfortably settled in Goshen; where the good old patriarch, after many a stormy day, died in peace, and was highly honored at his funeral by Pharaoh and his servants, and attended to the sepulcher of his fathers in Canaan by all his sons. After which, Joseph continued to live in splendor, lord of all the land of Egypt; and his brethren, doubtless, in the height of prosperity: but how sadly did the scene change at Pharaoh's death, soon after which, *another king arose that knew not Joseph*, verifying the observation, "new lords, new laws," by whom the descendants of Jacob, instead of reigning in Goshen, were made bond slaves; many, many long years, employed in making bricks, and in all probability, had what we call their Bibles taken from them, by being forced to conform to the idolatry of Egypt, and so were in a worse state than the unhappy negroes in America are at this day. No doubt, numbers of them either wondered that ever they had been prospered at all, or that God had forgotten them now; but what a mercy it is that *a thousand years in God's sight are but as one day*, and therefore when God's time is come, the set time he has appointed, he will defeat all the opposition of men and devils—he will come down and deliver his people, and in such a manner, that the enemy shall know, as well as friends, it is the Lord's doings. A deliverer is born and bred in Pharaoh's court, a Moses is brought up in all the learning of the Egyptians, for Pharaoh intended him for a high and exalted post: but when offers of the highest preferment are made to him, he did not catch at them as some folks now do, who are very good and humble till something occurs to take them from God. Young as he was, he refused the highest dignity, and spurned at it with a holy contempt; and chooses rather to suffer affliction with the people of God, than enjoy all the grandeur and pleasures of, perhaps, one of the greatest courts on earth.

Forty years continued he in a state of obscurity, in which time he acquired such a competent degree, and variety of knowledge, as qualified him for every thing God intended him for: the occasion of this was his kind attempt to compose a difference between two of his brethren, one of whom accused him of murder, on which he that was to be king in Jeshurun, is forced to fly into a strange land; there he submits to the humble office of servant, marries, and lives in a state of subjection for forty years, as was said before. At length when he was eighty years old, dreaming of no such thing, behold God calls, and commands him to go and deliver his people: as he himself informs us, who is the author of this book, ver. 1. "Now Moses kept the flock of Jethro his father-in-law, priest of Midian." He might have said, what, such a scholar as I keep a parcel of sheep! such a learned man as I am, employed in such menial service! some proud hearts would break first, but you never knew a truly great man but would stoop; some that are called great men, swell till they burst; like sturdy oaks, they think they can stand every wind, till some dreadful storm comes and blows them up by the roots, while the humble reed bends and rises again. Moses was one of the latter, he keeps the flock of Jethro his father-in-law, and leads them to the mountain of God, even to Horeb. This shows how persons ought to methodize their time: but however the name of a Methodist is despised, they will never be bad servants and masters; you would be only weathercocks, unless you took care to order things in proper seasons: the devotion and business of a

Methodist go hand in hand; I will assure you Moses was a Methodist, a very fine one, a very strong one too; he kept his flock, but that did not hinder his going to Horeb, he took them to the desert, and being thus employed in his lawful business, God met him. Some say, we encourage people in idleness; I deny it; we say, people ought to be industrious; and I defy any one to say, a person is called by God that is negligent in his calling. "The angel of the Lord appeared to him in a flame of fire out of the bush:" some think this angel was Gabriel, but most agree, and I believe with the greatest probability, that it was Jesus Christ, *the angel of the everlasting covenant;* and an expositor tells you, that the eternal *Logos,* longing to become man, often visited this earth in that form, as an evidence of his coming by and by, and dying a cursed death for man. The manner of this angel's appearing is taken particular notice of; it was to Moses when nobody was with him. I do not hear he had so much as a boy, or one companion; and I mention this, because I believe we have often found that we are never less alone than when with God; we often want this and that companion, but happy they that can say, Lord, thy company is enough. Moses was startled at the sight and I do not know that he is to be discommended for it, it was not to gratify a bare curiosity, but seeing a bush burning, it engaged his attention, and made him think that there was something uncommon; *the bush burned with fire and yet was not consumed;* this startled him, as it was intended to do: for where God designs to speak, he will first gain attention from the person spoken to; Moses therefore says, *I will now turn aside and see this great sight, why the bush is not burned;* he did not know but the bush might take fire by some accident; he saw no fire come from above, he saw no fire around the bush, yet that did not so much startle him, as to see, though it did burn, it was not consumed, or in the least diminished; it was a strange sight, but it was, my brethren, a glorious one; a sight which, I pray God, you and I may behold with faith and comfort this evening; for, my dear hearers, this bush, and the account of it, was given for our instruction; and I will venture to say, could Moses arise from the dead, he would not be angry with me for telling you this is of no private interpretation, but is intended as a standing lesson, as a significant emblem of the church, and every individual child of God, till time itself shall be no more. I would therefore observe to you, that this bush,

In the first place, is typical of the church of God in all ages, the bush was burning; why might it not be a tall cedar; why might it not be some large or some glorious tree; why should the great God choose a bush, a little bush of briers and thorns, above any other thing? But because the church of Christ generally consists of poor, mean, despicable creatures; though it is all glorious within, yet it is all despicable without. It is observable, that when the church came to prosper when Constantine smiled on it, it was soon hugged to death; and that great poet Milton observes, that when that emperor gave ministers rich vestments, high honors, great livings, and golden pulpits, there was a voice heard from heaven, saying this day there is a poison come into the church; and I have sometimes said in discourse, I do not doubt but if any one made an experiment, and left 100,000 or 200,000*l*. only among the Methodists, there would be hundreds and thousands that would not be reckoned Methodists now, that would turn Methodists presently, that would buy a hymn book because a part of the legacy would pay for the hymn book, and would wish to have a living into the bargain; but though "not many mighty men, not many noble are called," yet some are; if any of you are rich here and are christians, thank God for it, you ought to be doubly thankful for it; God's people are but like a little bramble bush. I remember an eminent minister said once, when I heard him preach upon Christmas day, *Christ personal is very rich, but Christ mystical is very poor;* and Jesus Christ does this on purpose to confound the world. When he comes to judgment, millions that have their thousands now, will be damned and burnt to all eternity, and Christ's church will be rich to all eternity, that is now like a bramble all on fire.

The bush burned, what is that for? It showed that Christ's church while in this world, will be a bush burning with fiery trials and afflictions of various kinds; this was a lively emblem of the state of religion, and liberty of Israel at that time: they were busy in making brick, and there were consequently burnings continually; as though the Lord had said, this bush is burning with fire, so my people are burning with slavery. Ah, but say you, that was only the case of the Israelites when they were under Pharaoh; pray is not that the case of the church in all ages? Yes, it has been; read your Bibles, and you may instantly see that it is little else than an historical account of a burning bush; and though there might be some periods wherein the church had rest, yet these periods have been of a short date; and if God's people have *walked in the comforts of the Holy Ghost*, it is only like a calm that precedes an earthquake. If you remember, before the last earthquake, it was a fine morning, and who when they arose in the morning, would have thought the earth should shake under them before night;

and so with the church when they are in a calm, and all seems safe there, then comes a storm. God prepare us for it.

But this is not only the case with the church of Christ collected, but also it is so with individual believers, especially those that God intends to make great use of as prophets in his church. I know very well that it is said, that now the case is altered; modern commentators, therefore, and our great Dr. Young, calls them downy doctors: they tell us, now we have a christian king and governor, and are under the toleration act, we shall have no persecution; and blessed be God, we have had none since this family has been on the throne: may God continue it till time shall be no more. Yet my dear hearers, we shall find, if God's word is true, whether we are born under a despotic power, or free government, that they that will live godly in Christ Jesus must suffer persecution.

You have heard of that saying, *Wonder not at the fiery trial wherewith you are to be tried;* And God said, *I have chosen thee,* which is applicable to every believer, *in the furnace of affliction.* Now the furnace is a hot place, and they that are tried in the furnace must be burned surely. Now what must the christian burn with? With tribulation and persecution. I heard a person not long ago say, I have no enemies. Bishop Latimer came to a house one day, and the man of the house said, he had not met with a cross in all his life; give me my horse, says the good bishop, I am sure God is not here where no cross is. But suppose we are not persecuted by the world, is there one christian but is persecuted by his friends? if there is an Isaac in the family, I warrant there is an Ishmael to mock at him. *Wo is me,* says David, *that I must dwell with Mesheck, and in Kedar:* and in one's own family, one's own brothers and sisters, one's own dependents, though they wait for our death, and perhaps, long to have us gone, that they may run away with our substance, to have these persons mock at us, and if they dare not speak out, yet let us see they hate the God we worship; if this be thy case, why, God knows, poor soul thou árt a burning bush: but if we have no such things as mocking, yet if we are surrounded with afflictions, domestic trials, the loss of dear and near friends, the bad conduct of our children, the dreadful misconduct of those that are dependent upon us; O there is many a parent here that is a burning bush; burning with what? With family afflictions: some do not care what becomes of their children; O, I thank God, I have left my boy so much, and my daughter a coach, perhaps; ah! well your son and daughter may ride in that coach post to the devil: but the godly man says, I want an eternal inheritance for my son; I want God's blessing for him; this is the poor man's prayer, while the poor deluded youth mocks him: or, supposing this is not the case, a person may burn with inward temptation; you have heard of the fiery darts of the devil, and were you to feel them, I believe you would find them fiery darts indeed! and you have great reason to suspect your experience, your having any interest in the love of the Son of God at all, if you never found the fiery darts of the devil. O, says one, I never felt the devil; I am sure thou mayest feel him now; thou art father's own child; thou art speaking the very language of the devil, and he is teaching thee to deny thy own father; therefore graceless child of the devil, if you never felt the devil's fiery darts, it is because the devil is sure of thee; he has lulled thee into a damnable slumber; may the God of love wake thee before real damnation comes! The fiery darts of Satan are poisoned, and wherever they stick they fill the persons with tormenting pain like fire; this I mention, because there are some poor souls perhaps here to-night, whom the devil tells, thou hast committed the unpardonable sin; you are afraid to come to sacrament, you are afraid to go to prayer, because at these seasons the devil disturbs thee most, and tempts you to leave these seasons; and some go on thus burning a great while. My brethren, the time would fail, and I should draw this discourse to too great a length, and hinder you from your families, if I were to mention but a few more of those thousands that the believer burns with, the trials without, and what is still worse, his trials within. Why, says one, it is very strange you talk thus to-night. I am sorry it is strange to any of you; sure you are not much acquainted with your Bibles, and less with your hearts, if you know not this. Why, sure, say some, you make God a tyrant; no, but having made ourselves devils incarnate, we are now in a state of preparation, and these various trials are intended, by the great God, to train us up for heaven; and therefore, that you may not think I am drawing a picture without any life, give me leave to observe, that it is particularly remarkable, that though *the bush burned, it was not consumed:* it was this that struck Moses, he looked to see why the bush was not consumed. But the burning I have been here painting forth to you is not a consuming, but a purifying fire. Is not that enough to answer the shade that has been already drawn? It is true the bush burns, the christian is persecuted, the christian is oppressed, the christian is burned with inward trials, he is perplexed at times, he is *cast down, but,* blessed be God, *he is not destroyed,* he is not in despair. Who is he, that says he is in such an estate that nothing disturbs him? Vain man! he discovers an ignorance of Christ; are you greater than the apostle Paul? Some people think that the apostles had no trials; so they think perhaps of some ministers, that they are always on the mount, while, perhaps, they have been in the burning to get that sermon for them. We that are to speak for others, must expect to be tempted in all things like to our brethren, or we should be only poor preachers, and never reach men's hearts. But whether ministers or people burn, the great God, the angel of the everlasting covenant, spoke to Moses out of the bush; he did not stand at a distance from the bush, he did not speak to him so much as one yard or foot from the bush, but he spoke to him out of the bush; he said, Moses, Moses, my people shall burn in this bush to the end of time, but be not afraid, I will succor them; when they burn, I will burn too. There is a scripture vastly strong to this purpose, in which it is not said, *the good will of him that* was *in the bush*, but *the good will of him that* dwelt *in the bush*. Amazing! I thought God dwelt in heaven; but as a poor woman who was once in darkness fourteen years, before she was brought out of it, said, God has two homes, one in heaven, the other in the lowest heart. He dwells in the bush, and I am sure if he did not, the devil and their own cursed hearts would burn the bush to ashes. How is it that it is not consumed? Why, it is because God has declared it shall not be consumed; he has made an everlasting convenant, and I pity those that are not acquainted with an interest in God's covenant; and it would be better that people would pity them, than dispute with them. I really believe a disputing devil is one of the worst devils that can be brought into God's church, for he comes with his gown and book in his hand, and I should always suspect the devil when he comes in his gown and band and this is the cause they agree and disagree. Some, who it is to be hoped are God's children, if you tell them that God has loved them with an everlasting love, they are afraid to receive it, and especially if you mention the word election, or that hard word predestination, they will be quite frightened; but talk to them in another way, their dear hearts will rejoice. God has said, "As the waters of Noah shall cease for ever, so he will not forget the covenant of his peace: nothing shall pluck them out of his hand." Ah! say some, the apostle has said, "that neither things present, nor things to come, shall separate us from the love of Christ;" but he has not said an evil heart shall not: I fancy that is one of the *present things*. The bush is not consumed, because if the devil is in the bush, God is in the bush too; if the devil acts one way, the Lord, the Spirit, acts another to balance it, and the Spirit of God is engaged to train up the souls of his people; and God has determined the bush shall not be consumed; his Spirit stands near believers to support and guide and make them more than conquerors: all that are given to Jesus Christ shall come, he will not lose one of them; this is food for the children of God; a bad mind will turn every thing to poison; and if it were not for this, that God had promised to keep them, my soul within these thirty years would have sunk a thousand times over. Come then, O suffering saints, to you the word of this salvation is sent. I do not know who of you are the followers of the Lamb; may the Spirit of the living God point them out; may every one be enabled to say, I am the man. O, says one, I have been watching and very attentive to-night, but you have not mentioned my burnings; what do you think of my burning lusts? What do you think of my burning corruptions? What do you think of my burning pride? O, perhaps some of you will say, thank God, I have no pride at all; like the bishop of Cambray, as mentioned by Dr. Watts, who said, he had received many sins from his father Adam, but, thank God, he had no pride. Alas! alas! we are all as proud as the devil. Pray what do you think of passion, that burns not only themselves, but all around them? What do you think of enmity? What do you think of jealousy; is not this something that burns the bush? And there are some people that pride themselves, they have not so much of the beast about them, they never get drunk, scorn to commit murder, and at the same time are full of enmity, of envy, malice, and pride, as the devil. The Lord God help such to see their condition.

Happy is it, Christ can dwell in the bush when we cannot dwell ourselves there; there are few christians can live together, very few relations can live together under one roof; we can take that from other people that we cannot bear from our own flesh and blood: and if God did not bear with us more than we bear with one another, we should all have been destroyed every day. Does the devil make you say, that you will give up all; I will go to the Tabernacle no more; I will lay on my couch and take my ease. Oh! if this is the case of any to-night, thus tempted by Satan, may God rescue their souls. O poor, dear soul, you never will have such sweet words from God as when you are in the bush; our suffering times will be our best times. I know I had more comfort in Moorfields, on Kennington common, and especially when the rotten eggs, the cats and dogs were thrown upon me, and my gown was filled with clods of dirt that I could scarce move it; I have had more comfort in this burning bush than when I have been at ease. I remember when I was preaching at

Exeter, a stone came and made my forehead bleed; I found at that very time the word came with double power to a laborer that was gazing at me, who was wounded at the same time by another stone; I felt for the lad more than for myself, went to a friend, and the lad came to me, "Sir," says he, "the man gave me a wound, but Jesus healed me; I never had my bonds broke till I had my head broke." I appeal to you whether you were not better when it was colder than now, because your nerves were braced up; you have a day like a dog day, now you are weak, and are obliged to fan yourselves: thus it is prosperity lulls the soul, and I fear christians are spoiled by it.

Whatever your trials are, let this be your prayer, Lord, though the bush is burning, let it not be consumed. I think that is too low, let it be thus: Lord, when the bush is burning, let it not burn lower as the fire does, but let me burn nigher and higher: I thank thee, my God, for trouble; I thank thee, my God, for putting me into these afflictions one after another; I thought I could sing a requiem to myself, that I should have a little rest, but trouble came from that very quarter where I might reasonably expect the greatest comfort: I thank thee for knocking my hands off from the creature; Lord, I believe, help my unbelief. Thus you will go on blessing God to all eternity: by and by the bush shall be translated to the paradise of God; no burning bush in heaven, except the fire of love, wonder, and gratitude; no trials there: troubles are limited to this earth; above, our enemies cannot reach us.

Perhaps some of you here are saying, *burning bush, a bush burnt and not consumed!* I do not know what to make of this nonsense. Come, come, go on, I am used to it, and I guess what are the thoughts of your heart. I pray God, that every one of you here may be afraid of comfort, lest they should be tossed about by the devil. What is it I have said? How have I talked in such an unintelligible manner? Why, say you, what do you mean by a burning bush? Why, thou art the very man. How so? Why, you are burning with the devil in your hearts; you are burning with foppery, with nonsense, with *the lust of the flesh*, with *the lust of the eye, and the pride of life;* and if you do not get out of this state, as Lot said to his sons-in-law, ere long you shall be burning in hell, and not consumed: the same angel of the covenant who spake to Moses out of the bush, he shall ere long descend, surrounded with millions of the heavenly host, and sentence you to everlasting burnings. O you frighten me! Did you think I did not intend to frighten you? Would to God I might frighten you enough! I believe it will be no harm for you to be frightened out of hell, to be frightened out of an unconverted state. O go and tell your companions that the madman said, that wicked men are as fire-brands of hell. God pluck you as brands out of that burning. Blessed be God, that there is yet a day of grace. Oh! that this might prove *the accepted time.* Oh! that this might prove *the day of salvation.* Oh! angel of the everlasting covenant, come down; thou blessed, dear comforter, have mercy, mercy, mercy upon the unconverted, upon our unconverted friends, upon the unconverted part of this auditory; *speak, and it shall be done; command, O Lord, and it shall come to pass:* turn the burning bushes of the devil into burning bushes of the Son of God. Who knows but God may hear our prayer—who knows but God may hear this cry, *I have seen, I have seen the afflictions of my people: the cry of the children of Israel is come up to me, and I am come down to deliver them.* God grant this may be his word to you under all your trouble; God grant he may be your comforter. The Lord awaken you that are dead in sin, and though on the precipice of hell, God keep you from tumbling in: and you that are God's burning bushes, God help you to stand to keep this coat of arms, to say when you go home, blessed be God, *the bush is burning but not consumed.* Amen! Even so, Lord Jesus. Amen.

SERMON XXIII.

THE LORD OUR LIGHT.

Isaiah lx. 19, 20.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Upon reading these words, I cannot help thinking of what the royal Psalmist said, "Glorious things are spoken of thee, O city of God. Selah." I am afraid, my dear hearers, that even believers themselves, who have tasted of the grace of God, reflect not and meditate as they ought, on the glorious and amazing felicity they are called by the Spirit of God to experience in this life. We content ourselves too much with our hopes, and if we attain to *a good hope through grace*, we are ready to think we have arrived at the last step of the gospel ladder, and have nothing more to do but to rest in that hope, without ever attaining to an abiding, full assurance of faith. If we would examine the scriptures, and not choose to bring them down to us, but beg of God to raise our hearts up to them, we shall find the believer is made partaker of the grace of life, as well as an heir of it; the one is on earth, the other in heaven, and one is only a prelibation of the other. This blessed prophet Isaiah, speaking of the privileges of the children of God, saith, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared (and that even here below) for those that love him." God grant we may be of that happy number! Hence, like an evangelist, the prophet draws aside the veil, and as one inspired by the Spirit of God, and filled with the rays of divine light, gives us a transporting view of the gospel state, and the glory which the church militant enjoys below, before its triumphant state above.

The text, probably, refers to the great change that should be made in the affairs of the Jews after their captivity, how wonderfully God would appear for them, after their harps had been long hanging on the willows, and they could make no other answer to their insulting foes than this mournful one, "How can we sing the Lord's song in a strange land?" The gospel is, doubtless, glad tidings of great joy; and however the people of God might be encouraged to hope that the time would come, when they should tread on the necks of their enemies, the prophet teaches them to look further, and lets them know that their happiness was not to consist in any external, created good, but in a larger possession of the graces and comforts of the Holy Ghost. So that this chapter speaks not only of a temporal deliverance and rest, which they should enjoy after their trouble, but a spiritual rest, which by faith, they should enter into here, as the earnest and pledge of the rest and enjoyment of the better world hereafter. As we know no more of heaven than is discovered by the eye of faith, for even St. Paul acknowledges, that the things he saw were unutterable, it is observable that heaven in scripture is described to us more by what it is not, than by what it is. So in the words of the text, *Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.* Here are three negatives, and but one positive, namely, *the Lord* *shall be thy everlasting light*, which is a beautiful allusion to the sun, that should teach us to spiritualize natural things; and if we feared God, and lived as near to him as we ought, there is no object of our bodily eyes but might improve our spiritual sight. You cannot suppose the prophet meant a time should come, when the sun should not literally go down, that there should not be night and day as now. God indeed permitted a man once to say, *sun, stand thou still*, and it was done: but, perhaps, there never will be any such thing again, till the sun is removed from its station, and the moon forsake her orbit, and be turned into blood. The word must therefore be understood in a figurative sense; and then comparing spiritual things with spiritual, it must certainly import, that Jesus Christ, the Sun of Righteousness, shall be what the sun is to the visible world, that is, the light and life of all his people; I say, all the people of God. You see now, the sun shines on us all: I never heard that the sun said, Lord, I will not shine on the Presbyterians, I will not shine on the Independents, I will not shine on the people called Methodists, those great enthusiasts; the sun never said yet, I will not shine on the Papists, the sun shines on all, which shows that Jesus Christ's love is open to all that are made willing by the Holy Ghost to accept of him; and therefore it is said, "the Sun of Righteousness shall arise with healing in his wings." If you were all up this morning before the sun arose at five o'clock, how beautiful was his first appearance! how pleasant to behold the flowers opening to the rising sun! I appeal to you yourselves, when you were looking out at the window, or walking about, or opening your shop, if in a spiritual frame, whether you did not say, arise thou Sun of Righteousness with healing under thy wings, on me. All that the natural sun is to the world, Jesus Christ is, and more, to his people; without the sun we should have no corn, or fruit of any kind: what a dark place would the world be without the sun, and how dark would the world be without Jesus Christ; and as the sun does really communicate its rays to the earth, the plants and all this lower creation, so the Son of God does really communicate his life and power to every new created soul, otherwise Christ is but a painted sun; and is Christ nothing but a painted Christ to us, while we receive heat and benefit by the Holy Ghost, on account of the virtue of his blood? Sometimes the sun shines brighter than at other times, and does not always appear alike; clouds intervene and interrupt its rays: so it is between a renewed soul and the Lord Jesus, the Sun of Righteousness. O my brethren, I believe you know it by fatal experience: hold but your hand now, when the sun shines in its meridian, between it and you, and if by the breadth of that you can keep the sun from you, ah! how very little earth will keep off thy heart from Jesus Christ. It was a very excellent saying of one of the ancients, that God never leaves a person till he first leaves him. Some people think God does so of his sovereignty, but I am apt to think when the sun shines, we shall find some people have taken up with something short of the Sun of Righteousness. I believe there are times, when the poor believer thinks his sun will quite go down, and rise no more; he loses his relish, his taste and evidence of divine things; not only are the rays intercepted for a while, but doubts and fears, a dreadful cloud of them, come on. Though I hold with a full assurance of faith, yet I am of opinion that it is not always in a like exercise; and therefore pray that doubting people will not take hold of that, and say, blessed be God, I am in a doubting state, and I am content. The Lord deliver you from a mind to stay in prison, and prevent the devil from locking the door upon you, and keeping you there as long as he can. The Lord help you to come: come, come, and break out of prison, that you may know how pleasant it is to behold the sun, and praise his name.

Sometimes, instead of the sun, there is only moon light, which shows the difference a believer feels in his soul, both in relation to grace and comfort. Both sun and moon give light, but O how far superior is the one to the other; the moon gives a very faint, uncertain light, waxes and wanes, and at best is almost nothing when compared with the light, and the blessed reviving heat of the sun. Hence, my brethren, this world sometimes is a world of mourners. It is said, *that the days of our mourning shall be ended;* for if the text refers to the future state, as no doubt it does, it means that the days of believers here below are very often mournful, trying and afflicting, though they end in joy, as our Lord intimates in his opening his gospel sermon almost with these very words, *Blessed are they that mourn, for they shall be comforted.* Some, perhaps, may think it is an odd kind of blessing; and though worldly people are fond of the fifth of Matthew, and wonder that Methodists and gospel ministers do not preach oftener on that chapter, I believe, when you come to preach and open that word, they will not like that chapter any more than any other, because they are for a joyful Christ, and not for any mourning at all. Do you know God in Christ? Let me tell you the more you are acquainted with him, the more your souls will be kept in a mourning state. A mournful state!—O, say you, people will mourn before they are converted. Ah, that they will,—I do not love to hear of conversions without any secret mourning;

I seldom see such souls established. I have heard of a person who was in company once with fourteen ministers of the gospel, some of whom were eminent servants of Christ, and yet not one of them could tell the time God first manifested himself to their soul. Zaccheus's was a very quick conversion, perhaps not a quarter of an hour's conviction; this I mention, that we may not condemn one another. We do not love the pope, because we love to be popes ourselves, and set up our own experience as a standard to others. Those that had such a conversion as the jailor, or the Jews, (O, say you, we do not like to hear you talk of shaking over hell; we love to hear of conversion by the love of God; while others that were so shaken, as Mr. Bolton and other eminent men were,) may say, you are not christians, because you had not the like terrible experience. You may as well say to your neighbor, you have not had a child, for you were not in labor all night. The question is, whether a real child is born, not how long was the preceding pain, but whether it was productive of a new birth, and whether Christ has been formed in your hearts; it is the birth proves the reality of the thing.

Some allow that there is mourning before, but no mourning after conversion; pray who says so? None but an Antinomian, a rank Antinomian: and when you hear a person say, that after conversion you will have no mourning, you may be assured that person is at best walking by moon light; he does not walk by the sun; he has some doctrine in his head, but very little grace, I am afraid, in his heart. How! how! my brethren, not mourn after we are converted; why, till then there is no true mourning at all. The damned in hell are mourning now, they put on their mourning as soon as they get there. How am I tormented in this flame, says Dives; and Cain, my punishment is greater than I can bear. How many worldly people break their hearts for the loss of the world; they cannot keep their usual equipage, nor do as they would; and come not to worship on Sunday, because they cannot appear so fine as formerly they did. This is a sorrow of the world that worketh death; but there is a blessed, a more evangelical mourning, which is the habitual, blessed state and frame of a converted soul. How strong the expression, *They shall look on him whom they have pierced, and shall mourn.* How shall they mourn? *As one mourneth for a first born, an only child.* Have you ever been called to bury a child? Is there any tender mother here? Were you merry directly after the child was dead? No, perhaps till this very day, you continually call to remembrance your little one and shed a tear; every thing relating to it causes the repetition of your sorrow. When a poor believer is acquainted with Jesus Christ, he mourns for having crucified the Son of God, and you will mourn for the same sin after conversion as before. Surely, say some, I mourn for the sins I committed before my conversion. I do not know whether you do or no, but I know you should. O, says David, *Remember not against me the sins of my youth*, in a Psalm which was written when he was an old man; and Paul says, "I was a blasphemer and injurious, and therefore not worthy to be called an apostle, because I persecuted the church of God;" and this after he had been wrapped up to the third heaven. See Mary rushing into the house, washing her Lord's feet with her tears, and wiping them with her hair. I do not suppose she was dressed as our ladies are now; they did not make such apes of themselves; but her hair was very fine in an honest way: though she breaks the alabaster box of ointment given her, perhaps by some poor silly creature that would die by her frowns, and live upon her smiles, see her at the feet of her Savior, and Jesus Christ answers for her, some having thought she was profuse, that having had much forgiven, she loved much. The more the love of God is manifested, the more it will melt the soul down. I appeal to you, christians, whether the sweetest times you ever enjoyed were not those when you were much melted at the sight of a crucified Savior; when you could say, Lord, thou forgavest me, I feel it, I know it, but I cannot forgive myself; this will always be the effect of an ingenuous mind; and a person that is really converted will thus mourn; and if you do not know this, you may be assured you know nothing savingly of Jesus Christ. You may go and hear this and that warning, and you are right to gather honey from every flower, but you have not got within the inner court, but are yet without. God give you to see your folly herein.

A true believer will mourn over his corruptions. I wonder what they can think, who suppose they have no corruptions. I remember a poor creature of Rhode Island, who looked the most like the old Puritans I ever saw, when I was talking with him, and said, some people say there are some men that have no sin; he said, if you send such a man to me, I will pay his charges, even from England and back again. I have often learned something from the difference of glasses: you look into the common glasses, and see yourselves there so fine, and admire your person, dress, &c., but when you view yourselves through a microscope, how many worms are discovered in that fine skin of yours, enough to make you ashamed of the vermin and filth that is seated there: so it is in faith, that glass would show you so much corruption cleaving to every action of your lives, that would make you sin sick, and mourn that you have known God so long, and are like him so little. What says Paul? *Who shall deliver me from the body of this death?* Notwithstanding he knew that "there is no condemnation to them that are in Christ Jesus," yet cries out, "O wretched man that I am!" I should have thought, O happy man that thou art! formerly a persecutor, and now a preacher; a man that has been honored so much above every man in planting churches, which is the highest honor a man can have under heaven; here is a man that hath been wrapped up to the third heaven,—what of him? "O wretched man that I am, who shall deliver me from this body of sin and death?" Do you think that it was only a little qualm of conscience? No, it was the habitual temper of his heart. Some people are much humbled by fits and starts, but Paul felt this daily. Many things that we are not concerned about, Paul looked upon as such as made his heart ache, because he thought he could not live near enough to God. He not only watched to do good, but he watched how he did that good; and nature was so mixed with it, that he said, I cannot do as I would do, I would have served God like an angel, but I find myself to be a poor sinner after all; and if we are like-minded with Paul, we shall mourn over our corruptions, we shall mourn over our hidden sins that none know but God and ourselves. It is a very dangerous thing to trust gospel gossips, who, being strangers to themselves, hear with wonder and contempt, and often betray; however, a judicious friend, into whose bosom we can pour out our souls, and tell our corruptions as well as our comforts, is a very great privilege. When our corruptions do not drive us from Christ, but drive us to him, it is the greatest blessing to commune with Christ on this side heaven: and, my brethren, if your hearts are right with God, you will see such things as nobody else could think of. A good woman, who was charmed with Dr. Manton, said, "O, sir, you have made an excellent sermon to-day; I wish I had your heart." "Do you say so," said he, "good woman, you had better not wish for it, for if you had it, you would wish for your own again." The best of men see themselves in the worst light.

How many thousand things are there that make you mourn here below! who can tell the tears that godly parents shed for ungodly children! O you young folks, you do not know what plague your children may be to you! O they are pretty things while young, like rattlesnakes and alligators, which I have seen when little, but put them in your bosom and you will find that they are dangerous. How many are there in the world that would wish, if it were lawful, that God had written them childless; there is many a poor creature that makes his father's heart ache. I once asked a godly widow, "madam, how is your son?" she turned aside with tears, and said, "sir, he is no son to me now." What in the world can come up to that! Here, says one, I have bred up my children, I cannot charge myself with educating them wrong, though few parents can say that, for many parents lead them into the paths of death, and so are murderers of their own children, and by their manner of education help to damn them for ever; but if you can say, I have done all I could, and yet, O my God, my children are worse than any other people's; this is a dreadful state indeed; and the more you mourn, the more they laugh at you; O these are my godly parents. They increase their trouble, like Dr. Horneck's son, who said, *there is not a post in my father's house but stinks of piety.* I once saw a man that was awakened at the Orphan-house, fall down and throw himself on one of their beds, crying out, "O, sir, what will become of my poor grey-headed father, who knows nothing of this birth!" It is a difficulty with some to know how to behave towards unconverted relations; if you do not go to them, they will say you are precise; if you do, and are faithful, they will soon show you they have enough of your company; this sends a godly person home mourning; and then there comes a thought, shall I speak to them any more, or let them go to the devil. This is not like parting from your friends by death, but burying them alive: when dead, we know we must submit, but to part from friends, those we loved, and thought to have lived with till we came to heaven, is mournful indeed.

Moreover, the poor state of the church makes many a minister and close walker with God to weep over the desolations of the sanctuary, and to mourn for those that will not mourn for themselves: thus our Lord wept over Jerusalem, *O Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen gathereth her chickens*, but it is over with thee now: the decree is gone forth, and Jerusalem shall suffer.

Brethren, the time will fail, and therefore I leave it to you to supply more cases; for if I was to preach till to-morrow morning, I doubt not but a thousand here would say, there are many things you have not mentioned yet. You know the state of your own hearts, and the many particular trials in your own case; and you may also know, though your trial seems over, it is only changed. But let it be observed, the days of your mourning shall be ended; mind it is but days, though sometimes made very sad ones indeed, by the neglect and ingratitude of those who have made the people of God serve them with rigor, as though all the world was made for them, as well as their incapacity to help themselves, by poverty, pain, sore sicknesses, and of long continuance. This has been, and is the lot of many a child of God: blessed be sovereign mercy, it is but a few days. An end shall arrive, and that end shall be happy, when death, the believer's friend, shall come with an angel's face, to dismiss them from all their sin and sorrow. When I was at Bristol, I could not help remembering good Mr. Middleton, who used, you know, to have the gout very much, and in that closet were kept his crutches: now, thought I, he needs them no more; the days of his mourning are ended, and so shall ours be by and by too, when we shall no longer want our spiritual crutches or armor, but shall say to the helmet of hope, the shield of faith, I have no more need of thee; and the all-prevailing weapon of prayer be changed into songs of endless praise; when God himself shall be our everlasting light, a sun that never shall go down more, but shall beam forth his infinite and eternal love in a beatific state for ever. The prospect of this made one of the fathers cry out, O glory! how great! how great! what art thou? A friend asked him what he saw. He answered, I see the glory of the only begotten Son of God. And if a sight of Christ on earth is so great, as could make good Mr. Wardrobe, an excellent Scotch minister, say, after he was given over, starting up in the arms of an excellent friend who told it me, in a rapture of joy, crowns! crowns! crowns of glory shall adorn this head of mine ere long! and stretching up, added, palms! palms! palms shall ere long fill these hands of mine! and so sweetly fell asleep in Jesus. What a pleasing, awful trial is that for an affectionate friend! So our dear sister, who is to be buried tomorrow night at Tottenham-court, talked with her friends for an hour or two, and took leave of her husband and children, and said, now come, ye heavenly chariots! We will thank God then for all our losses, crosses, and disappointments; and I believe those things which we mourn for most, and puts us most to the trial, will give us most comfort when we come to die. God shall be our everlasting light, as well as the days of our mourning shall be ended.

Take care, do not be secure, do not think the day of your mourning to be ended yet: you may put off mourning for your friends, but may have fresh cause of mourning for your souls; while you remember that holy mourning is consistent with holy walking, following the Lord in all his ways. You have often heard me speak of one of our ministers, who was not one of your fine velvet mouths, that said once in the pulpit, as sure as you see the sun shine on my breast, which at that time it did, so sure does the Spirit of God dwell in the souls of true believers. How often has he told you, *I am for having you have godly sorrow; I wish your hearts were full of it, because it will end in everlasting joy.* Comfort one another, my brethren, with these things, the day of your mourning shall soon be ended for ever.

But what am I to say? I apprehend I shall grow forgetful to-night. I have spoken so much to saints, I am afraid I shall have little time to speak to sinners; I mean, I have taken so much time up in speaking to you that know God, that I have little to speak to you that know him not. How different your state, poor hearts! poor hearts! My soul mourns for you; my blood, whilst I am speaking, is ready to curdle in my veins. The seraphic Mr. Hervey, when he did me the honor to sojourn under my roof, said, "My dear friend, it is an awful thing when we see an unconverted man die, and his eyes closed, to think, that that poor soul will never see one gleam of comfort or life more; to have a sight of God, of Christ, and the heavenly angels and saints: but to see what the rich man saw, a God they want; to see Lazarus, whom he would not permit to be seen at his door, now taken particular notice of in heaven; and to see himself now a beggar in hell." The Lord help you to think! O think how soon your sun will go down, and even your bodies will feel damnation, not only in respect to pain, but loss.

Bishop Usher's opinion was, and I heartily concur in it, that those who value themselves most on their beauty and dress, and do not love God on earth, will be most deformed in hell, and their bodies suffer proportionally there. There is no dressing in hell, nothing but fire and brimstone there, and the wrath of God always awaiting on thee, O sinner, whoever thou art, man or woman. It was a fine saying of Maclane, who was executed some years ago, when the cap was pulling over his eyes, must I never see the light of yon sun any more; Lord Jesus Christ, thou Sun of Righteousness arise with healing under thy wings on my departing soul! May the Lord Jesus Christ do that for us all! When you are damned, the days of your mourning will be but at their beginning; there is no end of your mourning in hell. There is but one song, if it may be called so, in hell, to wit, that of Dives, which will be always repeating, "How am I tormented in this flame!" Consider this ye that forget God: and O that God may bless you to-night with godly sorrow. Believers, pray for them. Lord help you, sinners, to pray for your vile selves. Some may think what do you cry for? Why, I cry for you. Perhaps you will say as a wicked one did to a poor woman in Scotland, when thousands were awakened there; seeing her weep, he said what do you weep for? For this people, says she; weep for yourself, says he; she replied, I do; but what is my soul to all these poor souls! O that ministers may never rise up in judgment against you? O may Moses, in the hand of the Spirit, make you mourn! may the love of God make you cry! may you not go home to-night without an arrow steeped in the blood of Christ. It was wonderful what a good woman, awaking, thought she saw written over her head, *O earth, earth, earth, hear the word of the Lord:* May every faithful soul be made to hear it; to awake, arise from their sleep in sin. The sun is going down, and death may put an end to all to-night: the Lord help you to come though it is the eleventh hour. O that you would fly, fly this night to Christ, lest God destroy you for ever. Jesus stands ready with open arms to receive you whom he has first pricked to the heart, and made you cry out, "What shall I do to be saved!" He will then make you believe in his name, that you may be saved. God grant this may be the case of all here to-night. Amen.

SERMON XXIV.

SELF INQUIRY CONCERNING THE WORK OF GOD.

NUMBERS xxiii. 23.

According to this time it shall be said of Jacob and of Israel, What hath God wrought?

WHEN I read you, my dear hearers, these words; when I consider what occasion, and by whom they were originally spoken, I cannot help thinking of that triumphant expression of the royal Psalmist, "Why do the heathen rage?" When Pontius Pilate and the Jews conspire to destroy the cause of God, "he that sitteth in heaven laughs them to scorn;" *the Lord not only has them in derision*, but overrules even their malice and violence (no thanks to them) to promote that very cause they attempted to destroy; so that it is a very wrong maxim, and argues great ignorance in us, to imagine that God never brings about his designs by the means and instrumentality of wicked men. This is the Papist's objection against the reformation: great pains have been taken to blacken the reformers, and to make it be believed that a reformation could not be good that was begun by people of bad character, and a king of an immoral life. But so far is this from eclipsing, that it illustrates the wisdom and goodness of divine providence, in obliging the wicked to do what they never designed, and overruling their counsels for the fulfilling of God's holy, wise, and sovereign decree. This observation naturally arises from the words of our text, which were spoken by, as far as I can judge, one of the vilest men upon the earth: you doubtless know his name, Balaam, who, though florid in his expressions, and high in profession of intercourse with God, and puts on a fine face of religion, was but a rotten hearted hypocrite, for he divined for money, made a trade of religion; and so loved the wages of unrighteousness, as to have wished to curse even those whom God had blessed. I need not inform you, that this was the end for which Balak sent for him; and no wonder he was so willing to go, when he knew he was to be well paid for his journey. Achilles, the Grecian hero, is said to be capable of being wounded only in the heel, but bad priests, ministers, and people, have a great deal more dangerous part to be wounded in, that is the palm of the hand; if you can keep that secure from being wounded with gold, never fear: the devil cannot have his end. Balak promised him great preferment, if he would but come and curse the people of God. A prophet, or soothsayer, is one that pretends to have intercourse with God or the devil, and Balak did not care by which of them it was, so that he could but get the Israelites cursed. Balaam catches at the golden bait, pretends to ask counsel of God; and what seems strange, God bids him go and yet sends an angel to meet him in the way; who stands ready to slay him for going. Does it not seem very strange, that God should bid a man go, and then slay him for going; but people that read this passage, should carefully mind the particulars of it. God said, if the men come and call thee, go; but he did not wait for that, but saddles his ass and goes; this is called by St. Peter the madness of the prophet: witness his rising early in the morning, not waiting for the call of the princes, which showed how eager he was to be gone: and though this solution should not be allowed, God was justly angry for his going with an ill design, that is, maliciously to curse a people whom he knew God resolved should be blessed, and that for the sake of the wages of unrighteousness.* The king and his nobles wait upon him, in hopes this soothsayer will answer their purpose; but after all he can do nothing without God's leave: however, no cost is spared to obtain the end; so true is it, that the devil's children are ten thousand times more expensive in persecuting the people of God, than God's people are in promoting his glory. This soothsaying priest pretends to go to God, which is permitted, but forced to speak what God would have him; once and again his mouth is stopped, or rather his curses are stopped and turned into a blessing. Balak, enraged at his repeated disappointment, bids him neither to curse or bless them at all; and thinking, perhaps, that the sight of the people affected him, carries him to a place where he would see but a small part of them; he goes, and there God made him confirm the blessing instead of the curse, more abundantly than before. Oratory is beautiful, though out of the mouth of the worst of men: "Surely, (said he,) there is no enchantment against Jacob, neither is there any divination against Israel. Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain;" having said just before, *According to this time it shall be said of Jacob and Israel, what hath God wrought!*

What words are here out of the mouth of a wicked man! and yet I hope it will do no hurt to choose them as a proper subject for an evening meditation. Let us leave this profane diviner, and the king his employer, vexed that they could not get their end of the people of God; let us snatch the words out of the vile prophet's mouth, and see if we can serve him as David did Goliath, take his sword and cut off his head. Some people run to extremes, and because some have abused religion, therefore they think there is no religion at all. Perhaps it is for this reason, that so many offenses are permitted to happen in the churches, that one of the twelve should be a traitor, and that the devil should come with his Bible under his arm to tempt us to disbelieve or abuse it, by which God stirs up the people of God to watch, fight, and pray.

How should we take the words of our text? By way of interrogation, or admiration? As speaking in a prophetic strain how God had wrought, and did then work and would afterwards work for the prosperity of his faithful Jacob and his posterity, the Israel of God.

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* It is no unusual thing in holy writ, for heaven to resent and punish even those actions that it has permitted. Witness Deut. i. 20—35, compared with Numb. xiii. 2—Hos. xiii. 11, compared with 1 Sam. viii. 7, chap. xv. 23, chap. xvi. 1—Psalms lxxxi. 11, 12, &c. &c.

Suppose we take them in the way of question, which, perhaps, is most agreeable to the context, and it may be most serviceable to you and to me; and in order that I may not run into too great a field to-night, I will confine myself to what Balaam confines himself, *from this time it shall be said of Jacob and Israel,* (in a way of inquiry,) *what hath God wrought?*

If we look around the world and survey the works of creation, "the heavens declare God's glory; and the firmament showeth thy handy work." If we look further my brethren, down upon these bodies of ours, if we consider the curious form of them, we may cry, *what hath God wrought!* Surely I am fearfully and wonderfully made; and when we consider that we are made up of four elements; when we consider to what casualties we are exposed, how wonderfully these bodies have been kept up, when thousands have dropped into the grave before us, we may well say, *what hath God wrought!* But I rather choose to confine myself to that better part: and I am persuaded, we shall never go to heaven unless God works powerfully on our souls. Supposing you and I now were to forget all created beings; supposing we were to forget our neighbors to-night, and to hear only for ourselves, as the shades of evening are coming on, and as we are going shortly to rest, may be to rise no more in this lower world, what if we should steal a little time from our shop, a little time from our worldly business, as we know not but we may be called to judgment to-morrow, and ask and say, O my soul, what hath God wrought in thy heart? I am glad to hear you are so inquisitive.

Observe, *what hath God wrought!* Now whatever is done in us, is all done by God: it is all done by an almighty power, and it is all the effect of infinite wisdom. Supposing then you and I are new creatures, hath God, O my soul, wrought in thee a deep, a penitent, an humbling sense of thy transgressions against his holy law? This is a most important question; this is the very beginning of religion; this is the very first letter of the christian's alphabet, the first line in his book; with this Christ himself began to teach fallen man. *Adam, where art thou?* was the first question that the Son of God put to his fallen creatures; what condition art thou in? How art thou fallen, thou son of the morning! and when he came to the woman, he took the same way, he preached, and ministers should preach conviction first; *what is this*, saith God, *thou hast done?* To break thy husband, and bring all thy posterity unto ruin? And it seems to me that there was a consciousness in this; and I wonder sometimes, the deists have not ran so far as to do it in jest. I do not know that I ever heard of a female child's name called Eve; probably, we are ashamed to call a child by that name, because of the guilt of our mother Eve, that brought us all into sin. Now hath God wrought in you? Hath he given this conviction to you; not a little flight now and then, or a qualm of thy conscience; the devil and natural conscience may do this; but when it is wrought in thy heart by the Spirit of God, it goes to the bottom, the arrow sticks fast, and a poor soul sometimes endeavors to pray, endeavors to pull it out, but in vain. Hath God wrought this in thy soul? When God works this change in the soul, the devil is always busy in tempting the poor convicted sinner to despond if not despair. Ignorant formalists, who are some of the worst people under heaven, when a person is under conviction, think the devil is in them, whereas the devil is in themselves; for the devil hoodwinks people, and he endeavors to persuade them, that there is no harm done to God by sinning against him. It is God wounds the soul, and it is he that heals it. Has he wrought in thee not only a deep and humbling sense of the outward acts of sin, but an humbling sense of the inward corruptions of thy heart? Has he led thee beyond the streams, through the powerful operations of his Spirit, to the fountain head? When he has done so, then are we christians indeed; and this cannot be the work of the devil, who never did, nor do I know whether he can, show a person the inward corruptions of his heart; it must be the Spirit of God. The devil may frighten a person, as to outward things, but I very much question whether it is in the power or will of the devil to show a person that he is totally depraved, that the whole fountain is corrupt; this cannot be, because this would make the devil omnipotent, of equal power with the Holy Ghost, who alone shows thee the guilt and corruption of thy heart. This I have found to be the fact, from thirty years' observation and experience of thousands and thousands with whom I have spoken about their hearts. So it was, I remember, when I went first to Georgia, when I was about twenty-five years old. I had them day after day, week after week, and night after night, saying, *What shall I do to be saved?* O my wicked heart, my deceitful heart, from morning to night. Hath God wrought this in any of you? Are you complaining of your wicked heart and corrupt nature? Have you found out that your hearts are cages of unclean birds, only a lodging for vain thoughts to dwell in? O my friends, my dear hearers, O may you turn the question into a note of admiration, and say, *what hath God wrought!* He has not only convinced me of my outward sins, but powerfully convinced me of the corruptions of my heart. Do ask yourselves this question, has God wrought in me a view of the spirituality of his holy law? Till this is done, you are as fast in the devil's arms as he can clasp you. Of all the children the devil has in the world, I believe he mostly loves his pharisaical children. I was walking with one of them some time ago, and somebody very innocently asked me where the pharisees lived, O, said I, they live every where. Some people think that they only lived in the times of the apostles. Do you know, vipers and toads have the most eggs and most numerous progeny? If you was to see the eggs of a toad through a microscope, you would wonder at the innumerable multitude; and the pharisees are an increasing generation of vipers, which hatch and spread all over the world. If you want to know what a pharisee is, he is one who pretends to endeavor, and talks about keeping the law of God, and does not know its spirituality; they are some of them very great men in their own opinion, and always made the greatest figure in the church: one of them, a gentleman's son, because he had not broke the letter of the law, thought he was right and without sin. O, says he, if I have nothing else to do but to keep the commandments, I am safe; I have honored my father and mother; I never stole. What need he steal that had so good an estate? I never committed adultery. No, no, he loved his character too well: but our Lord opens to him the law, *this one thing thou lackest, go sell all thou hast:* he loved his money more than his God. Christ brought him back to the first commandment, though he catechized him first in the fifth. So Paul was a pharisee; he says, "I was alive without the law once; I was, touching the law, blameless." How can that be, can a man be without the law, and yet, touching the law, blameless? Says he, *I was without the law;* that is, I was not brought to see the spirituality of it; I thought myself a very good man, no man could say of Paul, black is his eye; but, saith he, when God brought the commandment with power upon my soul, then I saw my specks, and do now. Pray mind and say the commandments, if you go to church you see them, and if you go to meeting I hope you have not forgot them; "thou shalt not bear false witness against thy neighbor; thou shalt not covet;" from repeating the last commandment, we are taught that God's law is spiritual. "I should not have known sin," as the apostle said, "if the law had not said, thou shalt not covet." Now has God wrought in you these things? Hast thou really seen his law, that it is spiritual? Have you been made to see that the law of God requires perfect, sinless obedience? Have you been made to see that you are under the curse, because you have sinned, by the inward teaching of the blessed Spirit of God? For then be assured, as sure as thou art in this place, God has wrought this in thy soul, and thou mayest turn the question to admiration, and say, *what has God wrought!* Has he wrought in thee a sense of unbelief, that thou canst no more believe than thou canst create a world? I mention this, because I have told you often, and I am in the same mind; yet there are very few books that talk about unbelief; there is a long catalogue of sins, but not one word about unbelief. Why? O because these good folks, that have written communion books, take it for granted, all folks that go to church are believers; I take it there are more unbelievers in the church than out of it. Why, say you, do not they assent to the gospel? So does the devil. Do not they assent to all the articles of the christian faith? So does the devil; the devil is a stronger believer than an Arian; the devil is a stronger believer than a Socinian; he believes Christ is God, for he has felt his power by his damning him to hell: "we know thee who thou art, the Holy one of God."

But remember Christ says, when he is gone, the Spirit of God shall come to reprove the world; in the margin it is convince, and not a transient conviction, but a conviction that fastens, that brings salvation with it; if conviction brings its own evidence, surely faith must bring its own evidence along with it too; *now he shall convince the world*, saith our Lord, *of sin*. What sin? The sin of unbelief, *because they believe not in me*. It is mentioned by Mr. Hervey, by Mr. Marshall himself, and also by somebody else, that when complaining to a minister that he could get no ease to his soul, and having told the minister he confessed his sins every day, he put them all down, (a man must have a good memory that can do that) the minister said to him, I think your catalogue is worth nothing at all, the grand sin is not mentioned. What is that sir? said he. The sin of unbelief: a sin the poor creature thought he had never been guilty of. Has God wrought in thee a sense of thy unbelief? What blessed times have I seen in New, as well as Old England and Scotland, when thousands were awakened at Edinburgh, at Glasgow, and many other places, when I have seen them taken out of the congregation by scores, and asked what is the matter? what do you want? I can't believe! I can't believe! I can't believe! We think we can believe when we will, but the Spirit alone can convince us we have no faith; the Spirit alone can convince us of our want of faith, and can alone impart it to the poor awakened sinner; consequently, you may ask yourselves whether God has wrought in you, not only a sense of your misery, but also a sense of your remedy;

set you upon hungering and thirsting, such a hungering and thirsting as has never been satisfied but by an application of the blood of Christ imputed to you. I do not want to dispute upon the scriptures with any body. There are a great many good men who have been prejudiced by Antinomian principles and practices, and because some people have run to a dangerous extreme, and have not thought proper to make use of the word *imputed* at all. The best truth may be spoiled by bad books; but for my part, I am more than ever convinced, that the doctrine of an imputed righteousness, is a doctrine of the gospel; and that as Adam's sin is imputed to me, so the righteousness of Christ must be imputed also. I stand not only as a pardoned sinner, but as a justified sinner. I stand before God justified, and so do all whom Jesus Christ has purchased. Now has God wrought this in thee, O man; in thee, O woman? I am not going to ask, whether it was wrought in thee by hearing a sermon, or reading a book; God may make use of a minister or of a book: and I do not like to have people get above ministers and books, saying, we do not want these. God draws with the cords of a man, and generally draws us with cords by men such as ourselves. Canst thou say, there is a book, there is a minister, in reading or hearing which, Christ's blood was applied, and the Spirit of God witnessed with my spirit that I was one of his children? Now this is all God's working, indeed it is; the devil cannot do this; it is out of his power; he may attempt to persuade them that he has done it, when he has not, and cannot. The magicians turned their rods into serpents, but the rod of Jehovah swallowed them all up. Has the Lord God wrought a change of heart in thee, and a change of life as a consequence of that? I mention this, but I would have every body that stands up for Christ's imputed righteousness, especially as some good people are apt to speak of it and carry it very high, to be careful in the same discourse to speak as highly of obedience too, to Christ's commandments. I do not like only to mention the word promises, and when people tell me they hang upon the promises, I always ask them how do you hang upon them? Have you the thing promised? The promise is, that the promiser should come to my soul; the promise is, what, my brethren? The promise is, for this and that good thing; have I obtained it? How would you do if you were to take false bank notes—if you were to take false bills? The people generally ask, is the man that has given me this note worth any thing? If you have a bad note, you go to the notary and note it; you say I was to have had this note paid ten, twenty, thirty days after sight, or upon sight; where is the notary? They note it and protest. Let us be careful then to see that

God pays his notes, as we are that man does. Hast thou the thing promised? The thing promised is, all peace, and all joy—the thing promised is a new heart—the thing promised is a new nature; and therefore David goes to God for the thing promised, and says, *Create in me a clean heart, O God, and renew a right spirit within me.* Now is this the case of thy heart? The devil can never make a new creature. I am sure nothing but an almighty power can take away the heart of stone, and give a heart of flesh. Has God wrought this in thee? If he has, though it has not come to such a height as thou would wish, yet be thankful for what he has done, and say, *what has God wrought in me!* Attend to the word; I do not mean lazily; there is not a thing upon the face of the earth that I abhor so much as idleness or idle people; I am so far from having a love to people that are lazy, that if I had the dealing with a number that are called christians, they should go to bed sooner, and get up sooner. There is one thing that will make people rise sooner in the morning in London, and that is, for merchants to agree to have the 'Change opened at six, and that will make people as much alive in the morning as the markets are after people have been traveling all night to prepare for them.

Has God wrought in you a spirit of zeal and love? Has he wrought in you a love to his name, a zeal for his cause? Has he wrought in thy heart a deadness to the world, that you can live above it from morning to night, having your conversation in heaven? Has he wrought in thee a love to his people, not people that are Calvinists only—not people that hold universal redemption only—O be careful of that—O what nonsense is that, for people to hold universal redemption, and yet not love all mankind—what nonsense is it to hold election, and not *as the elect of God, to put on bowels of mercy, kindness, humbleness of mind, meekness, and long suffering;* as the woman said, I have a house that will hold a hundred, a heart ten thousand. Has he wrought in thee a love to thy enemies, so that thou dost not only love them that love thee, but them that hate thee? What say you? Must I put a snake in my bosom? No, no. I may hate the conduct, and at the same time pray to God for them. Enmity is *an eye for an eye, a tooth for a tooth.* Love as Archbishop Cranmer did, that it became a proverb concerning him, that if any man would make him his friend, he must do him an injury. Has he wrought in thee a desire to go to heaven? Has he wrought in thee such a love to Jesus, that you prefer him to the heaven he dwells in? We count heaven a fine place, and we may say, I am glad to see the departed saints and angels, but that will be nothing unless I see the Lamb in the midst of the throne. Has God wrought in thee a desire to promote his glory, to be upon the stretch for God, to deny thyself, to take up the cross daily and follow him; if God has wrought this in thee, and I verily believe from my soul he has wrought it in some degree in many of you, O you may well say, *what has God wrought!* especially if you consider the manner, and the time in which he wrought it; if you consider the instruments he made use of, when, and by which he wrought it; and if you consider the inestimable price that was paid for it, and the Spirit taking possession of your hearts. One part of our entertainment in heaven will be, to count the steps of the ladder, by which God brought us there; one will say, God wrought it in me when I was young; another, when I had gray hairs. Mary Magdalen will say, God wrought it in me when I was a sinner: the expiring criminal will say, God wrought it in me just as I was turned off,—I was a brand plucked out of the burning. The anthem, as good Mr. Erskine observes, will be in heaven, *what has God wrought!* Curiosity led me to hear the preacher, and God touched my heart; there was a young fellow called emphatically *wicked Will of Plymouth*, who came, as he said, to pick a hole in the preacher's coat, and the Holy Ghost picked a hole in his heart. What has God wrought, to work it in you, and not in your father; you, and not your children; work it in you, and not a fellow-servant; work it in one brother and not in another; all these things will make us cry, *what has God wrought!* Well, I do not want you to rest in this, by no means; I do not like to hear people talk and speak against inward frames and inward works, nor do I like to hear people legal; let every thing have its proper place. It is about thirty-three years ago, or very near, when a man came to me, after I had preached upon marks and evidences, at Whitechapel, I think it was, and said, I am come to tell you, that I do not choose any marks at all; then, said I, you must be content with the marks of the devil, for you must have the one or the other.

Now, my brethren, if God has wrought this in us, what shall I say? Why, I pray the Lord Jesus Christ that your life and mine may be a life of praise. I would have you not only dwell upon particular words of God set home upon your hearts, but his various providences, the numerous trials he has brought you through. O think how often you have been kept, think how often you would have run away from God if he had not stopped you; what has God wrought, by delivering me from blasphemous thoughts; what has God wrought, in snatching me out of the jaws of ruin; even after conversion, when I was damning my own soul, his grace arrested me. Have we brought ourselves into trials, how has he made these very trials work for good; made our scolding husbands and wives, persecuting fathers, friends and relations, that you have thought would devour you, made the bulls of Bashan instruments of bringing you nearer to God; and eternity will be too short to cry perpetually, *what hath God wrought!*

And if God hath not wrought this in any of you that are here, which perhaps may be the case, though I cannot think what should bring any body here if they had not a desire of the salvation of their souls; if God hath not wrought it in you yet, O that this may be the time; O that God may give us some parting blessing; that some poor creatures that have nothing but the devil's work in them, yet, may now seek after the blessed work of the Holy Ghost. If we may ask what God has wrought, let me ask you what the devil hath wrought in you. O thou unconverted soul, sin has made thee a beast, made thy body, which ought to be the temple of the living God, a cage of every unclean bird; what hath Satan wrought in thee? but made thee a nest of vile stinking swine; and what will he give thee? Hell, hell, hell. The wages the devil gives, no man can live by; *the wages of sin is death:* and here I come to bring you good news, glad tidings of great joy. O that God may now counter-work the devil, and take thee into his own workmanship, create thee anew in Christ Jesus, give thee to feel a little of his Spirit's work on thy heart, and make thee, a child of the devil, a child of God! Say not, it cannot be; say not, it shall not be; say not, it is too late; say not, it is for others but not for me; my brethren, God help you to cry, and to try to-night, if thou canst turn the text into a prayer, Lord God, I have felt the devil work in me, now, good God, let me know what it is for thee to work in me; make me a new creature, create a new spirit within me, that I may join with thy dear people in singing, *what hath God wrought!* O remember, if this is not the case with you, you must have a dreadful different ditty in hell; the note there will be, what hath the devil wrought! what hath he wrought! how am I come to this place of torment! I sold my birth-right for a mess of pottage! Heaven or hell is set before you to-night; Jesus grant, that the terrors of the Lord may awaken you to-night, and that you may not rest till you have comfort and support from God.

You that have this work begun in you, look still for better things to come, even after death, when our bodies are made like Christ's glorious body, and our souls filled with the fullness of God, we shall then cry, Churchmen and Dissenters, Methodists and Foundry-men, and the Lock too, we shall all then join without any bickerings, saying, *what has God wrought!*

. I could enlarge, but I am afraid I have been too long already; yet, as I think the providence of God calls me, and I shall give a particular account of my call to-morrow evening at the other end of the town, I think if I should keep you a few minutes longer, it might be excused. I begin to feel already it must be executed in a few days; I feel already that I shall soon part from you, and O that God may awaken many of your poor unawakened souls: my heart bleeds for you: O may the oil of the blessed Spirit soften every hard unconverted heart, that we may go away praising and blessing God that we shall at last meet, whether we go by land or by water, before the throne, where we shall ascribe glory and honor, and power, to him for ever more. Amen.

SERMON XXV.

NEGLECT OF CHRIST THE KILLING SIN.

JOHN v. 40.

And ye will not come to me that ye may have life.

THE great apostle of the Gentiles, after he had set before the Hebrews, the great cloud of witnesses of Old Testament believers, exhorts them to look higher, even to Jesus the common Savior, and that not transiently, but earnestly and constantly, in his mediatorial character of humiliation, as enduring unheard of, unparalleled contradiction of sinners against himself; *lest*, says he, *ye be weary, and faint in your minds.* If we had not such an example set before us, and brought to us by the Holy Ghost in a suffering hour, we should never hold out to the end. This was not the contradiction of the openly profane and scandalous, those that were without, so much as from those that were within the pale of the church, even those to whom were committed the lively oracles of God, who had not only the very Bible in their own hands, but were set apart to explain it to others. That the words of our text were spoken to them, appears from the preceding verse, in which he bids them *search the scriptures;* as a person digs for a mine, or searches for some hidden treasure. The word Bible, or book, which I have in my hand, is well applied to the holy scriptures, because it is the book of God, written by him, that is, by his order, and by those who were inspired by him for that end; and yet, of all writings in the world, these are most neglected! God has condescended to become an author, and yet people will not read his writings. There are very few that ever gave this book of God, the grand charter of salvation, one fair reading through: though we profess to have assented to the truth of scripture, as our Lord said, *in them we think we have eternal life*, yet most read them as they would a proclamation, a romance, a play, or novels, that help only to bring them to the devil, but choose not to read God's book which is to be our guide to glory; *they are they*, says Christ, *which testify of me.* Lord God convert and change our heart.

However, this was spoken in reference to the Old Testament, and certainly shows us that Christ is the treasure hid in that field; yet as there are equal proofs of the divinity of the New Testament, the word Holy Scriptures include both, especially as Christ is the antitype of all the types, the Alpha and Omega, the beginning and the end of all divine revelation: would to God he was your Alpha and Omega too! Now, saith Christ, you pretend to reverence the scriptures; you that are set apart as persons learned in the scriptures, ye scribes, ye lawyers, such as were mentioned in the gospel to-day. I fancy some people think, that when we read of lawyers, in the scriptures, that we mean such lawyers as ours who deal only in the civil and common law, but they were those that opened and explained the law to the people; these were the persons who thought and professed, that in them they had eternal life, that they testify of Christ the great Prophet that was promised in the scriptures to come into the world: yet saith our divine master, to these very professors, these masters in Israel, *ye will not come to me that ye may have life:* though I am now present with you, though I am now come to explain the scriptures, and fulfill them, and now come to proclaim to you that life, that eternal life, which the scriptures declare were to be published and proclaimed by me, *yet ye will not come unto me that ye may have life.*

By eternal life we are to understand, all the blessings of a converted state, particularly the pardon of sins, not only before conversion but after. It is impossible but there should be sin every day and every hour in every professing person. My dear hearers, as I shall not have an opportunity for some time to speak to you, I do not choose, especially when I am about to take my leave of you, to speak any thing that is severe; but

I assure you, without attempting to offend, with a broken heart I assure you, that this was the treatment Jesus Christ met with of old, and God knows, this is the treatment Jesus Christ meets with now; *ye will not come to me that ye may have eternal life.*

If I am not mistaken, and I think I am not, the words suppose, that they and we are all dead in sin, for if we are not, I do not know why we need come to have life; and I mention this, because for want of believing and knowing this, some that pretend to know Christ and to preach him, forget to lay the proper foundation, original sin; and that there is no ability or inclination in the heart of natural man, so much as to do any thing spiritual; he is stupid and dead. But if we have eyes to see, if we have ears to hear, and if our hearts are not waxed hard, doubtless it would appear as clear to us as the sun shining in its meridian brightness, that man was dead till God breathed into him the breath of life, and then he became a living soul. I know some people believe that the words mean this, that God breathed into man, and he became a natural living soul, like other animals, but then they do not consider what a life God did breathe into the soul; he breathed into it the life of God, a spiritual life was breathed into the soul; it is expressed in the strongest, but at the same time in the most concise terms that is possible; none but God, none but a man inspired by God, could say so much in so few words; it shows great skill in men to say so much in a little; what uninspired man ever wrote as Moses did? Now Moses when he penned the scriptures said, *God made man after his own image*, and you know ten thousand volumes could not have said more than that. How long do you think it was that man continued in his original purity? I do not know that I ever yet heard, that any one thought he continued in his blessed state so long as from Saturday to Saturday. Mr. Boston, who, perhaps, is one of the best writers that ever Scotland produced, says, that there is an allusion in one of the Psalm's to man's sudden fall, *Man being* born *in honour continued not*, *i. e.* but a night before he fell. O much good may it do those that boast of their free-will, that think they can stand by a power of their own, when father Adam, who had no corruption, did not stand a week, perhaps not two days; and how can we pretend to stand, let us have what grace we will, when that grace has so much corruption to oppose it? If Jesus Christ did not take care to secure our standing, we should fall to our ruin. Adam fell, and being our federal head, we fell in him. Why, says a deist, and too many professors also, pray what business had God Almighty to make our fall or our standing depend on another? You will not object to this, you Church of England men, will you? Then why have you god-fathers and god-mothers to promise for you? Why have we members of parliament to be the heads of the people, and what the parliament does, the people do; you have constituted them your heads and representatives, you must stand and fall by them; so if you are bound for a person you must stand and fall with him, must not you? I remember one of the ministers that preached the morning exercises, when most, if not all the churches in this city, were filled with gospel preachers, till on Bartholomew-day, near two thousand five hundred of them in the whole were turned out, and the other ministers that did not preach the gospel continued till the plague came, and then ran away, and left the pulpits to those that were turned out, who were willing to go into them, though they expected the plague would seize them in preaching Christ there; one of those ministers says, suppose God had chose all that were to be created, and to proceed from the loins of Adam, had been present, and that he should have said to them, I have been seven days employed in preparing the whole creation; I have made a garden, and will have one chose by you to dwell in it, as my vicegerent, and your representative here below, here is Adam, the father of you all, whom I have blessed with a partner, and that is bone of his bone, and flesh of his flesh, a creature like himself; all that I desire of your head and representative is, that he abstains from yonder tree, of every other tree in the garden he may freely eat except that; this I ordain as a test of his obedience, to see whether it is fulfilled, and you shall all stand or fall by this; who shall be the man? Would they not all say, our first parent to be sure. O there is not a single man but would have chosen Adam to be their representative, they would rather stand and fall by him than by any body else; now pray why should we quarrel with him for acting in the manner we ourselves should have done, had we been in his situation? *God*, saith the apostle, *included all under sin*. What is sin but a breach, that is, a transgression of the law; *the wages of sin is death;* every transgression of the law incurs damnation. Have we eaten of the forbidden fruit? We must die, we are legally dead; and there is not a little child in the world that is not. It is enough to make the parents pray night and day for their children; there is not a child born but, to use the words of our own church, brings in with it corruption, which renders it liable to the wrath of God for ever. Then, say some, it is true what I have heard say of you, that there are little children in hell a span long. I never had such a thought in my life; I never believed that any infants, black or white, were damned in hell. I think a poor child though it is born in a state of original sin, and I have often thought *that* is the reason why little children are seized with such terrible disorders as often carry them out of the world, with ten times more agony than parents feel; a great proof of man's offence. We see a poor little infant soon after it is born, in two or three months taken with fits, lie screaming and struggling, while the distressed parents are breaking their hearts, and wishing, though they love it dearly, that God would take it out of its pain. Is not this a strong proof that man is fallen from God? else who can tell what God designs hereby: however, I verily believe that by his grace he fits them for heaven. We have broken God's law, and are liable to eternal condemnation; we are therefore legally dead, every one of us without distinction; we are all upon a level, from the greatest king in the world, who has it in his power to write death or life upon the poor condemned malefactors; bring him to the bar of God's holy law, and it will tell him there, thou art the malefactor in the sight of God, thou thyself, and thus God is glorified. It is not greatness of station, nor external differences, that make a difference in the internal state of the soul. A nobleman may come with his star and garter to the king's bar, and be tried by his peers at Westminster-hall, and may be attended from the Tower by some of the king's officers, but whether a nobleman be tried at Westminster-hall, or a criminal in rags at the Old Bailey, the law must be executed upon both. This is our state towards God; we have lived in trespasses and sins; are legally dead now; is that all? Dr. Taylor, of Norwich, says, that all the loss we have had by the fall is, that our misery is temporary. Alas! alas! when Arminians talk of the fall, you will find very few of them have courage enough to stab themselves. Conscience makes them cowards; they have lost all by Adam's fall. What death have we suffered, not only legally, but spiritually dead; what do I mean by that? Why, that we are deprived of that life of God in which we originally stood. Have you ever seen any body die? I have. Have you ever seen one of your friends die? Have you ever stole into the room, and looked but once at the dear object of your love, the partner of your life? But wait till the next day, and especially in the summer season, and see how changed! The last object I saw, put me in mind of the fall I saw nature in. O what a change! the glory is departed!

But besides this legal death, there is a spiritual death, and the consequence of that is eternal death; if I die in that state I must die for ever; that is, I must be a creature living eternally banished from God: if I be annihilated when I die, then, indeed, temporal death is all; but it is not so, I am to live in another world; the wisest man upon earth tells us that there is a future state; and therefore by legal and spiritual death, I am liable to death eternal. I have the longer insisted on this because it is impossible to know, or to value that life that Jesus Christ came into the world to impart to us and procure for us, without considering the nature of the death he delivers us from.

Now let us attend to what our Lord says:—*Ye will not come to me that ye may have life.* In the tenth chapter he says, *I am come that they might have life, and that they might have it more abundantly.* Now what life is that? To be sure, the life which a malefactor wants, who is tried by a jury; why, he wants to have the chain taken off; what do you and I want? for we may want to eternity if we plead our innocence; there is not one of us but must plead guilty before God; well, what must I do? Why, if ever I have life, I must be acquitted; something must pronounce me not guilty; my conscience says, guilty; why, then Jesus Christ came that we might have a legal life, that we might be acquitted from all that condemnation which we are under by our breaking his law; so far the remedy answers to the disease; but the remedy would not be extensive enough if that was all; therefore, it was an excellent answer a poor woman made at the Old Bailey, which I heard twenty years ago: she was brought sick to the bar to receive a pardon; the judge said, Woman, his majesty has given you a pardon. My lord, says she, I thank his majesty for a pardon, and you for pronouncing it, but that is not all I want; what my poor soul wants is, a pardon from Jesus Christ; what signifies a pardon from a judge, if I have a disease in me that will kill me? whether I am pardoned or not, I must have my disease cured, that the pardon may do me good. I thought it a strange plea of a man, a captain of a ship, that I heard tried some years ago for throwing a poor negro overboard; he asked the surgeon, do you think that the child will die? Sir, said he, it will not live above an hour; then, says he, you may let it down now. O, says the judge, you have murdered the child. I must have a pardon from my God, or I am damned; and if I have lost the divine image, which was the original dignity of man, I shall never get to glory without the restoration of that image. I have lost by my sin. Spiritual life in the heart, is that which comes from Jesus Christ, and this is the life of God in the soul of man; it is not a metaphorical but a real thing, a resurrection to life by the power of Christ, *who is the resurrection and the life,* so there is a connection between a legal and a spiritual life; the type and antitype answers as face answers to face in water: thus as all in Adam have died, so all in Jesus Christ, the second Adam, are made alive. We are apt to think that such a one, and such a one, were sound christians and are gone to heaven, but there is a great deal of false charity in the world; without this life we are all undone.

Now, my brethren, if this is the case, how must I have my life in glory! How must a dead creature be a christian? How must a sinner that is spiritually dead have divine life? and how must a creature, every moment liable to death eternal, be made eternally alive? Can any body answer that question? Will reason tell me? No; will philosophy help me? No; for if *the world by wisdom knew not God*, surely, the world by wisdom knows not how to turn to God; therefore, you will find the greatest scholars the greatest fools, proudest deists, and most scornful atheists; for knowledge puffeth up; and if bare knowledge makes a christian, the devil must be very good, he is the most knowing, and yet the most wicked. The only way to get this life restored is, to come to Jesus Christ; *ye will not come unto me*, saith our text, *that ye may have life;* implying, that without coming to him they cannot have life: *there is no other name given under heaven whereby we can be saved, but that of Jesus Christ. I am the way, the truth, and the life. I am the resurrection and the life*, saith the Lord. In order to have this life, we must come to Christ for it. I hope you do not think coming to Christ, means coming to see his person; that can never be; for our Lord talks of coming to him when he himself was the preacher, and they were all about him; though so many round him, yet there was but one that touched him. A great many people say, if Christ was here, how would I caress him! I would let him in! when, perhaps, at the same time, turn out one of his members. Would you like to see Jesus Christ with a parcel of boys and girls running before him, a parcel of poor fishermen with him, and Mary Magdalen, with a mob of poor people and publicans following him? We have the same spirit the people had then; we should hoot at him and despise him, as the pharisees did. A great many people think coming to Christ is to come to the sacrament; you know very well I love that privilege; and one of the greatest afflictions I have is, that my health will not permit me to attend all the ordinances; but thousands come to ordinances that have no view of the God of ordinances in them; therefore you will find, that in all our public places it is as much the fashion to go to public worship about eleven o'clock, as any where else. They are not up time enough to their matins; they go and say, we thank God, who has brought us to the beginning of this day, and that when perhaps the clock strikes twelve, and they just up; thus people go to church as to a play, to see and be seen, and as soon as they go out of church, they ask where they are to go next, and what party? Thousands go to church, or to meeting, and sacrament, and do not come to Christ, come and like this preaching; and numbers who are called fools for following us, eat the fragments that are left, that hear preaching, eat the fish and the loaves, and are only feasting upon shadows. and not upon Christ: this would make us extremely careful to examine whether we ever came to Christ or no. A great moral preacher says of our preaching, when all their stock is out, then they cry come, come, come, and that is the burden of their song, say they; and I hope that will be the burden of our song till Christ says, *Come ye blessed of my Father.* What would you have us say? O, say you, bid a man do and live, so we will; and in the same sense Christ in the gospel says, thou art dead; what shall I do, says the man, to inherit eternal life? Thou knowest our Lord said to him, keep the law. Our Lord always spoke to the people in their own language; that is, thou shalt love the Lord thy God with all thy heart; he began with morality at the right place; we begin at the fifth commandment. The great morality, says Dr. Young, is beginning with the love of God. *Thou shalt love thy neighbor as thyself: thou hast answered right*, says he, *do this, and thou shalt live.* Whoever loves the Lord God as he ought to do, with all his soul and strength, shall certainly live; but our Lord takes pains to convince him of his ignorance and folly; says he, *who is my neighbor?* As to the love of God, he had no thought of that. Thus we deceive our own souls, till Jesus Christ opens our eyes. What must we come to Christ for? To be acquitted; come to his blood to be pardoned; you must believe on him, not only with a bare speculative belief, that the devil has, and all the damned in hell, but to have his blood applied and brought home to the soul, we must come to him as the author and finisher of our faith. Did not you just now say, I believe in the Holy Ghost, the Lord and giver of life; and the form of baptism is in the name of the Father, Son, and Holy Ghost; it means, baptize them into the nature of the Father, Son, and Holy Ghost; and I remember about three or four and thirty years ago, a friend mentioned that word in private conversation to me; we translate it, we believe in God, said he; we should translate it, *we believe it in God*, for we never do till God has put his faith in us; then we have in our souls a new life in Christ, then we live a life of faith; *the life I now live is by faith in the Son* *of God. I live, yet not I, but Christ liveth in me.* In order to this I must come to Jesus Christ, and believe on him for life eternal, the earnest of which eternal life I must have in my heart before I can be assured I do believe on him. O, my dear hearers, do we think of this; this is no new doctrine; I set out, blessed be God, with this doctrine. The second sermon I ever made, the second sermon I ever preached, was on these words, *He that is in Christ is a new creature:* I was then about twenty years and a half old. The next sermon I preached was upon, *Ye are justified;* the next sermon, *Ye are glorified;* which shows, that though I am near fifty-five years old, yet, I thank my God, I am so far from changing my principles, which I am sure I was taught by God's word and Spirit, that I am more and more confirmed, that if I was to die this moment, I hope I should have strength and courage given me to say, I am more convinced of the efficacy and the power of those truths which I preached when I was twenty years old, than when I first preached them.

Now, my dear hearers, what could enter into the heart of any person in the world, to reject such a salvation as this? Can you think that when a king saith to a prisoner, let him go, he will refuse it? there are some persons that refuse Christ. I remember when, by the bounty of the people here, we begged for the poor, one man went to the turnpike and said, this is Dr. Whitefield's bread and be damned. Human nature, what is it without Christ, the bread of life! we will not come to him that we may have life, though we may have it for asking; no, not for life eternal, as a free gift: we will not come to Christ and accept it at his hand; we *will* not: it is not said, we *shall* not, but we *will* not. Pray why will not people come to Christ to have life? Because they do not think that they are dead, and do not want it; remember when you say, *you are rich and increased in goods*, that you know not, saith Christ, that *ye are poor and miserable, and blind and naked.* We do not see ourselves fallen creatures, we do not know that. God give thee to know and feel, that *there is no name given under heaven whereby we can be saved, but Jesus Christ.* What, saith one, must I have inward feeling? What would the polite world do without feeling? Do you think they would go to the play-house and places of public diversion without feeling? If I can feel other things that do not concern religion, how can I come to God till I feel a need of him. We do not choose to come to Christ, because we do not choose to have him as a free gift; we do not like to come to him as poor and needy. I remember I heard an excellent minister of Christ in Scotland, one Mr. Wallis, of Dundee, preaching upon these words, *Behold I stand at the door and knock*, says he. Christ comes knocking at the door to come into your houses, but you will not come down to accept of his mercy. When the prodigal said, *I will arise and go to my father, and will say unto him, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son ; make me as one of thy hired servants :* now you think that it was very humble in him, he who was a son of the head of the house, to be willing to be a servant. 'Tis true he says, I will go to my father's house, but at the same time, he says, I will work for my living, he shall not maintain me for nothing; but when he comes to his father, he is quite brought down; he says, *I have sinned against heaven and in thy sight;* the joyful father clasps him in his withered arms, and takes the poor ragged wanderer home. The lawyers and other Jews thought they were righteous, and therefore they would not come to Jesus Christ. Our Lord spoke of the pharisees, who trusted in themselves that they were righteous, and would not come to him that they might have life; and if we trust in ourselves, neither shall we. Our Lord says, *I receive not honor from men. How can you come to him, that receive honor one of another? Honor to whom honor is due.* To such as are in power, whether in church or state, respect is due to their outward situation. I am for no leveling principles at all; but, my brethren, at the same time, there is a fault, that we love to be applauded. There is no going to heaven, saith Mr. Gurnal, without wearing a fool's cap and a fool's coat, and there is no going to heaven without being accounted fools: you see many professors follow the world, they have not courage enough to live in holy nonconformity to the world; and many people are frightened from Christ, because they would not be counted Methodists; the fear of men has damned thousands. You will not come to him, because you cannot trust God, and then we love the world more than Christ. *If any man love the world, the love of the Father is not in him.* If I had the management of the people, their shops would be open three or four hours before they are now. I do not want to hinder men's business; those that have most money and most power if they acted as they ought to do, would be the greatest slaves to their fellow creatures. When I talk of loving the world, I mean an inordinate love. I may live in the world and not live upon it; my heart may be towards God; the love of the world is to be renounced, and therefore they will not come to Jesus Christ they think till they are going out of the world. If you are one of those who hate Christ, why you are the man that will not come to him. Why, say you, does any body hate Christ? Pray hold your tongue, for fear of discovering your ignorance. O, say you, God forbid I should hate him. But, my dear soul, learn from this time forward, that every one of us by nature hates Jesus Christ: we sent this message to him; we will not have this man to reign over us, we hate him because he is despised; we hate him because of the appearance of the people that are his followers; we hate him because of the narrowness of the way we are to pass into him, because we must part with our lusts; we hate him because we must be non-conformists: I hate that rag of the whore of Babylon, O that form of prayer, O all that stuff, I thank God I was born a dissenter, I love to be a puritan, I do not love rites and ceremonies, no not in the church, and yet, perhaps, are more conformed to the world than numbers of the church, and have nothing but rites and ceremonies about their houses and families. What do we more than others? A churchman should prove himself a churchman, by having his articles, and keeping up the practice of religion; and a dissenter should prove himself one, not by dissenting from the church, but from *the lusts of the flesh*, *the lusts of the eye, and the pride of life*, and then we shall agree very well together, though one went to a place called a church, and another to a place called a meeting. Would to God every soul now present would put this question to himself, am I come to Christ, or am I not? There is a great number of persons here; you have heard of Providence calling me abroad; no doubt curiosity brings many of you here, to hear what the poor babbler says. I tell you what I will say to you, that without you have an interest in the Son of God, you must be damned. *Examine yourselves whether you are in the faith;* whether your religion reaches any further than the church door; whether you are the inward court worshipers: conscience, conscience, conscience, thou faithful monitor, God help thee to give a proper verdict. When I had the honor of opening Lady Huntingdon's chapel, as I turned about, I observed over my head were these words, *Earth*, *earth*, *earth*, *hear the word of the Lord;* O that every earthly soul may hear God's word this day. Do not be angry with me; I am now upon the decline of life, going toward threescore; surely now I may claim leave to speak to you freely: after next Sunday, perhaps, you may never hear me any more, though I do not intend to live abroad, but return if it please God, in a proper time; but long before that thou mayst be in hell or heaven. As the Lord lives, in whose name I speak, if you will not come to Christ to have life, you must come to his bar to hear him pronounce you damned to all eternity. If you come to him that you may have life, *Come*, *ye blessed*, will be the sentence there, but if you refuse now, *Depart, ye cursed*, will be your sentence then from the Lord, for in a little while he that shall come will come, and will not tarry. Hark! hark! don't you hear him, don't you hear him, don't you hear him yonder? Hark! methinks I hear him, what does he say? See yonder, don't you see, good people, that yonder sun is darkened, and the moon turned into blood? *O, who can abide the day of his coming?* O, to think of his coming, may the sinner say, when I know his coming is only to damn my soul! How do the murderers dread the assizes, but pardoned sinners, pardoned criminals, are glad when they hear the high sheriff coming: O, say they, I long to go to the bar, because I am going there only to plead the king's pardon. Happy, happy, happy you, that have come to this Jesus Christ, that you might have life, that you might walk becoming him in your life and conversation. O, Christ will come, and come to you as his children; but God grant this life may be displayed in you and me more and more! If we are helped to know that Christ came that we might have life, and might have it more abundantly, O, pray that others may come; bring your children to Christ. I was pleased one day after I had been preaching on *Moses lifting up the serpent in the wilderness*, I think it was in New England, I was taken up into a room to repose myself; there was a mantlepiece, representing the children brought in the arms of their parents to look at the brazen serpent. O may God help you to bring your children and your relations to view Christ. O Lord help my mother, my father, my child, my servant, to come to Jesus Christ, that they may have life. The Lord help you to come, come young people. O I was charmed this morning, and every morning I give the sacrament, to see so many young men there crowding to the table; may the Spirit of God keep you near to Jesus Christ; and you young women, may God draw you nearer unto Christ. I remember when God touched my heart, and sent me down to see my friends in the country, I prayed God to bless me to those to whom I was called to dance and to play at cards, and, blessed be God, he blessed me to them all before I was twenty years of age, and after that he sent me to a prison, and I there preached to a murderer, and some others, and, blessed be God, they came to Jesus Christ, and one of them went off most triumphantly. A poor creature, fourscore years of age, who has made it a practice to go and read to poor people, and to the prisoners, said, "Sir, I begun late, but by the help of God, I now work the harder for Jesus Christ." May he incline you to come, O young women and young men. There was a good woman who died some time ago, whose last word I think was, I now go to my God. Will you come and go too, you old gray-headed sinners, that have one foot in the grave? God help you to go; God remove every obstacle; God grant that every mountain may be brought low, and a highway made into your hearts for Jesus Christ. Do not be angry with me; in a week or two I shall be tossing on the ocean, while you are hearing God's word here; while I am amidst storms and tempests, you will be upon the earth. Paul could stand the whipping, but it is not a whipping, but weeping, that breaks my heart; my greatest trial is, what if this sermon should help to sink these people deeper in the pit, that makes my blood run cold. O that my sermon may never rise in judgment against you, my poor dear souls. I believe you find it hard when any of you are forced to be witnesses against your own children, your own friends; and whoever deals with the word with disinterested spirit, must do it; the only way to prevent it is, to come to Christ; and if you cannot come, if you are sensible of it, God be praised; he will come to you if you cannot come to Christ; he will come and make you willing in the day of his power; that this may be the happy case, God grant to us all, for his name's sake. Amen.

SERMON XXVI.

THE GOOD SHEPHERD.—A FAREWELL SERMON.

John x. 27, 28.

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

It is a common, and, I believe, generally speaking, my dear hearers, a true saying, that bad manners beget good laws. Whether this will hold good in every particular, in respect to the affairs of this world, I am persuaded the observation is very pertinent in respect to the things of another; I mean bad manners, bad treatment, bad words, have been overruled by the sovereign grace of God, to produce and to be the cause of the best sermons that were ever delivered from the mouth of the God-man, Christ Jesus.

One would have imagined, that as he came clothed with divine efficiency, as he came with divine credentials, as he spake as never man spake, that no one would have been able to have resisted the wisdom with which he spake; one would imagine they would have been so struck with the demonstration of the Spirit, that with one consent they would all own, that he was "that prophet that was to be raised up like unto Moses." But you seldom find our Lord preaching a sermon, but something or other that he said was caviled at; nay, their enmity frequently broke through all good manners; they often, therefore, interrupted him whilst he was preaching, which shows the enmity of their hearts, long before God permitted it to be in their power to shed his innocent blood. If we look no further than this chapter, where he represents himself as a good shepherd, one that laid down his life for his sheep; we see the best return he had, was to be looked upon as possessed or distracted; for we are told that there was a division therefore again among the Jews for these sayings, and many of them said, *he hath a devil and is mad, why hear ye him?* If the master of the house was served so, pray what are the servants to expect? Others, a little more sober-minded, said, *these are not the words of him that hath a devil;* the devil never used to preach or act in this way. *Can a devil open the eyes of the blind?* So he had some friends among this rabble. This did not discourage our Lord; he goes on in his work; and we shall never, never go on with the work of God, till, like our master, we are willing to go through good and through evil report: and let the devil see we are not so complaisant as to stop one moment for his barking at us as we go along.

We are told, that our Lord was at Jerusalem at the feast of the dedication, and it was winter. The feast of dedication held, I think, seven or eight days, for the commemoration of the restoration of the temple and altar, after its profanation by Antiochus. Now this was certainly a mere human institution, and had no divine image, no divine superscription upon it; and yet I do not find that our blessed Lord and master preached against it; I do not find that he spent his time about this: his heart was too big with superior things; and I believe when we, like him are filled with the Holy Ghost, we shall not entertain our audiences with disputes about rites and ceremonies, but shall treat upon the essentials of the gospel, and then rites and ceremonies will appear with more indifference. Our Lord does not say, that he would not go up to the feast, for on the contrary, he did go there, not so much to keep the feast, as to have an opportunity to spread the gospel-net, and that should be our method, not to follow disputing; and it is the glory of the Methodists, that we have been in existence forty years, and I thank God, there has not been one single pamphlet written by any of our preachers about the non-essentials of religion.

Our Lord always made the best of every opportunity; and we are told, "he walked in the temple in Solomon's porch." One would have thought the scribes and pharisees would have put him in one of their stalls, and have complimented him with desiring him to preach. No, they let him walk in Solomon's porch; some think he walked by himself, nobody choosing to keep company with him. Methinks, I see him walking and looking at the temple, and foreseeing within himself how soon it would be destroyed; he walked pensive to see the dreadful calamities that would come upon the land, for not knowing the day of its visitation; and it was to let the world see that he was not afraid to appear in public; he walked, as much as to say, have any of you any thing to say to me? And he put himself in their way, that if they had any thing to ask him, he was ready to resolve them; and show them that though they had treated him so ill, yet he was ready to preach salvation to them.

In the twenty-fourth verse we are told, "Then came the Jews round about him, and said unto him, how long dost thou make us to doubt?" They came round about him when they saw him walking in Solomon's porch. Now, say they, we will have him, now we will attack him. And now was fulfilled that passage in the Psalms, "they compassed me about like bees" to sting me, or rather like wasps. Now, say they, we will get him in the middle of us, and see what sort of a man he is; we will see whether we cannot conquer him; they came to him and they say, "how long dost thou make us to doubt?" Now this seems a plausible question: *how long dost thou make us to doubt!* Pray how long, sir, do you intend to keep us in suspense? Some think the words will bear this interpretation; pray, sir, how long do you intend thus to steal away our hearts? They would represent him to be a designing man, like Absalom, to get the people on his side, and then set up himself for the Messiah; thus carnal minds always interpret good men's actions. But the meaning seems to be this, they were doubting concerning Christ; doubting christians may think it is God's fault that they doubt, but God knows it is all their own. "How long dost thou make us to doubt?" I wish you would speak a little plainer, sir, and not let us have any more of your parables: pray let us know who you are, let us have it from your own mouth; *if thou be the Christ, tell us plainly;* and I do not doubt but they put on a very sanctified face and looked very demure; *if thou be the Christ tell us plainly*, intending to catch him; if he does not say he is the Christ, we will say he is ashamed of his own cause; if he does tell us plainly that he is the Christ, then we will impeach him to the governor; we will go and tell the governor that this man says he is the Messiah; now we know of no Messiah but what is to jostle Cæsar out of his throne. The devil always wants to make it believed that God's people (who are the most loyal people in the world,) are rebels to the government under which they live; *if thou be the Christ tell us plainly.* Our Lord does not let them wait long for an answer; honesty can soon speak: "I told you and ye believed not: the works that I do in my Father's name, they bear witness of me." Had our Lord said, I am the Messiah, they would have taken him up; he knew that, and therefore he joined *the wisdom of the serpent*, with *the innocence of the dove:* says he, I appeal to my works and doctrine, and if you will not infer from them that I am the Messiah, I have no further argument. "But, (he adds,) ye believe not, because ye are not of my sheep." He complains twice; for their unbelief was the greatest grief of heart to Christ; then he goes on in the words of our text, *My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand.* My sheep hear my voice; you think to puzzle, you think to chagrin me with this kind of conduct, but you are mistaken; you do not believe on me, because you are not of my sheep. The great Mr. Stodart of New England, (and no place under heaven produces greater divines than New England,) preached once from these words, *but ye believe not, because ye are not of my sheep;* a very strange text to preach upon to convince a congregation, yet God so blessed it, that two or three hundred souls were awakened by that sermon. God grant such success to attend the labors of all his faithful ministers.

My sheep hear my voice and they follow me. It is very remarkable, there are but two sorts of people mentioned in scripture; it does not say the Baptists and Independents, nor the Methodists and Presbyterians; no, Jesus Christ divides the whole world into but two classes, sheep and goats. The Lord give us to see this morning to which of these classes we belong.

But it is observable, believers are always compared to something that is good and profitable, and unbelievers are always described by something that is bad, and good for little or nothing.

If you ask me why Christ's people are called sheep, as God shall enable me, I will give you a short, and I hope it will be to you an answer of peace. Sheep, you know, generally love to be together; we say a flock of sheep; we do not say a herd of sheep; sheep are little creatures, and Christ's people may be called sheep, because they are little in the eyes of the world, and they are yet less in their own eyes. O some people think if the great men were on our side, if we had king, lords, and commons on our side—I mean if they were all true believers —O if we had all the kings upon the earth on our side! Suppose you had? Alas! alas! do you think the church would go on the better? Why, if it was fashionable to be a Methodist at court—if it was fashionable to be a Methodist abroad, they would go with a Bible or a hymn book instead of a novel; but religion never thrives under too much sunshine. "Not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." Dr. Watts says, here and there I see a king, and here and there a great man in heaven, but their number is but small.

Sheep are looked upon to be the most harmless and quiet creatures that God has made. O may God of his infinite mercy, give us to know that we are his sheep, by our having this blessed temper infused into our hearts by the Holy Ghost. *Learn of me*, saith our blessed Lord; what to do, to work miracles? No. *Learn of me, for I am meek and lowly in heart.* A very good man, now living, said once, if there is any one particular temper I desire more than another, it is the grace of *meekness*, quietly to bear bad treatment, to forget and forgive; and at the same time that I am sensible I am injured, not to be overcome of evil, but to have grace given me to overcome evil with good. To the honor of Moses it is declared, that he was the meekest man upon earth. Meekness is necessary for people in power; a man that is passionate is dangerous; every governor should have a warm temper, but a man of an unrelenting, unforgiving temper, is no more fit for government than Phæton to drive the chariot of the sun; he only sets the world on fire.

You all know, that sheep of all creatures in the world, are the most apt to stray and be lost. Christ's people may justly, in that respect, be compared to sheep; therefore, in the introduction to our morning service, we say, *We have erred and strayed from thy ways like lost sheep.* Turn out a horse or a dog, and they will find the way home, but a sheep wanders about; he bleats here and there; as much as to say, dear stranger, show me my home again. Thus Christ's sheep are too apt to wander from the fold; having their eye off the great shepherd, they go into this field, and that field, over this hedge and that, and often return home with the loss of their wool.

But at the same time, sheep are the most useful creatures in the world; they manure the land, and thereby prepare it for the seed; they clothe our bodies with wool, and there is not the least part of a sheep but is useful to man. O my brethren, God grant that you and I may, in this respect answer the character of sheep. The world says, because we preach faith we deny good works; this is the usual objection against the doctrine of imputed righteousness, but it is slander, an imputed slander. It was a maxim in the time of the first reformers, that though the Arminians preached up good works, you must go to the Calvinists for them. Christ's sheep study to be useful, and to clothe all they can: we should labor with our hands, that we may have to give to all those that need.

Believers consider Christ's property in them: he says, *my sheep*. O blessed be God for that little, dear, great word *my*. We are his by eternal election: *the sheep which thou hast given me*, says Christ. They were given by God the Father to Christ Jesus, in the covenant made between the Father and the Son from all eternity. They that are not led to see this, I wish them better heads; though I believe numbers that are against it have better hearts; the Lord help us to bear with one another where there is an honest heart.

He calls them *my sheep;* they are his by purchase. O sinner, sinner, you have come this morning to hear a poor creature take *his last farewell ;* but I want you to forget the creature that is preaching; I want to lead you farther than the Tabernacle. Where do you want to lead us? Why, to Mount Calvary, there to see at what expense of blood Christ purchased those whom he calls his own; he redeemed them with his own blood, so that they are not only his by eternal election, but also by actual redemption in time; and they were given to him by the Father, upon condition that he should redeem them by his heart's blood. It was a hard bargain, but Christ was willing to strike the bargain, that you and I might not be damned for ever.

They are his, because they are enabled in a day of God's power voluntarily to give themselves up unto him. Christ says of these sheep especially, that *they hear his voice, and that they follow him.* Will you be so good as to mind that? Here is an allusion to a shepherd: in some places in scripture the shepherd is represented as going after the sheep; (2 Sam. vii. 8.; Ps. lxxviii. 71.) that is our way in England; but in the eastern nations the shepherds generally went before; they held up their crook, and they had a particular call that the sheep understood. Now says Christ, *My sheep hear my voice. This is my beloved Son*, saith God, *hear ye him*. And again, *the dead shall hear the voice of the Son of God, and live.* Now the question is, what do we understand by hearing Christ's voice?

First, we hear Moses' voice; we hear the voice of the law; there is no going to Mount Zion but by the way of Mount Sinai; that is the right straight road. I know some say they do not know when they were converted: those are, I believe, very few: generally, nay, I may say almost always, God deals otherwise. Some are, indeed, called sooner by the Lord than others, but before they are made to see the glory of God, they must hear the voice of the law; so you must hear the voice of the law before you will ever be savingly called unto God. You never throw off your cloak in a storm, but you hug it the closer; so the law makes a man hug close his corruptions, (Rom. viii. 7—9,) but when the gospel of the Son of God shines into their souls then they throw off the corruptions which they have hugged so closely: they hear his voice saying, *Son, daughter, be of good cheer, thy sins, which are many, are all forgiven thee. They hear his voice;* that bespeaks the habitual temper of their minds: the wicked hear the voice of the devil, the lusts of the flesh, the lusts of the eye, and the pride of life; and Christ's sheep themselves attended to them before conversion; but when called afterwards by God, they hear the voice of a Redeemer's blood speaking peace unto them—they hear the voice of his word and of his Spirit.

The consequence of hearing his voice, and the proof that we do hear his voice, will be to follow him. Jesus said unto his disciples, *If any man will come after me, let him deny himself, and take up his cross and follow me.* And it is said of the saints in glory, that *they followed the Lamb whithersoever he went.* Wherever the shepherd turns his crook, and the sheep hear his voice, they follow him; they often tread one upon another, and hurt one another, they are in such haste in their way to heaven. Following Christ, means following him through life—following him in every word and gesture—following him out of one clime into another. *Bid me come to thee upon the water*, said Peter: and if we are commanded to go over the water for Christ, God, of his infinite mercy, follow us! We must first be sure that the Great Shepherd points his crook for us. But this is the character of a true servant of Christ, that he endeavors to follow Christ in thought, word, and work.

Now, my brethren, before we go farther, as this is the last opportunity I shall have of speaking to you for some months if we live; (some of you I suppose, do not choose in general to rise so soon as you have this morning; now I hope the world did not get into your hearts before you left your beds;) now you are here, do let me entreat you to inquire whether you belong to Christ's sheep or no. Man, woman, sinner, put thy hand to thy heart and answer me, didst thou ever hear Christ's voice so as to follow him, to give up thyself without reserve to him? I verily do believe from my inmost soul, and that is my comfort now I am about to take my leave of you, that I am preaching to a vast body, a multitude of dear, precious souls, who if it was proper for you to speak, would say, thanks be unto God, that we can follow Jesus in the character of sheep, though we are ashamed to think how often we wander from thee, and what little fruit we bring unto thee. If that is the language of your hearts, I wish you joy; welcome, welcome, dear soul, to Christ. O blessed be God for his rich grace, his distinguishing, sovereign, electing love, by which he has distinguished you and me. And if he has been pleased to let you hear his voice, through the ministration of a poor, miserable sinner; a poor, but happy pilgrim, may the Lord Jesus Christ have all the glory.

If you belong to Jesus Christ, he is speaking of you; for, says he, *I know my sheep.* I know them; what does that mean? Why, he knows their number, he knows their names, he knows every one for whom he died; and if there was to be one missing for whom Christ died, God the Father would send him down again from heaven to fetch him. "Of all, (saith he,) that thou hast given me, have I lost none." Christ knows his sheep; he not only knows their number, but the words speak the peculiar knowledge and notice he takes of them; he takes as much care of them, as if there was but one single sheep in the world. To the hypocrite he saith, "Verily I know you not;" but he knows his saints, he is acquainted with all their sorrows, trials, and temptations; he bottles up all their tears, he knows their inward corruptions, he knows all their wanderings, and he takes care to fetch them back again. I remember I heard good Dr. Marryant, who was a good market-language preacher, once say at Pinner's-hall, (I hope that pulpit will always be filled with such preachers,) *God has got a great dog to fetch his sheep back.* Do not you know that when the sheep wander, the shepherd sends his dog after them to fetch them back again? So when Christ's sheep wander, he lets the devil go after them, and suffers him to bark at them, who, instead of driving them farther off, is made a means to bring them back again to Christ's fold.

There is a precious word I would have you take notice of, *I know them;* that may comfort you under all your trials. We sometimes think that Christ does not hear our prayers, that he does not know us; we are ready to suspect that he has forgotten to be gracious; but what a mercy it is that he does know us. We accuse one another, we turn devils to one another, are accusers of the brethren, and what will support two of God's people when judged by one another, but this, Lord, thou knowest my integrity, thou knowest how matters are with me!

But, my brethren, here is something better, here is good news for you; what is that? say you; why, *I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.* O that the words may come to your hearts with as much warmth and power as they did to mine thirty-five years ago. I never prayed against any corruption I had in my life, so much as I did against going into holy orders, so soon as my friends were for having me go; and Bishop Benson was pleased to honor me with peculiar friendship, so as to offer me preferment, or do any thing for me. My friends wanted me to mount the church betimes; they wanted me to knock my head against the pulpit too young; but how some young men stand up here and there and preach, I do not know; but God knows how deep a concern entering into the ministry and preaching was to me; I have prayed a thousand times till the sweat has dropped from my face like rain, that God of his infinite mercy, would not let me enter the church before he called me to, and thrust me forth in his work. I remember once in Gloucester, (I know the room, I look up at the window when I am there and walk along the streets; I know the window, the bedside, and the floor upon which I have lain prostrate;) I said, Lord, I cannot go, I shall be puffed up with pride, and fall into the condemnation of the devil; Lord do not let me go yet; I pleaded to be at Oxford two or three years more; I intended to make a hundred and fifty sermons, and thought I would set up with a good stock in trade; but I remember praying, wrestling, and striving with God; I said I am undone, I am unfit to preach in thy great name, send me not, pray, Lord, send me not yet. I wrote to all my friends in town and country, to pray against the bishop's solicitation, but they insisted I should go into orders before I was twenty-two. After all their solicitation these words came into my mind, *nothing shall pluck you out of my hand.* O may the words be blessed to you my dear friends, that I am parting with, as they were to me when they came warm upon my heart; then, and not till then, I said, Lord, I will go, send me when thou wilt. I remember when I was in a place called Dover-Island, near Georgia, we put in with bad winds; I had a hundred and fifty in the family to maintain, and not a single farthing to do it with, in the dearest part of the king's dominions; I remember, I told a minister of Christ now in heaven, I had these words once, sir, *nothing shall pluck you out of my hand.* O, says he, take comfort from them, you may be sure God will be as good as his word, if he never tells you so again. And our Lord knew his poor sheep would be always doubting they should never reach heaven, therefore, says he, *I give to them eternal life, and they shall never perish.*

Here are in our text three blessed declarations, and promises: *First. I know them.*

Second. They shall never perish: though they often think they shall perish by the hand of their lusts and corruptions; though they think they shall perish by the deceitfulness of their hearts; but Christ says, *they shall never perish;* I have brought them out of the world to myself, and do you think I will let them go to hell after that. *I give to them eternal life;* pray mind that: not I will, but I do. Some talk of being justified at the day of judgment; that is nonsense; if we are not justified here, we shall not be justified there. He gives them eternal life, that is, the earnest, the pledge, and assurance of it; the indwelling of the Spirit of God here, is the earnest of glory hereafter.

Third. Neither shall any pluck them out of my hand. He holds them in his hand, that is, he holds them by his power, none shall pluck them thence; there is always something plucking at Christ's sheep, the devil, the lusts of the flesh, the lusts of the eye, and the pride of life, all try to pluck them out of Christ's hand. O my brethren, they need not pluck us, for we help all three to pluck ourselves out of the hand of Jesus; but *none shall pluck them out of my hand,* says Christ, *I give to them eternal life. I am going to heaven to prepare a place for them, and there they shall be.* O my brethren, if it was not for keeping you too long, and too much exhausting my own spirits, I could call upon you to leap for joy; there is not a more blessed text to support the final perseverance of the saints; and I am astonished any poor soul, and good people I hope too, can fight against the doctrine of the perseverance of the saints. What if a person say they should persevere in wickedness? Ah! that is an abuse of the doctrine; what, because some people spoil good food, are we never to eat it? But, my brethren, upon this text I can leave my cares, all my friends, all Christ's sheep to the protection of Christ Jesus's never failing love.

I thought this morning, when I came here riding from the other end of the town, it was to me like coming to be executed publicly: and when the carriage turned just at the end of the walk, and I saw you running here, O thinks I, it is like a person now coming to the place where he is to be executed: when I went up to put on my gown, I thought it was like dressing myself to be made a public spectacle to shed my blood for Christ; and I take all heaven and earth to witness, and God and the holy angels to witness, that though I had preferment enough offered me, that though the bishop took me in his arms, and offered me two parishes when I was but twenty-two years old, and always took me to his table; though I had preferment enough offered me when I was ordained, thou, O God, knowest, that when the bishop put his hand upon my head, I looked for no other preferment than publicly to suffer for the Lamb of God: in this spirit I came out, in this spirit I came up to this metropolis. I was thinking when I read of Jacob's going over the brook with a staff, that I would not say so much, but I came up without a friend; I went to Oxford without a friend; I had not a servant; I had not any one to introduce me; but God, by his Holy Spirit, was pleased to raise me up to preach for his great name's sake: through his Divine Spirit I continue to this day, and feel my affections are as strong as ever towards the work, and the people of the living God. The congregations at both ends of the town are dear to me. God has honored me to build this and the other place; and, blessed be his name, as he called me to Georgia at first, and I left all London affairs to God's care, when I had most of the churches in London open for me, and had twelve or fourteen constables to keep the doors, that people might not crowd too much; I had offers of hundreds then to settle in London, yet I gave it up for God, to go into a foreign clime; and I hope with that same single intention I am going now.

When I came from America last, I thought I had no other river to pass over but the river Jordan; I remember I told you so; and as the Orphan-house was then to be given, I thought, out of my hands, I intended to retire into some little corner, and pray when I could not preach, my spirits were so low, and my nerves and animal frame so weak, but God, of his infinite mercy, has renewed my strength, and is pleased to raise my spirits, so that I find my heart is willing to go here or there, wherever God shall call.

The Orphan-house being turned into a college is a matter of great consequence. You that have not been in America cannot tell, but I heartily wish, (I am neither a prophet, nor the son of a prophet,) and I hope none of us will ever be driven to America for an asylum, where God's people were driven from this land a hundred years ago. Clouds are growing thick, and if a spirit of moderation does not prevail among governors and governed, what but confusion must happen to persons who strive with one another, and are making sport for the devil, by destroying one another? May the great and gracious God avert every impending storm; and by diffusing a spirit of moderation and of a sound mind, and by keeping his people close to himself, avert those storms, those terrible judgments, that we have reason to expect from our repeated provocations. I am going now to settle the Orphan-house upon a proper basis; I go now in the fall, that I may be in Georgia in the winter, which is fine weather there. The twenty-fifth of March is the anniversary of the day on which I laid the first brick of the Orphan-house; by that time I hope, all the buildings will be finished, and the plantation settled; and then I hope to go and preach along the continent to New England, and from thence I intend, if God permit me, to return to my dear London and English friends again.

I have blessed news from the Orphan-house; one writes to me word, would to God you could send a thousand such as you have sent, Mr. Dixon and his wife, that have been old servants there; Mr. Wright, Mr. Crayne, and Mr. Wright's brother, and those that have been employed with them to carry on the work of the Lord; and I cannot think but God intends to lay a foundation for a blessed seminary for Christ. Lord Jesus, hear our prayers upon that account.

Now I must come to the hardest part I have to act. I was afraid when I came out from home, that I could not bear the shock, but I hope the Lord Jesus Christ will help me to bear it, and help you to give me up to the blessed God, let him do with me what he will. This is the thirteenth time of my crossing the mighty waters; it is a little difficult at this time of life; and though my spirits are improved in some degree, yet weakness is the best of my strength; but I delight in the cause, and God fills me with a peace that is unutterable, which nobody knows, and a stranger intermeddles not with; into his hands I commend my spirit; and I beg that this may be the language of your hearts, Lord keep him, let nothing pluck him out of thy hands. I expect many a trial while I am on board; Satan always meets me there; but that God who has kept me, I believe will keep me. I thank God, I have the honor of leaving every thing quite well and easy at both ends of the town; and my dear hearers, my prayers to God shall be, that nothing shall pluck you out of Christ's hands. Witness against me, if I ever set up a party for myself; did ever any minister, or could any minister in the world say, that I ever spoke against any one going to any dear minister? I thank God, that he has enabled me to be always strengthening the hands of all, though some have afterwards been ashamed to own me. I declare to you, that I believe that God will be with me, and will strengthen me; and I believe it is in answer to your prayers, that God is pleased to revive my spirits; may the Lord help you to pray on. If I am drowned in the waves, I will say, Lord, take care of my London, take care of my English friends, let nothing pluck them out of thy hands.

And as Christ has given us eternal life, O my brethren, some of you, I doubt not, will be gone to him before my return; but my dear brethren, my dear hearers, never mind that; we shall part, but it will be to meet again for ever. I dare not meet you now, I cannot bear your coming to me to part from me, it cuts me to the heart and quite overcomes me; but by and by all parting will be over, and all tears shall be wiped away from our eyes. God grant that none that weep now at my parting may weep at our meeting at the day of judgment; and if you never were among Christ's sheep before, may Christ Jesus bring you now. O come, come, see what it is to have eternal life; do not refuse it; haste sinner, haste away: may the great, the good shepherd, draw your souls. O! if you never heard his voice before, God grant you may hear it now; that I may have this comfort when I am gone that I had last, that some souls were awakened at the parting sermon. O that it may be a farewell sermon to you; that it may be a means of your taking a farewell of the world, the lusts of the flesh, the lusts of the eye, and the pride of life. O come, come, come, to the Lord Jesus Christ; to him I leave you.

And you, dear sheep, that are already in his hands, O may God keep you from wandering; God keep you near Christ's feet; I do not care what shepherds keep you, so as you are kept near the great shepherd and bishop of our souls. The Lord God keep you, lift up the light of his countenance upon you, and give you peace. Amen.

SERMON XXVII.

A FAITHFUL MINISTER'S PARTING BLESSING.—A FAREWELL SERMON.

REVELATIONS xxii. 21.

The grace of our Lord Jesus Christ be with you all. Amen.

IT is very remarkable that the Old Testament ends with the word curse; whereby we are taught that the law made nothing perfect: but blessed be God, the New Testament ends otherwise, even a precious blessing, that glorious grace put into the heart, and dropped by the pen of the disciple whom Jesus loved.

My brethren, as the providence of God calls us now to bid each other a long farewell, can I part from you better than in enlarging a little upon this short but glorious prayer; can I wish you, or you me, better in time and eternity, than that the words of our text may be fulfilled in our hearts: *the grace of our Lord Jesus Christ be with you all. Amen.* In opening which,

First, It will be proper to explain what we are to understand by the word grace.

Secondly, What by the grace of our Lord Jesus Christ, and its being with us all; and then to observe upon the word Amen: showing you why it is that every one of us may wish that the grace of our Lord Jesus Christ may be with us all.

Perhaps there is not a word in the book of God that has a greater variety of interpretations put upon it than this little, this great word grace. I do not intend to fatigue you, or waste the time by giving you all. It will be enough in general to observe, that the word grace signifies favor, or may imply the general kindness that God bears to the world; but it signifies that here, which I pray God we may all experience, I mean the grace, the special grace of the blessed God communicated to his people; not only his favor displayed to us outwardly, but the work of the blessed Spirit imparted and conveyed inwardly and most powerfully to our souls, and this is what our church in the catechism calls special grace; for though Jesus Christ in one respect is the Savior of all, and we are to offer Jesus Christ universally to all, yet he is said in a special manner to be the Savior of them that believe; so that the word grace is a very complex word, and takes in all that the blessed Spirit of God does for a poor sinner, from the moment he first draws his breath, and brings him to Jesus Christ, till he is pleased to call him by death; and as it is begun in grace, it will be swallowed up in an endless eternity of glory hereafter. This is called the grace of our Lord Jesus Christ. Why so? Because it is purchased for us by the Lord Jesus Christ: the law was given by Moses, but grace and truth, in the most emphatical manner, came by Jesus Christ the son of God. If it was not for the purchase of a Mediator's blood,—if it was not that Jesus Christ had bought us with a price, even with the price of his own blood, you and I should never have had, and could never have had the grace of God manifested at all to our souls. The covenant of works being broken, our first parents stood convicted before God: they were criminals, though they did not care to own it; condemned before God, and in themselves, so that like their children they made excuses for their sin. Man by nature had but one neck, and if God had pleased to have done it, he might justly have cut it off at one blow: but no sooner had man incurred the curse of the law, but behold a Mediator is provided under the character of the seed of the woman, which should bruise the serpent's head; implying what the Redeemer was first to do without, and afterwards to do in the hearts of all his people: well therefore are we taught in our church collects to end all our prayers with the words, *through Jesus Christ our Lord.*

Moreover, brethren, this grace may be called the grace of our Lord Jesus Christ, because it is not only purchased by him, but it is conveyed into our hearts through Christ. The federal head of his glorious body, is a head of influence to those for whom he shed his blood: thus his disciple said, he was full of grace and truth, and out of his fullness we, all that are true believers, receive grace for grace; grace upon grace, says Mr. Blackwall, in his sacred classics: grace for grace, that is, says Luther, every grace that is in Christ Jesus, will be by his blessed Spirit transcribed into every believer's heart, even as the warm wax receives the impress of the seal upon it; as there is line upon line upon the seal left upon the wax, so in a degree, though we come greatly short of what the law requires, the grace that is in Jesus Christ is, in a measure, implanted in our souls; but the Lord Jesus Christ, blessed be God, has our stock in his hands. God trusted man once, but never will more; he set Adam up, gave him a blessed stock, placed him in a paradise of love, and he soon became a bankrupt, some think in twenty-four hours, however, all agree it was in six or seven days, and that he never had but one sabbath; but now, blessed be God, we are under a better dispensation, our stock is put into Christ's hands, he knows how to keep it, and us too; so this grace may be said to be the grace of our Lord Jesus Christ, secured by his blood, and conveyed to our souls by his being the head of his church and people.

This grace has a variety of epithets put to it, and I question whether there is any kind of grace but what the Lord Jesus Christ exercises towards his people some way or other, every hour, every moment of the day.

First. His restraining grace. Why, if it was not for this, God's people would be as weak and wicked as other folks are. Remember what David said when Abigail came to him; he was going to kill a neighbor for affronting him, forgetting that he was a Psalmist, and was only acting as a creature. Blessed be God, says he, that has sent thee to meet and keep me. My brethren, we may talk what we please, and build upon our own stock; we are just like little children that will walk by themselves. Well, says the father, walk alone then, they tumble down, get a broken brow, and then are glad to take hold of the father; thus Jesus Christ is always acting in a restraining way to his people; if it was not so, by the blindness of their understandings, the corruptions of their hearts and affections, together with the perverseness of their will, alas! alas! there is not a child of God that would not run away every day, if Christ did not restrain him!

Secondly. There is convicting grace, which from the Lord Jesus Christ acts every day and hour. Oh! it is a blessed thing to be under the Redeemer's convicting grace! a man may speak to the ear, but it is the Spirit of God alone can speak to the heart. I am not speaking of convicting grace that wounds before conversion, and gives us a sense of our sin and misery: no, I mean convicting grace that follows the believer from time to time. If a heathen Socrates could say, that he had always a monitor with him to check him when he did amiss and direct him when he went right, surely the christian may say, blessed be God for it, that he has a Jesus that kindly shows him when he goes astray, and by his grace puts him into the way of righteousness, that his feet may not slip; this is what the shepherd does to his sheep when they have wandered. What does the shepherd do, but sends some little cur, his dog, after them, to bring them to the fold again? What does Jesus Christ do in temptations, trials and afflictions? He fetches his people home, and convinces them that they have done amiss.

Then, *thirdly,* There is the converting grace of our Lord Jesus Christ. Oh! what poor unhappy creatures are they, that think they can turn to God when they please, to which abominable principle it is owing, that they leave it till they cannot turn in their beds. Satan tells them that it is too late, their consciences are filled with horror, and they go off in a whirlwind. May this be the case of none here! That is a most excellent prayer in our communion office, *Turn us, O good Lord, and we shall be turned:* we can no more turn our hearts than we can turn the world upside down; it is the Redeemer, by his Spirit, must take away the heart of stone, and by the influence of the Holy Spirit give us a heart of flesh. I might as well attempt to reach the heavens with my hand; I might as well go to some church-yard and command the dead to rise; I might as well shake my handkerchief and bid the streams divide, and they give way, as to expect a soul to turn to God without the grace of a Mediator. Come, my dear hearers, I am of a good man's opinion, that prayed he might be converted every day. In the divine life, not to go forwards is to go backwards; and it is one great part of the work of the Spirit of God to convert the soul from something that is wrong to something that is right, every day, hour, and moment of the believer's life, so that in short his life is one continued act of converting grace. There is not a day but there is something wrong; there is something we want to have taken away; we want to get rid of the old man, and to get more of the new man, and so the Spirit of God works every day. O! my brethren, God give us more of this converting grace!

Then there is establishing grace. David prays, *Create in me a new heart, and renew a right spirit within me;* in the margin, it is constant spirit; and you hear of some that are rooted and grounded in the love of God, and the apostle prays, that they may always abound in the work of the Lord. Again, it is good to have the heart established with grace. There is a good many people have some religion in them, but they are not established; hence they are mere weather-cocks, turned about by every wind of doctrine; and you may as soon measure the moon for a suit of clothes, as some people that are always changing; this is for want of more grace, more of the Spirit of God; and as children grow that are stronger and riper, so as people grow in grace, and in the knowledge of the Lord Jesus Christ, they will be more settled, more confirmed. On first setting out they prattle, but they will be more manly, more firm, more steady. Young christians are like little rivulets that make a large noise, and have shallow water; old christians are like deep water that makes little noise, carries a good load, and gives not way.

What think you, my brethren, of the Redeemer's comforting grace? O! what can you do without it? *In the multitude* *of my thoughts within me*, says the Psalmist, *thy comforts have refreshed my soul.* I believe you will all find what Lord Bolingbroke, in spite of all his fine learning, and deistical principles, found when under affliction. He sent a letter which I saw and heard read to me, at least that part of it in which he says, *Now I am under this affliction I find my philosophy fails me.* With all our philosophy and striving, it is too hard to work ourselves into a passive state. Alas! it is commendable to strive, but we shall never be content, we shall never be cheerful under sufferings, but through the assistance of the Redeemer. Even now, in respect of parting from one another, what can comfort friends when separated, but the Spirit of God. Paul when going away from Jerusalem, said, *What mean ye to weep and break my heart?* He also says, *I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus*, which he could not have said, had he not felt the comforting grace of Jesus Christ. Our Lord, when going away, says, *I will send the Comforter;* I will not leave you comfortless and helpless, I will come again: the Lord helps the believer from time to time. We can easily, my brethren, talk when not under the rod ourselves; there is not a physician or apothecary in London but can give good advice, but when they are sick themselves, poor souls! they are just like their patients, and many times are more impatient than those they used to preach patience to; so it is with the greatest christian; we are all men of like passions; there is not one of us when under the rod, if left to ourselves, but would curse God, and Ephraim like, *be as a bullock unaccustomed to the yoke;* and there are many here, I do not doubt, that have said to the Redeemer, *What dost thou?* or, perhaps, with Jonah, *We do well to be angry;* if the Lord does but take away his goard from us, if he is pleased to baulk us in regard to the creatures, how uncomfortable are we? and there are so many afflictions and trials, that if it was not for the Lord Jesus Christ's comfortings, no flesh could bear them.

In a word, what think you, my brethren, of the quickening grace of our Lord Jesus Christ? Remember David says, *Quicken me according to thy word; quicken me in thy way; quicken me in thy righteousness.* God's people want quickening every day; this is trimming our lamps, girding up the loins of our minds, stirring up the gift of God that is in us. It is just with a soul as it is with the plants and trees; how would it be with them if the Lord did not command quickening life to them after the winter? The believer has his frosty and winter days, and wo be to them that think they have always a summer; the believer at times can say. *The winter* *is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell*, Cant. ii. 12. What is all this but God's quickening grace, restoring the believer to his blessed joy. Oh! my brethren, I have not time to show you in how many ways the Redeemer's grace is displayed; but wherever this grace is, what reason have you that are partakers of it, and I, to pray that it may be with us all; *the grace of our Lord Jesus Christ*, says John here, *be with you all:* it is not said all ministers, it is not said all of this or that particular people, but with all believers. O! my friends remember what Mr. Henry said, he desired to be a Catholic, but not a Roman Catholic. I have often thought since I went to see the waterworks, that it was an emblem of Christ; there is a great reservoir of water from which this great city is supplied; but how is it supplied from that reservoir? Why by hundreds and hundreds of pipes: but where does this water go, does it go only to the dissenters or to the church people, only to this or that people? No, the pipes convey the water to all; and I remember when I saw it, it put me in mind of the great reservoir of grace, that living water that is in Christ Jesus, and the pipes are the ordinances by which his grace is conveyed to all believing souls. God grant we may be of that happy number. O what a mercy it is that Christ has said *I will be with you always even to the end of the world*, Matt. xxviii. 20.; and therefore we must look upon this prayer to be efficacious now, as it was the moment the words dropped from the apostle's pen. I believe the most minute philosophers, and those that have the greatest skill in astronomy, cannot perceive there has been any abatement in the heat of the sun since God first commanded it to rule the day; then surely, if my God can make a sun that for so many thousands of years shall irradiate, enlighten, and warm the world, without losing any of its light and heat, so does the Sun of Righteousness, the Son of God, arise upon the children of God with healing under his wings; he raises, warms, nourishes, and comforts his people, and we have the gospel on the ends of the earth, as well as those who had the honor of conversing with him in the days of his flesh. I mention this in answer to all those who have wrote against the Methodists, and represented them as fanatics; there is no other way of talking against the divine influence, but by allowing it was so formerly, but that it is not so now; they say the primitive christians had it, but it is not to be so with us now as it was formerly. O my brethren, what fools these great men are when they talk about things they know nothing of; give them a polyglot, give them a lexicon, give them a geographical text, or the chronological part of the scripture, they have something to say; but when they come to talk of the Spirit of God, they see the word Spirit, and they read the word grace, but while they read it their hearts cry, because their knowledge puffs them up, surely if it was so, we great men that have been in the university should have it, God would give it us; and because they find it not in themselves, their abominable pride will not own it may be in any. Pray what was Peter, James, and John; I do not mean to speak disrespectfully of them, they were as weak, as blind, as obstinate, and worldly-minded as others, till Jesus Christ changed their hearts; and that same grace that changed their hearts, changes now the hearts of God's people; and blessed be God, that same grace is with all his people.

It is so in his ordinances. Here is the difference between a formalist and a christian; the formalist goes to ordinances, but then he does not feel the God of ordinances, and that is the reason most formal people do not care to go to church very often. Who cares to go to the house of a person he does not love? They will only just knock at the door, and ask if such a person is at home, and are very glad to hear the servants say their master or mistress is not at home; the visit is paid; so it is with many people who go to church and meeting; and I do not doubt but there are many Methodists, hundreds and hundreds, that have been at the ordinances, who never felt the God of ordinances converting them to this day.

The grace of our Lord Jesus Christ is with his people in prayer. Who can pray without grace? They may laugh at it that will, but God give you and I a spirit of prayer; let them laugh as they please; what profit will it be to us to read this book without the grace of God. What a horrid blunder has the bishop of G——r been guilty of? What do you think his lordship says, in order to expose the fanaticism of the Methodists? Why, says he, they say they cannot understand the scriptures without the Spirit of God. Can any man understand the scriptures without the spirit of God helps him? Jesus Christ must open our understandings to understand the scriptures, and the Spirit of God must take of the things of Christ and show them unto us; as we are taught to pray, *O Lord, thou hast caused thy holy scriptures to be written, &c.* as in the second Sunday in Advent; and here the bishop pretends to tell us there is no need of it; here our collect and bishop disagree very much. So with respect to all ordinances it is the same. What signifies my preaching and your hearing if the

Spirit of God does not enlighten? Formal ministers can steal a sermon, and add a little out of their own heads, but a minister of the gospel cannot preach to purpose without the assistance of the Spirit of God, no more than a ship can sail without wind. As for a carnal man he may take his sermon in his pocket, and you will find his sermons always the same; but spiritual preachers are seldom so; sometimes they are in darkness, so as to speak to those that are in darkness; sometimes they are tempted, so as to speak to those that are tempted; sometimes they have a full gale, and go before the wind, and this is all by the assistance of the Spirit of God, and without this a man may preach like an angel, and do no good at all. So in respect of hearing the word of God, I declare I would not preach again, if I did not think that God would accompany the word by his Spirit. What are we but *sounding brass and tinkling cymbals?* If the word is preached in the strength of the Spirit, it will be attended with convictions, and conversions, and the grace of God will be both with preacher and hearer.

The grace of God is with his people in *his Providence*. O! says Bishop Hall, a little aid is not enough for me. My going on the water puts me in mind of what I have seen many times: if the sailors perceive a storm coming, they do not choose to speak to the passengers for fear of frightening them, they will go quietly on deck, and give orders for proper care to be taken; and if a sailor can tell of storms approaching by the clouds, why cannot God's people tell why God does so and so with them? The people of God eye him in his Providence; the very hairs of their heads are all numbered, and the grace of God is with them in the common business of life. Some people think that the Methodists preach so and so to make them neglect their business, and we preach at unseasonable times: we would not preach at this time, but that we are going to part from one another. No, we preach that the grace of God may attend them in their counting-houses, and wo be to those persons that do not take the grace of God with them into their counting-houses, and in their common business. O what blessed times would it be if every one made the grace of God their employ, that when the Lord comes he may say, Lord, here I am waiting for thee.

The grace of the Lord Jesus Christ is with his people when *sick* and when *dying*. O my dear souls, what shall we do when death comes? What a mercy it is that we have a good master to carry us through that time! As a poor converted negro that saw a believer who was dying in comfort, said, Master, don't fear, Jesus Christ will carry you safe through the dark valley of the shadow of death. But the time would fail, if I was to show you in how many respects *the grace of the Lord Jesus Christ* helps us; but what I have said will show, that we need all join in a hearty Amen; Amen, I pray God it may be so, so it is, so may it be! May be what? Why, that *the grace of the Lord Jesus Christ, convicting, restraining, converting, establishing*, and *comforting grace*, may be with us in his ordinances, in his providences, in sickness, and when dying: then, blessed be God, we shall carry it with us after time. And now, my dear hearers, by the help of my God, in whose strength I desire once more to go upon the waters, I shall pray wherever I am, that this *grace of the Lord Jesus Christ may be with you all.*

To whom shall I speak first by way of improvement? Are there any of you here unconverted? No doubt too many. Are there any of you here this morning come out of curiosity to hear what the babbler has to say? Many, perhaps, are glad it is my last sermon, and that London is to be rid of such a monster. I do not doubt but it has been a pleasant paragraph for many to read; but whoever there are of you that are unconverted, or whatever you may think, sure you cannot be angry for my wishing that the *grace of God may be with you.* O that it may be with every unconverted soul. O pray for me, my dear friends, that the Lord may bless me to some unconverted soul. What wilt thou do if the grace of God is not with thee? What wilt thou do with the favor of man if thou hast not the grace of God? You will find, my brethren, it will not do, you cannot do without the grace of God when you come to die. There was a nobleman that kept a deistical chaplain, and his lady a christian one; when he was dying, he says to his chaplain, I liked you very well when I was in health, but it is my lady's chaplain I must have when I am sick. Do you know that you are nothing but devils incarnate? Do you know that every moment you are liable to eternal pains? The Lord help thee to awake, O sinner, awake, awake, thou stupid soul, and if the grace of God was never with thee before, God grant it may be now. Do not say I part with you in an ill humor; do not say that a madman left you with a curse. Blessed be God that when first I entered into the field, (and blessed be God that honored me with being a field-preacher,) I proclaimed the grace of God to the worst of sinners, and I proclaim it now to the vilest sinner under heaven; could I speak so loud as that the whole world might hear me, I would declare that the grace of God is free for all poor souls that are willing to accept of it by Christ. God make you all willing this day.

There are many of you, I doubt not, but have this grace, and I believe there are many of you that can say that this poor despised place was that which God honored first with giving it you : but whether you were converted here or elsewhere, if you have the grace of God, the Lord grant you more grace; *grace, mercy, and peace be multiplied unto you all.* My brethren, they that have Christ never have enough of him; you want more grace every day, and hour, and moment. I see for my part, more of my want of grace than I did ten or twenty years ago; may be that is because I do not grow in grace : but those that grow in grace will grow every day more sensible of their want of grace, they will feel their weakness more and more every day. Some who are called christians are a most foul-mouthed people; they abuse their neighbors, but real believers abuse themselves most, and call themselves, *i. e.* what is in themselves, the worst of neighbors. O my brethren, may the Lord Jesus Christ's grace be with you more and more, that you may be transformed into the divine likeness, and pass from glory to glory by the Spirit of the Lord. May God grant that this grace may be with you all, particularly those young men that have given up their souls to Christ. It delights my soul when I go round the communion table, to see how many young souls have given themselves to Christ: the Lord grant that you may not return again to folly. O young men, flee youthful lusts; O young women, the Lord Jesus Christ grant that grace may be with you all, that you may study the beauties of the mind, shine in the beauties of holiness, and be wise to everlasting salvation.

May the grace of the Lord Jesus Christ be with you all that are in the marriage state. It needs much grace to bear with heavy trials, much grace to deal with servants, children, and under disappointments in trade; to walk with God with a pure heart. Some people think it clever to have wives and children, but they want a thousand times more grace than they had when they were single; you have need of much grace to honor God in your houses; much grace to teach you to be prophets; much grace to teach you to be kings in the family; to know when to be pleased; to know when to be silent; to know when to be angry; but the greatest grace is to be angry when called to it, to be angry without sin. O! may the grace of God be with you all in your closets, every time you pray, every time you come to an ordinance. O! may the grace of God be with you all when you frequent this despised place! blessed be God, some may say, that ever it was built; though as soon as it was built I was called away. As soon also as the chapel was built I was then called away, and so am now; and when I came out of my chamber, I could hardly support it. I would as lief go to an execution, if my way was not very clear; what is dying? that is but for a moment. O may the grace of God be with all that preach the gospel here. Blessed be God his grace has been with them; do not let the world say, he is gone, and all the people are gone now: do not weaken the hands of those that shall labor here: I should not mention such a word if I was not going away. The Lord Jesus Christ grant that you may keep steady, and honor the preachers more and more: there will be good Mr. Adams, blessed be God, from time to time, with Mr. Berridge, and so there will be a blessed change; may the Spirit of God be with them, and you, more and more! and O my dear friends, if the Lord God has vouchsafed to own these labors to any of you, do remember me in a particular manner, when gone; for though my body has been weak, yet I thank God that he has enabled me to speak when called to it.

And so I must go, whether well or ill; pray, that if it should please God to spare me, that I may speak more effectually to you, when I come back again; pray, that the grace of the Lord Jesus Christ may be with me in a restraining, comforting, supporting, and transforming way, that it may be with me when I am sick, and when I die. O my brethren, I see I want the grace of the Lord Jesus Christ, in every one of these respects, every moment. O may the Lord God bless you all that have been kind to me, and forgive every thing that I have done amiss. I am ashamed of myself, so much of the man comes up with me, though I humbly hope, and dare to say, that at the bottom my heart is upright towards God; I would employ it to his praise, but there is so much sin mixed with all I do, that was not the blood of Christ constantly applied to my soul, and the grace of God continually manifested to me, I could not preach any more. You may see a thousand things wrong in me, but I see ten thousand more. O may *the grace of God be with you all.* Now, dear friends, farewell! dear Tabernacle, farewell! if I never preach here any more; O that we may meet in a better tabernacle, when these tabernacles are taken down, when these bodies shall drop, when we shall be forever with the Lord. I have done, I cannot bear it; *the Lord bless you, the Lord God cause his face to shine upon you.* I cannot say more. I dare not. *The Grace of our Lord Jesus be with you all. Amen.*

A
SHORT ADDRESS
TO
PERSONS OF ALL DENOMINATIONS,
OCCASIONED BY THE
ALARM OF AN INTENDED INVASION.

MEN, BRETHREN, AND FATHERS.

THOUGH so many alarming warnings, pathetic exhortations, and suitable directions, have already been given, both from the press and pulpit, by way of preparatives to our late public day of humiliation; yet should one, who is less than the least of all his brethren, now that solemnity is over, presume to trouble his dear countrymen with a short address, by way of supplement to what hath already been offered, it is to be hoped none will be so unkind as to look upon it altogether as superfluous and needless, much less, be so ungenerous as to censure it as proceeding from the pride and naughtiness of his heart. But should this be the case, I shall make no other apology (as I think there needs no other) than that which David, the youngest of the sons of Jesse, made long ago upon a like occasion, *Is there not a cause?*

An insulting, enraged, and perfidious enemy is now advancing nearer and nearer to the British borders. Not content with invading and ravaging our rightful sovereign king George's dominions in America, our popish adversaries have now the ambition to attempt, at least to threaten, an invasion of England itself; hoping, no doubt, thereby not only to throw us into confusion at home, but also to divert us from more effectually defeating their malicious designs abroad. That such a design (however chimerical it may seem) is now actually on foot, the royal proclamation lately issued forth renders indisputable. Which proclamation, as it plainly bespeaks his majesty's paternal care, doth at the same time loudly call upon all his faithful and loving subjects, not only to stand upon their guard, but also to exert their utmost efforts, in dependence on Divine protection to prevent and render abortive such an unjust and daring enterprise.

Blessed be God, as a professing, though sinful people, we have lately taken one effectual step towards bringing about such a salutary end.

In obedience to a call from the throne, we have been humbling ourselves in the most public and solemn manner before the most high God. And it is to be hoped, that the many tears that were that day shed, and the thousands and thousands of prayers that were then offered up, have long since been regarded by, and entered into the ears of the Lord of Sabaoth. Infidels may perhaps laugh and make themselves merry with such an insinuation: but serious people, (and to such in a more peculiar manner is this address directed,) will account it no way enthusiastic to affirm that solemn humiliations, whether performed by public communities in general, or individuals in particular, have always met with such a Divine acceptance, as to obtain at least a reprieve from, if not a total removal of, *the threatened evil.* The deferring of an impending judgment only upon the hypocritical, but public humiliation of a wicked Ahab; the mature and providential deliverance of the Jewish people from the cruel plot of an ambitious Haman, which queen Esther, Mordecai, and the other distressed Jews sought so earnestly for by public fasting and prayer; and what is yet more, the total and entire suspension of the destruction of Nineveh, that exceeding great city, though so peremptorily denounced, upon the fasting, praying and repenting of the king, nobles and commons, at the preaching of Jonah. These, I say, not to mention many more that might be adduced from sacred story, are most pregnant, and, at the same time, very encouraging proofs, that those that humble themselves shall, in God's due time, be exalted; and that, therefore, as a nation, we may boldly infer, that the righteous Lord, who delights to show himself strong in behalf of those who are of an upright heart, will favor, plead and vindicate our righteous cause.

I am very sensible that artful insinuations have been industriously published, in order to lay all the blame of this war upon us; but bold assertions and solid proofs are two different things. For it is plain, beyond all contradiction, that the French, fond of rivaling us both at home and abroad, have most unjustly invaded his majesty's dominions in America; and have also not only by the most vile artifices and lies, been endeavoring to draw the Six Nations of Indians from our interest; but in short, almost all their proceedings ever since the late treaty of Aix la Chapelle, have been little else than preparations for, or a tacit declaration of war. But He that sitteth in heaven, as we may humbly hope, laughs them to scorn; and, as he once defeated the counsel of Ahithophel, and came down to confound the language of those aspiring projectors, who would fain have built a tower, the top of which should reach even to heaven; so we trust (whatever dark providences may intervene) that he will in the end frustrate the devices of our adversary's most subtle politicians, and speak confusion to all their projects, who, by aiming at universal monarchy, are more than attempting to erect a second Babel.

I have heard, or read somewhere of a Turkish general, who, being called to engage with a christian army that had broken through the most solemn ties, stood up at the head of his troops, and then drawing out the treaty which they had broken out of his bosom, and holding it up in the air, thus addressed the throne of heaven: "O Almighty Being, if thou art, as they say thou art, these christians' God, thou lovest what is right, and hatest perfidy; look down, therefore, and behold this treaty which they have broken, and as thou canst not favor what is wrong, render their arms, O God, successless, and make mine victorious." He ended; immediately the sword was drawn. The two parties vigorously engaged, and the perfidious christians were beaten off the field. Thus may our Protestant generals, or at least their chaplains, deal with our enemy's forces, in respect to the treaty of Aix la Chapelle. They, not we, have broken it. They, not we, have been the aggressors: and therefore, notwithstanding we are looked upon as *heretics*, and they fight under the banner of one who styles himself *His Most Christian Majesty;* a righteous God, we trust, in answer to prayer, will humble France, and make the British arms, both by sea and land, more than conquerors through his love. It is true, (and God knows, with grief of heart I speak it,) praying is become too unfashionable amongst our people in general, and among our military men in particular; but wherein either the piety, and consequently true policy, of such a procedure consists, I believe will be very difficult to determine. If we have recourse to Mr. Rollin's Ancient History, I believe we shall find that neither Darius, Cyrus, Alexander, or indeed scarce any of the Egyptian, Grecian, Persian, or Roman generals, ever undertook any hazardous enterprise, without making some public acknowledgment of a deity. And if we consult that history of histories, that too much neglected book, (as Sir Richard Steele expresses himself,) emphatically called the Scriptures, we may always remark that those heroic worthies, who by faith subdued kingdoms, and put to flight the armies of the aliens, were men of prayer, as well as men of valor. And if our researches descend forwards down to our own annals, we shall soon be satisfied, that the British arms were never more formidable, than when our soldiers went forth in the strength of the Lord, and with a Bible in the one hand, and a sword in the other, cheerfully fought under his banner, who hath condescended to style himself *a Man of War.*

Such an appellation as this, methinks, may sufficiently justify the lawfulness of bearing arms, and drawing the sword in defense of our civil and religious liberties. For if God himself is pleased to style himself a Man of War, surely in a just and righteous cause, (such as the British war at present is,) we may as lawfully draw our swords, in order to defend ourselves against our common and public enemy, as a civil magistrate may sit on a bench, and condemn a public robber to death. Our excellent reformers, sensible of this, in the thirty-second article of our church, after having declared "that the laws of the realm may punish christian men with death for heinous offenses;" immediately subjoins, "that it is lawful for christian men, at the commandment of the magistrate, to wear weapons and serve in wars." And therefore, what Bishop Saunderson says of study, may be likewise said of fighting: "Fighting without prayer, is atheism; and prayer without fighting is presumption." And I would be the more particular on this point, because through a fatal scrupulosity against bearing arms, even in a defensive war, his majesty hath been, and is not yet out of danger of losing that large, extensive, and that lately most flourishing province of Pennsylvania, the very center and garden of all North America. But whilst I see such very scrupulous persons grasping at every degree of worldly power, and by all the arts of worldly policy, laboring to monopolize and retain in their own hands all parts both of the legislative and executive branches of civil government; to speak in the mildest terms, we may honestly affirm, that they certainly act a most inconsistent, and if not prevented here at home, to thousands of their neighbors, I fear a fatal part. For, say what we will to the contrary, if we search to the bottom of things, we may soon be convinced, that civil magistracy and defensive war must stand or fall together. Both are built upon the same basis; and there cannot be so much as one single argument urged to establish the one, which doth not at the same time corroborate and confirm the other.

Far be it from me, who profess myself a disciple and minister of the Prince of Peace, to sound a trumpet for war: but when the trumpet is already sounded by a perfidious enemy, and our king, our country, our civil and religious liberties are all, as it were, lying at stake, did we not at such a season lend our purses, our tongues, our arms, as well as our prayers, in defense of them, should we not justly incur that curse which an inspired Deborah, when under the immediate influence of the Holy Spirit, once uttered, "Curse ye, Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty!" Known unto God, and God alone, are all our hearts. Daily repeated experience convinceth us, that the greatest talkers are not always the greatest doers. How therefore any of us may behave when put to the trial, the trial itself can only prove. But, for my own part, whatever my future conduct may be, (and I know it will be downright cowardly, if left to myself,) yet, upon the maturest deliberation, I am at present so fully convinced of the justice of the British cause, that supposing it should be said of me, as it is of Zuinglius, *cecidit in prœleo;* he fell in battle. I hope, if whilst the silver cords of life are loosing, I shall be attended by any who may be bewailing mine, as the friends of Zuinglius did his misfortune, I should like him to cry out, *Ecquid hoc infortunii?* Is this a misfortune? And not only so, but also with my expiring breath add, as he did, *O faustum infortunium!* O happy misfortune! For, surely, it is far more preferable to die, though by a popish sword, and be carried from the din and noise of war by angels into Abraham's bosom, than to be suffered to survive only to drag on a wearisome life, and to be a mournful spectator, and daily bewailer of one's country's ruin.

Awful and tremendous are the judgments that have lately been abroad. Twice hath the earth, on which this great metropolis stands, unable, as it were, any longer to sustain the weight of its inhabitant's sins, been made to tremble and totter under us. Since that, how amazingly hath the shock been extended! Africa, (nor hath America itself been exempted,) hath in a most destructive manner felt its dire effects. And what dreadful consumption it hath made in various parts of Spain, and, in a more especial manner, at Lisbon, the metropolis of Portugal, is beyond conception, and beyond the power of the most masterly pen to describe. It is to be questioned, whether the like hath ever been heard of since the deluge. Surely nothing was wanting to figure out and realize to that distressed people the horror of the last day, but the sound of the trump, and the actual appearance of the great Judge of quick and dead. But awful and tremendous as such phenomena of nature may be, yet, if we consider the consequences of things, were even the like judgment (which may God avert) to befall us, it would be but a small one, in comparison of our hearing that a French army, accompanied with a popish pretender, and thousands of Romish priests, was suffered to invade, subdue, and destroy the bodies and substance, and, as the necessary consequences of both these, to blind, deceive, and tyrannize over the souls and consciences of the people belonging to this happy isle.

God forbid, that I should give flattering titles to any; for in so doing, I should provoke him to take away my soul. But surely we must have eyes that see not, and ears that hear not, as well as hearts that do not understand, if we do not know, and see, and feel, that in respect to our civil and religious liberties, we are undoubtedly the freest people under heaven. And I dare appeal to the most ungrateful and malicious malcontent, to produce any era in the British annals, wherein we have enjoyed such a continued series of civil and religious liberty, as we have been favored with for these twenty-eight years last past, under the mild and gentle administration of our dread and rightful sovereign king George. Surely he hath been a nursing father to people of all denominations; and however he may be denied it, yet he may, without a compliment, justly claim from the present, as well as future ages, the deserved title of George the Great. But notwithstanding this, such is the degeneracy of human nature, it must necessarily be expected, that in a nation grown wanton with liberty like ours, there is a great multitude of unhappy persons, who being men of lax principles, loose lives, and broken fortunes, may, and will be so abandoned, as to break through all restraints of gratitude, loyalty, and religion, and, like Cataline and his wicked confederates, be fond of joining in any change of government, whereby they may entertain the most distant prospect of bettering their fortunes, and gratifying their ambition, though it be at the expense of their country's blood. This hath been, and no doubt still continues to be, the fate of all civil governments in the world, and consequently is no more than what we may expect, in times of tumult and danger, will be acted over again in our own land by men of such corrupt minds. But, that any serious and judicious, much less religious and devout person, should be so stupid to all principles of self-interest, and so dead even to all maxims of common sense, as to prefer a French to an English government; or a popish pretender, born, nursed, and bred up in all the arbitrary and destructive principles of the court and church of Rome, to the present Protestant succession settled in the illustrious line of Hanover, must be imputed to nothing else but an *awful infatuation.*

Hear ye, (if there be any into whose hands this address may fall, that are desirous of such a change,) not to dwell entirely upon the many innumerable, civil, or temporal losses we should sustain. Hear ye, I say, the mild and gentle language of one of his most christian majesty's late declarations concerning *religion.*

"Being informed, that there have sprung up, and still are springing up daily, in our realm, a great number of preachers, whose sole business is to stir up the people to rebellion, and to dissuade them from the practice of the Roman Catholic and apostolic religion; we do command that all preachers who shall call assemblies, preach in them, or discharge any other function, be put to death; the punishment appointed by the declaration in July, 1686, for the minister of the pretended reformed religion, which we would not, for the future have any one esteem a mere threatening, which will not be put in execution. We do likewise forbid our subjects to receive the said ministers or preachers, to conceal, aid, or assist them, or have, directly or indirectly, any intercourse or correspondence with them. We farther enjoin, on all those who shall know any of the said preachers, to inform against them to the officers of the respective places; the whole under pain, in case of trespass, of being condemned to the galleys for life, if men; and if women, of being shorn, and shut up the remainder of their days in such places as our judges shall think expedient; and whether they be men or women, under pain of confiscation."

After perusing this, read, read, I beseech you, the shocking accounts of the horrid butcheries and cruel murders, committed on the bodies of many of our fellow subjects in America, by the hands of savage Indians, instigated thereto by more than savage popish priests.* And if this be the beginning, what may we suppose the end will be, should a French power, or popish pretender, be permitted to subdue either us or them. Speak, Smithfield, speak, and by thy dumb, but very persuasive oratory, declare to all that pass by and over thee, how many English Protestant martyrs thou hast seen burnt to death in the reign of a cruel popish queen, to whom the present pretender to the British throne, at least claims a kind of a distant kindred!

Speak, Ireland, speak, and tell if thou canst, how thousands, and tens of thousands of innocent unprovoking Protestants were massacred in cold blood, by the hands of cruel Papists, within thy borders, about a century ago. Nay, speak, Paris, speak, (for though popish, on this occasion we will admit thy evidence,) and say, how many thousands of Protestants were once slaughtered, on purpose, as it were, to be served up as a bloody dessert, to grace the solemnity of a marriage feast. But why go we back to such distant eras? Speak, Languedoc, speak and tell, if thou canst, how many Protestant ministers have been lately executed; how many more of their hearers have been dragooned and sent to the gallies; and how many hundreds are now, in consequence of the above mentioned edict, lying in prisons, and fast bound in misery and iron, for no other crime than that unpardonable one in the Romish church; I mean, hearing and preaching the pure gospel of the meek and lowly Jesus.

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* See a pamphlet entitled, "A brief view of the conduct of Pennsylvania for the year 1755."

And think you, my dear countrymen, that Rome, glutted as it were with Protestant blood, will now rest satisfied, and say, "I have enough?" No, on the contrary, having, through the good hand of God upon us, been kept so long *fasting*, we may reasonably suppose, that the popish priests have only grown more voracious, and, (like so many hungry and ravenous wolves pursuing the harmless and innocent flocks of sheep) with double eagerness will pursue after, seize upon, and devour their wished for Protestant prey; and, attended with their bloody red-coats, those Gallic instruments of reformation, who know they must either fight or die, will necessarily breathe out nothing but threatening and slaughter, and carry along with them desolation and destruction in all its various shapes and tortures, go where they will.

But I humbly hope, vile as we are, a gracious, long-suffering and merciful God will not suffer us to fall into their bloodthirsty and cruel hands. He hath formerly most remarkably interposed in England's favor; and why should we in the least doubt but that he will again reveal his Omnipotent arm, and make our extremity to be his opportunity, to help and defend us against such threatening and unjust invaders? Invincible as the Spanish armada was supposed to be, and all powerful as the pope, under whose broad seal they acted, might boast he was in heaven or hell, it is plain he had no power over the water. *For thou didst blow, O Lord, with thy wind, and the enemy were scattered.* And is not this God the same now as he was yesterday? And will he not continue the same for ever? Of whom then should the inhabitants of Great Britain be afraid? Blessed be God, if we look to second causes, we have a glorious fleet, brave admirals, a well disciplined army, experienced officers, and, if occasion should require, thousands and thousands of hearty volunteers, with a *royal hero*, who hath once been made happily instrumental to save his country from impending ruin, if not *majesty itself* prepared to head them. And if by fasting from as well as for sin, and by flying, through a living faith, to the merits of a dying, rising, ascending, and interceding Mediator we can but make God our friend, we need not fear what France, and Rome, and hell, with all its united force, can do unto, or plot against us. The way of duty is the way of safety. And if we are but found in the due use of proper means, we may confidently leave the issue and event of things with God. Be that event what it will, (and I trust it will be a prosperous one,) we have a divine authority to say unto the righteous, it shall be well with them. God's own people, amidst all the wars and rumors of wars, may rest secure; for they not only dwell under the shadow of the Most High, but have his own royal word for it, that all things shall work together for their good. And not only so, but they may also be fully assured that all the malicious efforts and designs of men and devils shall be so far from obstructing, that, on the contrary, through the sure, though secret hand of an ever watchful, overruling, and omnipotent Providence, they shall at present, (howbeit they think not so) be made not only to subserve the present further enlargement of his interests, who, in spite of all the strivings of the potsherds of the earth, will hold the balance of *universal monarchy* in his own hands; but at last shall terminate in the full and complete establishment and perfection of "that blessed kingdom, whose law is truth, whose king is love, and whose duration is eternity." *Fiat! Fiat!*

A LETTER FROM THE REV. GEORGE WHITEFIELD TO THE REV. JOHN WESLEY.

Bethesda, Georgia, Dec. 24, 1740.

Reverend, and very Dear Brother.

God only knows what unspeakable sorrow of heart I have felt on your account, since I left England last. Whether it be my infirmity or not, I frankly confess, that Jonah could not go with more reluctance against Nineveh, than I now take pen in hand to write against you. Were nature to speak, I had rather die than do it; and yet, if I am faithful to God and to my own and others' souls, I must not stand neuter any longer. I am very apprehensive that our common adversaries will rejoice to see us differing among ourselves. But what can I say? The children of God are in danger of falling into error. Nay, numbers have been misled, whom God has been pleased to work upon by my ministry, and a greater number are still calling aloud upon me to show my opinion. I must then show, that I know no man after the flesh; and that I have no respect to persons, any farther than is consistent with my duty to my Lord and Master, Jesus Christ.

This letter no doubt will lose me many friends. And for this cause, perhaps, God has laid this difficult task upon me, even to see whether I am willing to forsake all for him, or not. From such considerations as these, I think it my duty to bear an humble testimony, and earnestly plead for the truths which, I am convinced, are clearly revealed in the word of God. In the defense whereof I must use great plainness of speech, and treat my dearest friends upon earth with the greatest simplicity, faithfulness, and freedom, leaving the consequences of all to God.

For some time before, and especially since my last departure from England, both in public and private, by preaching and printing, you have been propagating the doctrine of *Universal Redemption.* And when I remember how Paul reproved Peter for his dissimulation, I fear I have been sinfully silent too long. Oh! then, be not angry with me, dear and honored sir, if now I deliver my soul, by telling you, that I think, in this, you greatly err.

It is not my design to enter into a long debate on GOD'S DECREES. I refer you to Dr. Edward's *Veritas Redux*, which, I think, is unanswerable, except in a *certain point*, concerning a middle sort between elect and reprobate, which he himself in effect afterwards condemns.

I shall only make a few remarks upon your sermon, entitled *Free Grace.* And before I enter upon the discourse itself, give me leave to take a little notice of what, in your preface, you term an *indispensable obligation* to make it public to all the world. I must own, that I always thought you were quite mistaken upon that head. The case (you know) stands thus: when you were at Bristol, I think you received a letter from a private hand, charging you with not preaching the gospel, because you did not preach up election. Upon this you drew a lot. The answer was—*preach* and *print.* I have often questioned, as I do now, whether, in so doing, you did not tempt ~~the~~ Lord. A due exercise of religious prudence, without a lot, would have directed you in that matter. Besides I never heard that you inquired of God, whether or not election was a gospel doctrine. But I fear, taking it for granted it was not, you only inquired whether you should be silent, or preach and print against it? However this be, the lot came out—*preach* and *print;* accordingly, you *preached* and *printed* against election. At my desire, you suppressed the publishing the sermon while I was in England! but soon sent it into the world after my departure. Oh, that you had kept it in! However, if that sermon was printed in answer to a lot, I am apt to think, one reason why God should suffer you to be deceived was, that hereby a special obligation might be laid upon me faithfully to declare the scripture doctrine of election, that thus the Lord might give me a fresh opportunity of seeing what was in my heart, and whether I would be true to his cause or not; as you could not but grant, he did once before, by giving you such another lot at Deal. The morning I sailed from Deal to Gibraltar, you arrived from Georgia. Instead of giving me an opportunity to converse with you, though the ship was not far off the shore, you drew a lot, and immediately set forward to London. You left a letter behind you, in which were words to this effect—"When I saw God by the wind which was carrying you out, brought me in, I asked counsel of God. His answer you have enclosed." This was a piece of paper, in which was written these words—"Let him return to London."

When I received this, I was somewhat surprised. Here was a good man telling me he had cast a lot, and God would have me return to London. On the other hand, I knew my call was to Georgia, and that I had taken leave of London, and could not justly go from the soldiers who were committed to my charge. I betook myself with a friend to prayer. That passage in the first book of Kings, chap. xiii., where we are told—"That the prophet was slain by a lion, that was tempted to go back contrary to God's express order, upon another prophet's telling him God would have him do so:"—this passage, I say, was powerfully impressed upon my soul. I wrote you word that I could not return to London. We sailed immediately. Some months after, I received a letter from you at Georgia, wherein you wrote words to this effect—"Though God never before gave me a wrong lot, yet perhaps he suffered me to have such a lot at that time, to try what was in your heart." I should never have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here; and justly, because you tempted God in drawing one. And thus I believe it is in the present case. And if so, let not the children of God, who are mine and your intimate friends, and advocates for *Universal Redemption*, think that doctrine true, because you preached it up in compliance with a lot given out from God.

This, I think, may serve as an answer to that part of the preface to your printed sermon, wherein you say—"Nothing but the strongest conviction, not only that what is here advanced is the truth as it is in Jesus, but also that I am *indispensably obliged* to declare this truth to all the world." That you believe what you have wrote to be truth, and that you honestly aimed at God's glory in writing, I do not in the least doubt. But then, honored sir, I cannot but think you have been much mistaken in imagining that your tempting God, by casting a lot in the manner you did, could lay you under an *indispensable obligation* to any action, much less to publish your sermon against the doctrine of predestination to life.

I must next observe, that as you have been unhappy in printing at all, upon such an *imaginary warrant*, so you have been as unhappy in the choice of your text. Honored sir, how could it enter into your heart to choose a text to disprove the doctrine of election, out of the eighth of Romans; where this doctrine is so plainly asserted, that once talking with a quaker upon this subject, he had no other way of evading the force of the apostle's assertion, than by saying—"I believe Paul was in the wrong." And another friend lately, who was once highly prejudiced against election, ingenuously confessed, that he used to think St. Paul himself was mistaken, or that he was not truly translated.

Indeed, honored sir, it is plain beyond all contradiction, that St. Paul, through the whole eighth of Romans, is speaking of the privileges of those only who are really in Christ. And let any unprejudiced person read what goes before, and what follows your text, and he must confess the word *all* only signifies those that are in Christ; and the latter part of the text plainly proves what, I find, dear Mr. Wesley will by no means grant; I mean, the final perseverance of the children of God—"He that spared not his own Son, but freely gave him for us all, (i. e. all saints,) how shall he not, with him also freely give us all things?" *Grace*, in particular, to enable us to persevere, and every thing else necessary to carry us home to our Father's heavenly kingdom.

Had any one a mind to prove the doctrine of election, as well as of *final perseverance*, he could hardly wish for a text more fit to his purpose than that which you have chosen to *disprove* it. One that does not know you, would suspect that you yourself were sensible of this: for after the first paragraph, I scarcely know whether you have mentioned it so much as once through your whole sermon.

But your discourse, in my opinion, is as little to the purpose as your text; and, instead of warping, does but more and more confirm me in the belief of the doctrine of God's eternal election.

I shall not mention how illogically you have proceeded. Had you written clearly, you should first, honored sir, have proved your proposition; "That God's grace is free to all;" and then, by way of inference, exclaimed against what you call the *horrible decree.* But you knew people (because *Armi-*

nianism, of late, has so much abounded amongst us) were generally prejudiced against the doctrine of reprobation; and therefore thought, if you kept up their dislike of that, you could overthrow the doctrine of election entirely. For, without doubt, the doctrine of election and reprobation must stand or fall together.

But, passing by this, as also your equivocal definition of the word *Grace*, and your false definition of the word *Free;* and that I may be as short as possible, I frankly acknowledge, I believe the doctrine of reprobation, that God intends to give saving grace, through Jesus Christ, only to a certain number; and that the rest of mankind, after the fall of Adam, being justly left of God to continue in sin, will at last suffer that eternal death which is its proper wages.

This is the established doctrine of scripture; and acknowledged as such in the 17th Article of the Church of England, as Bishop Burnet himself confesses—yet dear Mr. Wesley absolutely denies it.

But the most important objections which you have urged against this doctrine, as reasons why you reject it, being seriously considered, and faithfully tried by the word of God, will appear to be of no force at all. Let the matter be humbly and calmly reviewed, as to the following heads.

First, You say, "If this be so, (*i. e.* if there be an election) then is all preaching vain; it is needless to them that are elected; for they, whether with preaching or without, will infallibly be saved. Therefore the end of preaching, to save souls, is void with regard to them. As it is useless to them that are not elected, for they cannot possibly be saved; they, whether with preaching or without, will infallibly be damned. The end of preaching is therefore void with regard to them likewise. So that, in either case, our preaching is vain, and your hearing also vain." Page 10, paragraph 9.

Oh, dear sir, what kind of reasoning, or rather sophistry, is this! Hath not God, who hath appointed salvation for a certain number, appointed also the preaching of the word, as a means to bring them to it? Does any one hold election in any other sense? And if so, how is preaching needless to them that are elected, when the gospel is designed by God himself to be the power of God unto their eternal salvation? And since we know not who are elect, and who reprobate, we are to preach promiscuously to all; for the word may be useful, even to the non-elect, in restraining them from much wickedness and sin. However, it is enough to excite to the utmost diligence in preaching and hearing, when we consider that, by these means, some, even as many as the Lord hath ordained to eternal life, shall certainly be quickened, and enabled to believe. And who that attends, especially with reverence and care, can tell but he may be found of that happy number?

Secondly, You say, "that it (viz. the doctrine of election and reprobation) directly tends to destroy that holiness which is the end of all the ordinances of God. For, (says the dear mistaken Mr. Wesley,) it wholly takes away those first motives to follow after it, so frequently proposed in scripture. The hope of future reward, and fear of punishment; the hope of heaven, and fear of hell," &c. Page 11.

I thought one that carries perfection to such an exalted pitch as dear Mr. Wesley does, would know that a true lover of the Lord Jesus Christ would strive to be holy for the sake of being holy, and work for Christ out of love and gratitude, without any regard to the rewards of heaven, or fear of hell. You remember, dear sir, what Scougall says—"Love's a more powerful motive, that does them move." But passing by this, and granting that rewards and punishments (as they certainly are) may be motives from which a christian may be honestly stirred up to act for God, how does the doctrine of election destroy these motives? Do not the elect know, that the more good works they do, the greater will be their reward? And is not that encouragement enough to set them upon, and cause them to persevere in working for Jesus Christ? And how does the doctrine of election destroy holiness? Who ever preached any other election than what the apostle preached, when he said—"Chosen through sanctification of the Spirit?" Nay, is not holiness made a mark of our election by all that preach it? And how, then, can the doctrine of election destroy holiness?

The instance which you bring to illustrate your assertion, indeed, dear sir, is quite impertinent. For you say "If a sick man knows that he must unavoidably die or unavoidably recover, though he knows not which, it is not reasonable to take any physic at all." Page 11. Dear sir, what absurd reasoning is here! Was you ever sick in your life? If so, did not the bare probability or possibility of your recovering, though you knew it was unalterably fixed that you must live or die, encourage you to take physic? For how did you know but that very physic might be the means God intended to recover you by? Just thus it is as to the doctrine of election. "I know that it is unalterably fixed," may one say, "that I must be damned or saved. But since I know not which for a certainty, why should I not strive, though at present in a state of nature, since I know not but this striving may be the means God has intended to bless, in order to bring me into a state of grace?" Dear sir, consider these things. Make an impartial application: and then judge what little reason you had to conclude the 10th paragraph, page 12, in these words—"So directly does this doctrine tend to shut the very gate of holiness in general, to hinder unholy men from ever approaching thereto, or striving to enter in thereat!"

"As directly," (paragraph 11,) say you, "does the doctrine tend to destroy several particular branches of holiness, such as meekness, love, &c." I shall say little, dear sir, in answer to this paragraph. Dear Mr. Wesley, perhaps, has been disputing with some warm, narrow-spirited men that held election, and then infers, that their warmth and narrowness of spirit was owing to their principles. But does not dear Mr. Wesley know many dear children of God, who are predestinarians, and yet are meek, lowly, pitiful, courteous, tender-hearted, of a catholic spirit, and kind, and hope to see the most vile and profligate of men converted? And why? Because they know God saved them by an act of his electing love, and they know not but he may have elected those who now seem to be the most abandoned. But dear sir, we must not judge of the truth of principles in general, nor of this of election in particular, entirely from the practice of some that profess to hold them. If so, I am sure much might be said against your own. For I appeal to your own heart, whether or not you have not felt in yourself, or observed in others, a narrow-spiritedness, and some disunion of soul, towards those that hold particular redemption? If so, then, according to your own rule, *Universal Redemption* is wrong, because it destroys several branches of holiness, such as meekness, love, &c. But not to insist upon this, I beg you would observe, that your inference is entirely set aside by the force of the apostle's argument, and the language which he expressly uses. For, Col. iii. 12, 13, he says, *Put on, therefore, (as the elect of God, holy and beloved) bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.* Here we see that the apostle exhorts them to put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, &c., upon this consideration, namely, because they were elect of God. And all who have experimentally felt this doctrine in their hearts, feel that these graces are the genuine effects of their being elected of God.

But, perhaps, dear Mr. Wesley may be mistaken in this point, and call that passion, which is only zeal for God's truths. You know, dear sir, the apostle exhorts us to "contend earnestly for the faith once delivered to the saints;" and therefore you must not condemn all that appear zealous for the doctrine of election, as narrow-spirited or persecutors, because they think it their duty to oppose you. I am sure I love you in the bowels of Jesus Christ, and think I could lay down my life for your sake; but yet, dear sir, I cannot help strenuously opposing your errors upon this important subject, because I think you warmly, though not designedly, oppose the truth as it is in Jesus. May the Lord remove the scales of prejudice from off the eyes of your mind, and give you a zeal according to true christian knowledge!

Thirdly, Says your sermon, page 13th, paragraph 12—"This doctrine tends to destroy the comforts of religion, the happiness of christianity, &c."

But how does Mr. Wesley know this, who never believed election? I believe, they who have experienced it, will agree with our 17th Article, "That the godly consideration of predestination, and election in Christ, is full of sweet, pleasant, unspeakable comfort, to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing their minds to high and heavenly things, as well because it does greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God, &c." This plainly shows that our godly reformers did not think election destroyed holiness, or the comforts of religion. As for my own part this doctrine is my daily support. I should utterly sink under a dread of my impending trials, were I not firmly persuaded that God has chosen me in Christ from before the foundation of the world; and that now being effectually called, he will suffer none to pluck me out of his almighty hand.

You proceed thus—"This is evident as to all those who believe themselves to be reprobate, or only suspect or fear it; all the great and precious promises are lost to them; they afford them no ray of comfort."

In answer to this, let me observe, that none living, especially none who are desirous of salvation, can know that they are not of the number of God's elect. None but the unconverted can have any just reason so much as to fear it. And would dear Mr. Wesley give comfort, or dare you apply the precious promises of the gospel, being children's bread, to men in a natural state, while they continue so? God forbid! What if the doctrine of election and reprobation does put some upon doubting? So does that of regeneration. But is not this doubting a good means to put them upon searching and striving, and that striving a good means to make their calling and election sure? This is one reason, among many others, why I admire the doctrine of election, and am convinced that it should have a place in gospel ministrations, and should be insisted on with faithfulness and care. It has a natural tendency to rouse the soul out of its carnal security, and therefore many carnal men cry out against it; whereas *universal redemption* is a notion sadly adapted to keep the soul in its lethargic, sleepy condition; and therefore so many natural men admire and applaud it.

Your 13th, 14th, and 15th paragraphs, come next to be considered. "The witness of the Spirit, (you say, paragraph 14, page 14,) experience shows to be much obstructed by this doctrine." But, dear sir, whose experience? Not your own: for in your journal, from your embarking for Georgia to your return to London, page the last, you seem to acknowledge that you have it not, and therefore you are no competent judge in this matter. You must mean, then, the experience of others. For you say in the same paragraph—"Even in those, who have tasted of that good gift, who yet have soon lost it again, (I suppose you mean lost the *sense* of it again,) and fallen back into doubts, and fears, and darkness, even horrible darkness, that might be felt," &c. Now as to the darkness of desertion, was not this the case of Jesus Christ himself, after he had received an unanswerable unction of the Holy Ghost? *Was not his soul exceeding sorrowful even unto death*, in the garden? And was he not surrounded with a horrible darkness, even, "a darkness that might be felt," when on the cross he cried out, *My God! my God! why hast thou forsaken me?* And that all his followers are liable to the same, is it not evident from scripture? For says the apostle, "He was tempted in all things like unto his brethren, that he might be able to succor those that are tempted." And is not their liableness thereunto well consistent with that conformity to him in suffering, which his members are to bear? Why then should persons falling into darkness, after they have received the witness of the Spirit, be any argument against the doctrine of election? "Yes, (you say) many, very many of those that hold it not, in all parts of the earth, have enjoyed the uninterrupted witness of the Spirit, the continual light of God's countenance, from the moment wherein they first believed, for many months or years, to this very day." But how does Mr. Wesley know this? Has he consulted the experience of many, very many, in all parts of the earth? Or, could he be sure of what he hath advanced without sufficient grounds, would it follow, that their being kept in this light is owing to their not believing the doctrine of election? No; this, according to the sentiments of our church, "greatly confirms and establishes a true christian's faith of eternal salvation through Christ;" and is an anchor of hope, both sure and steadfast, when he walks in darkness and sees no light, as certainly he may, even after he hath received the witness of the Spirit, whatever you or others may unadvisedly assert to the contrary. Then to have respect to God's everlasting covenant, and to throw himself upon the free distinguishing love of that God who changeth not, will make him lift up the hands that hang down, and strengthen the feeble knees. But without the belief of the doctrine of election, and the immutability of the free love of God, I cannot see how it is possible that any should have a comfortable assurance of eternal salvation. What could it signify to a man whose conscience is thoroughly awakened, and who is warned in good earnest to seek deliverance from the wrath to come, though he should be assured that all his past sins are forgiven, and that he is now a child of God; if, notwithstanding this, he may hereafter become a child of the devil, and be cast into hell at last? Could such an assurance yield any solid lasting comfort, to a person convinced of the corruption and treachery of his own heart, and of the malice, subtlety, and power of Satan? No! That which alone deserves the name of a *full assurance of faith*, is such an assurance as emboldens the believer, under the sense of his interest in distinguishing love, to give the challenge to all his adversaries, whether men or devils, and that with regard to all their future as well as present attempts to destroy; saying with the apostle, "Who shall lay any thing to the charge of God's elect? It is God that justifies me. It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for me. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror, through him that loved me. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

This, dear sir, is the triumphant language of every soul that has attained a full assurance of faith. And this assurance can only arise from a belief of God's electing, everlasting love. That many have an assurance that they are in Christ to-day, but take no thought for, or are not assured they shall be in him to-morrow, nay, to all eternity, is rather their imperfection and unhappiness than their privilege. I pray God to bring all such to a sense of his eternal love, that they may no longer build upon their own faithfulness, but on the unchangeableness of that God whose gifts and callings are without repentance. For those whom God has once justified, he also will glorify. I observed before, dear sir, it is not always a safe rule to judge of the truth of principles from people's practice. And therefore, supposing all that held *universal redemption* in your way of explaining it, after they received faith, *enjoyed the continual, uninterrupted light of God's countenance*, it does not follow, that this is a fruit of their principle; for that, I am sure, has a natural tendency to keep the soul in darkness for ever; because the creature thereby is taught, that his being kept in a state of salvation is owing to his own free will. And what a sandy foundation is that for a poor creature to build his hopes of perseverance upon! Every relapse into sin, every surprise by temptation, must throw him "into doubts and fears, into horrible darkness, even darkness that may be felt." Hence it is, that the letters which have been lately sent me by those who hold *universal redemption*, are dead and lifeless, dry and inconsistent, in comparison of those I receive from persons on the contrary side. Those who settle in the universal scheme, though they might begin in the spirit, whatever they may say to the contrary, are ending in the flesh, and building up a righteousness founded on their own free-will: whilst the others triumph in hopes of the glory of God, and build upon God's never-failing promise and unchangeable love, even when his sensible presence is withdrawn from them. But I would not judge of the truth of election by the experience of any particular persons: if I did, (O bear with me in this foolishness of boasting!) I think I myself might glory in election. For these five or six years, I have received the witness of God's Spirit. Since that, blessed be God, I have not doubted a quarter of an hour of having a saving interest in Jesus Christ. But with grief and humble shame I do acknowledge, I have fallen into sin often since that. Though I do not, dare not allow of any one transgression, yet hitherto I have not been (nor do I expect that while I am in this present world I ever shall be) able to live one day perfectly free from all defects and sin. And since the scriptures declare, that there is not a just man upon earth, no, not among those of the highest attainments in grace, that doeth good, and sinneth not; we are sure that this will be the case of all the children of God. The universal experience and acknowledgment of this, among the godly in every age, is abundantly sufficient to confute the error of those who hold it in an absolute sense, "that after a man is born again, he cannot commit sin; especially since the Holy Ghost condemns the persons who say they have no sin, as deceiving themselves, as being destitute of the truth, and making God a liar," 1 John i. 8–10. I have been also in heaviness through manifold temptations, and expect to be often so before I die. Thus were the apostles and primitive christians themselves. Thus was Luther, that man of God, who, as far as I can find, did not, peremptorily at least, hold election; and the great John Arndt was in the utmost perplexity a quarter of an hour before he died; and yet he was no predestinarian. And if I must speak freely, I believe your fighting so strenuously against the doctrine of election, and pleading so vehemently for a sinless perfection, are among the reasons or culpable causes, why you are kept out of the liberties of the gospel, and that full assurance of faith which they enjoy, who have experimentally tasted and daily feed upon God's electing, everlasting love.

But, perhaps, you may say, that Luther and Arndt were no christians, at least very weak ones. I know you think meanly of Abraham, though he was eminently called the friend of God; and I believe also of David, the man after God's own heart. No wonder, therefore, that, in a letter you sent me not long since, you should tell me, " That no baptist or presbyterian writer whom you have read, knew any thing of the liberties of Christ." What! neither Bunyan, Henry, Flavel, Halyburton, nor any of the New England and Scotch Divines! See, dear sir, what narrow-spiritedness and want of charity arise from your principles! and then do not cry out against election any more, on account of its being " destructive of meekness and love !"

Fourthly, I shall now proceed to another head. Again, says the dear Mr. Wesley, page 15, paragraph 16. " How uncomfortable a thought is this, that thousands and millions of men without any preceding offense or fault of theirs, were unchangeably doomed to everlasting burnings !"

But whoever asserted, that thousands and millions of men, without any preceding offense or fault of theirs, were unchangeably doomed to everlasting burnings? Do not they who believe God's dooming men to everlasting burnings, also believe that God looked upon them as men fallen in Adam? And that that decree which ordained the punishment first regarded the crime by which it was deserved? How then are they doomed without any preceding fault? Surely Mr. Wesley will own God's justice in imputing Adam's sin to his posterity; and also that, after Adam fell, and his posterity in him, God might justly have passed them ALL by, without sending his own Son to be our Savior for ANY ONE. Unless you heartily agree to both these points, you do not believe original sin aright. If you do own them, then you must acknowledge the doctrine of election and reprobation to be highly just and reasonable; for, if God might justly impute Adam's sin to *all*, and afterwards have passed by *all*, then he might justly pass by *some*. Turn on the right hand, or on the left, you are reduced to an inex tricable dilemma. And, if you would be consistent, you must either give up the doctrine of the imputation of Adam's sin, or receive the amiable doctrine of election, with a holy and righteous reprobation, as its consequent; for whether you can believe it or no, the word of God abides faithful. *The election has obtained it, and the rest were blinded.*

Your 17th paragraph, I pass over. What has been said on paragraphs 9th and 10th, with little alteration, will answer it. I shall only say, it is the doctrine of election that mostly presses me to abound in good works. I am made willing to suffer all things for the elect's sake. This makes me preach with comfort, because I know salvation does not depend on man's free will, but the Lord makes them willing in the day of his power; and can make use of me to bring some of his elect home, when and where he pleases. But,

Fifthly, You say, paragraph 18, page 17—"This doctrine has a direct, manifest tendency, to overthrow the whole christian religion. For, (say you,) supposing that eternal, unchangeable decree, one part of mankind must be saved, though the christian revelation were not in being."

But, dear sir, how does that follow, since it is only by the christian revelation that we are acquainted with God's design of saving his church by the death of his Son? Yea, it is settled in the everlasting covenant, that this salvation shall be applied to the elect through the knowledge and faith of him; as the prophet says, *By his knowledge shall my righteous servant justify many*, Isa. liii. 11. How, then, has the doctrine of election a direct tendency to overthrow the whole christian revelation? Who ever thought, that God's declaration to Noah, that seed time and harvest should never cease, could afford an argument for the neglect of ploughing or sowing? or that the unchangeable purpose of God, that harvest should not fail, rendered the heat of the sun, or the influence of the heavenly bodies, unnecessary to produce it? No more does God's absolute purpose of saving his chosen, preclude the necessity of the gospel revelation, or the use of any of the means through which he has determined the decree shall take effect. Nor will the right understanding, or the reverent belief of God's decree, ever allow or suffer a christian, in any case, to separate the means from the end, or the end from the means. And since we are taught by the revelation itself, that this was intended and given by God as a means of bringing home his elect, we therefore receive it with joy, prize it highly, using it in faith; and endeavor to spread it through all the world, in the full assurance that wherever God sends it, sooner or later, it shall be savingly useful to all the elect within its call. How, then, in holding this doctrine, do we join with modern unbelievers in making the Christian Revelation unnecessary? No, dear sir, you mistake. Infidels of all kinds are on your side of the question. Deists, Arians, Socinians, arraign God's sovereignty, and stand up for universal redemption. I pray God, dear Mr. Wesley's sermon, as it has grieved the hearts of many of God's children, may not also strengthen the hands of many of his most avowed enemies! Here I could almost lie down and weep! *O, tell it not in Gath! Publish it not in the streets of Askelon, lest the daughters of the uncircumcised rejoice, lest the sons of unbelief should triumph!*

Farther, you say, page 18th, paragraph 19th—"This doctrine makes revelation contradict itself." For instance, say you, "The asserters of this doctrine interpret the text of the scriptures, *Jacob have I loved, but Esau have I hated*, as implying that God, in a literal sense, hated Esau and all the reprobates from eternity!" And when considered as *fallen in Adam*, were they not objects of his hatred? And might not God, of his own good pleasure, love or show mercy to Jacob and the elect, and yet at the same time do the reprobate no wrong? But you say, "God is love." And cannot God be love, unless he shows the same mercy to all?

Again, says dear Mr. Wesley, "They infer from that text, *I will have mercy on whom I will have mercy*, that God is love only to some men, viz. the elect, and that he has mercy for those only; flatly contrary to which is the whole tenor of the scripture, as is that express declaration in particular, *The Lord is loving to* every man, *and his mercy is over all his works.*" And so it is, but not his saving mercy. God is loving to every man, he sends his rain upon the evil and upon the good. But you say, *God is no respecter of persons.* No! for every one, whether Jew or gentile, that believeth on Jesus, and worketh righteousness, is accepted of him. *But he that believeth not shall be damned.* For *God is no respecter of persons*, i. e. upon the account of any outward condition or circumstance in life whatever. Nor does the doctrine of election in the least suppose him to be so; but as the sovereign Lord of all, who is debtor to none, he has a right to do what he will with his own, and dispense his favors to what object he sees fit, merely at his pleasure. And his supreme right herein is clearly and strongly asserted in those passages of scripture, where he says, *I will have mercy, on whom I will have mercy, and have compassion on whom I will have compassion*, Rom. ix. 15. Exodus, xxxiii. 19.

Farther, in page 19th, you represent us as inferring from the text—"*The children not being yet born, neither having done good or evil*, that the purpose of God, according to election, might stand, not of works, but him that calleth; it was said unto her, (unto Rebecca,) "The elder shall serve the younger;" that our predestination to life no way depends on the fore-knowledge of God. But who infers this, dear sir? For if fore-knowledge signifies approbation, as it does in several parts of scripture, then we confess that predestination and election do depend on God's fore-knowledge. But if by God's fore-knowledge you understand God's fore-seeing some good works done by his creature, as the foundation or reason of choosing them, and therefore electing them; then we say that, in this sense, predestination does not any way depend on God's fore-knowledge. But I referred you, at the beginning of this letter, to Dr. Edward's *Veritas Redux*, which I recommended to you in a late letter, with Elisha Cole on *God's sovereignty*. Be pleased to read those; and also the excellent sermons of Mr. Cooper, of Boston, in New England, which I also sent you, and I doubt not but you will see all your objections answered. Though I would observe, that after all our reading on both sides the question, we shall never in this life be able *to search out God's decrees to perfection.* No; we must humbly adore what we cannot comprehend; and, with the great apostle, at the end of our inquires, cry out, *Oh! the depth*, &c. Or with our Lord, when he was admiring God's sovereignty, "Even so Father, for so it seemeth good in thy sight."

However, it may not be amiss to take notice, that if those texts, "God willeth that none should perish—I have no pleasure in him that dieth," and such like, be taken in their strictest sense, then no one will be damned.

But here is the distinction: God taketh no pleasure in the death of sinners, so as to delight simply in their death; but he delights to magnify his justice, by inflicting the punishment which their iniquities have deserved; as a righteous judge, who takes no pleasure in condemning a criminal, may yet justly command him to be executed, that law and justice may be satisfied, even though it be in his power to procure him a reprieve.

I would hint farther, that you unjustly charge the doctrine of *reprobation* with blasphemy; whereas the doctrine of *universal redemption*, as you set it forth, is really the highest reproach upon the dignity of the Son of God, and the merit of his blood. Consider, therefore, whether it be not blasphemy rather, to say, as you do, (page 20,) "Christ not only died for those that are saved, but also for those that perish." The text you have misapplied to gloss over this, see explained by Ridgely, Edwards, Henry; and I purposely omit answering your texts myself, that you may be brought to read such treatises, which, under God, would show you your error. You cannot make good this assertion, "That Christ died for them that perish," without holding, (as Peter Boehler, one of the Moravian brethren, in order to make out *universal redemption*, lately frankly confessed in a letter,) "That all the damned souls would hereafter be brought out of hell." I cannot think Mr. Wesley is thus minded. And yet, without this can be proved, *universal redemption*, taken in a literal sense, falls entirely to the ground. For how can *all* be universally redeemed, if *all* are not finally saved?

Dear sir, for Jesus Christ's sake, consider how you dishonor God by denying election. You plainly make salvation depend, not on God's *free grace*, but on man's *free will*. And it is more than probable, Jesus Christ would not have had the satisfaction of seeing the fruit of his death in the eternal salvation of one soul. Our preaching would then be vain, and all invitations for people to believe in him, would also be in vain.

But blessed be God, our Lord knew for whom he died. There was an eternal compact between the Father and Son. A certain number was then given him, as the purchase and reward of his obedience and death. For these he prayed, (John xvii.) and not for the world. For these and these only, he is now interceding, and with their salvation he will be fully satisfied.

I purposely omit making any further particular remarks on the several last pages of your sermon. Indeed, had not your name, dear sir, been prefixed to the sermon, I could not have been so uncharitable as to think you were the author of such sophistry. You beg the question, in saying that God has declared, (notwithstanding you own, I suppose, some will be damned,) that he would save all, i. e. every *individual* person. You take it for granted (for solid proof you have none) that God is unjust, if he passes by any; and then you exclaim against the *horrible decree*. And yet, as I before hinted, in holding the doctrine of *original sin*, you profess to believe that he might justly have passed by all.

Dear, dear sir! O be not offended! For Christ's sake, be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning. Be a little child. And then, instead of pawning your salvation, as you have done in a late hymn book, if the doctrine of *universal redemption* be not true; instead of talking of sinless perfection, as you have done in the preface to that hymn book, and making man's salvation depend on his own free will, as you have in this sermon; you will compose a hymn in praise of sovereign, distinguishing love. You will caution believers against striving to work a perfection out of their own hearts; and print another sermon the reverse of this, and entitle it, *Free grace* indeed. *Free*, because not *free* to *all;* but free, because God may withhold or give it to whom and when he pleases.

Till you do this, I must doubt whether or not you know yourself. In the mean while, I cannot but blame you for censuring the clergy of our church for not keeping to their Articles, when you yourself, by your principles, positively deny the 9th, 10th, and 17th. Dear sir, these things ought not so to be. God knows my heart, as I told you before, so I declare again, nothing but a single regard to the honor of Christ has forced this letter from me. I love and honor you for his sake; and, when I come to judgment, will thank you, before men and angels, for what you have, under God, done for my soul.

There, I am persuaded, I shall see dear Mr. Wesley, convinced of *election* and everlasting love. And it often fills me with pleasure, to think how I shall behold you casting your crown down at the feet of the Lamb; and, as it were, filled with a holy blushing for opposing the Divine Sovereignty in the manner you have done.

But I hope the Lord will show you this before you go hence. O how do I long for that day! If the Lord should be pleased to make use of this letter for that purpose, it would abundantly rejoice the heart of, dear and honored sir,

Your affectionate, though unworthy,
Brother and servant in Christ,
GEORGE WHITEFIELD.

AN INQUIRY

INTO THE FIRST AND CHIEF REASON WHY THE GENERALITY OF CHRISTIANS FALL SO FAR SHORT OF THE HOLINESS AND DEVOTION OF CHRISTIANITY.

[Extracted from Mr. Whitefield's Tracts.]

Since christian devotion is nothing less than a life wholly devoted to God, and persons who are free from the necessities of labor and employments are to consider themselves as devoted to God in a higher degree, it may now reasonably be inquired how it comes to pass that the lives even of the moral and better sort of people are in general so directly contrary to the principles of christianity. I answer, because the generality of those who call themselves christians are destitute of a true, living faith in Jesus Christ; for want of which they never effectually intended to please God in all the actions of life, as the happiest and best thing in the world.

To be partaker of such a faith is every where represented in scripture as a fundamental and necessary part of true piety. For without a living faith in the righteousness of Jesus Christ, our persons cannot be justified, and consequently none of our performances acceptable in the sight of God. It is this faith that enables us to overcome the world, and to devote ourselves, without reserve, to promote the glory of Him who has loved and given himself for us. And therefore it is purely for want of such a faith, that you see such a mixture of sin and folly even in the lives of the better sort of people. It is for want of this faith, that you see clergymen given to pride, and covetousness, and worldly enjoyments. It is for want of such a faith, that you see women, who profess devotion, yet living in all the folly and vanity of dress, wasting their time in idleness and pleasures, and in all such instances of state and equipage as their estate will reach. Let but a woman feel her heart full of this faith, and she will no more desire to shine at balls and assemblies, or to make a figure among those that are most finely dressed, than she will desire to dance upon a rope to please spectators; for she will then know that the one is as far from the true nature, wisdom and excellency of the christian spirit, as is the other.

Let a clergyman be but thus pious, and he will converse as if he had been brought up by an apostle; he will no more think and talk of noble preferment, than of noble eating, or a glorious chariot. He will no more complain of the frowns of the world, or a small cure, or the want of a patron, than he will complain of the want of a laced coat, or of a running horse. Let him but have such a faith in and love for God as will constrain him to make it his business to study to please God in all his actions, as the happiest and best thing in the world, and then he will know that there is nothing noble in clergymen, but burning zeal for the salvation of souls, nor any thing poor in his profession, but idleness and a worldly spirit.

Further: Let a tradesman but have such a faith, and it will make him a saint in his shop; his every day business will be a course of wise and reasonable actions, made holy to God by flowing from faith, proceeding from love, and by being done in obedience to his will and pleasure. He will therefore not chiefly consider what arts, or methods, or application, will soonest make him greater and richer than his brethren, that he may remove from a shop to a life of state and pleasure; but he will chiefly consider what arts, what methods and what application can make worldly business most conducive to God's glory, and his neighbor's good; and consequently make a life of trade to be a life of holiness, devotion and undissembled piety.

It was this faith that made the primitive christians such eminent instances of religion, and that made the godly fellowship of the saints in all ages, and all the glorious army of confessors and martyrs. And if we will stop and ask ourselves, Why are we not as pious as the primitive christians and saints of old were: our hearts must tell us, that it is because we never yet perhaps earnestly sought after, and consequently were never really made partakers of, that precious faith whereby they were constrained to intend to please God in all their actions, as the best and happiest thing in the world.

Here then let us judge ourselves sincerely; let us not vainly content ourselves with the common disorders of our lives, the vanity of our expenses, the folly of our diversions, the pride of our habits, the idleness of our lives, and the wasting of our time, fancying that these are only such imperfections as we necessarily fall into, through the unavoidable weakness and frailty of our nature; but let us be assured, that these habitual disorders of our common life are so many demonstrable proofs that we never yet truly accepted of the Lord Jesus and his righteousness by a living faith, and never really intended, as a proof and evidence of such a faith, to please God in all the actions of our life, as the best thing in the world.

Though this be a matter we can easily pass over at present, whilst the health of our bodies, the passions of our minds, the noise and hurry and pleasures and business of the world lead us on with "eyes that see not, and ears that hear not," yet, at death, it will set itself before us in a dreadful magnitude; it will haunt us like a dismal ghost, and our consciences will never let us take our eyes from it, unless they are seared as with a red hot iron, and God shall have given us over to a reprobate mind.

Penitens was a busy, notable tradesman, and very prosperous in his dealings; but died in the thirty-fifth year of his age.

A little before his death, when the doctors had given him over, some of his neighbors came one evening to see him; at which time he spake thus to them:

"I see (says he) my friends, the tender concern you have for me, by the grief that appears in your countenances, and I know the thoughts that you now have of me. You think how melancholy a case it is to see so young a man, and in such flourishing business, delivered up to death. And perhaps, had I visited any of you in my condition, I should have had the same thoughts of you. But now, my friends, my thoughts are no more like your thoughts, than my condition is like yours. It is no trouble to me now to think that I am to die young, or before I have raised an estate. These things are sunk into such mere nothings, that I have no name little enough to call them by. For in a few days, or hours, I am to leave this carcass to be buried in the earth, and to find myself either for ever happy in the favor of God, or eternally separated from all light and peace; can any words sufficiently express the littleness of every thing else?

"Is there any dream like the dream of life, which amuses us with the neglect and disregard of these things? Is there any folly like the folly of our manly state, which is too wise and busy to be at leisure for these reflections?

"When we consider death as a misery, we generally think of it as a miserable separation from the enjoyments of this life. We seldom mourn over an old man that dies rich, but we lament the young, that are taken away in the progress of their fortunes. You yourselves look upon me with pity, not that you think I am going unprepared to meet the Judge of quick and dead, but that I am to leave a prosperous trade in the flower of my life.

"This is the wisdom of our manly thoughts. And yet what folly of the silliest children is so great as this? For what is there miserable or dreadful in death, but the consequences of it? When a man is dead, what does any thing signify to him, but the state he is then in?

"Our poor friend Lepidus, you know, died as he was dressing himself for a feast; do you think it is now part of his trouble that he did not live till that entertainment was over? Feasts, and business, and pleasures, and enjoyments, seem great things to us, whilst we think of nothing else; but as soon as we add death to them, they all sink into littleness not to be expressed; and the soul that is separated from the body no more laments the loss of business, than the losing of a feast.

"If I am now going to the joys of God, could there be any reason to grieve that this happened to me before I was forty years of age? Can it be a sad thing to go to heaven, before I have made a few more bargains, or stood a little longer behind a counter?

"And if I am to go among lost spirits, could there be any reason to be content, that this did not happen to me till I was old and full of riches?

"If good angels were ready to receive my soul, could it be any grief to me that I was dying on a poor bed in a garret?

"And if God has delivered me up to evil spirits, to be dragged by them to places of torment, could it be any comfort to me, that they found me upon a bed of state? When you are as near death as I am, you will know, that all the different states of life, whether of youth or age, riches or poverty, greatness or meanness, signify no more to you than whether you die in a poor or stately apartment.

"The greatness of the things which follow death, makes all that goes before it sink into nothing.

"Now that judgment is the next thing which I look for, and everlasting happiness or misery has come so near to me, all the enjoyments and prosperities of life seem as vain and insignificant, and to have no more to do with my happiness, than the clothes that I wore when I was a little child.

"What a strange thing! that a little health, or the poor business of a shop, should keep us so senseless of these great things that are coming so fast upon us!

"Just as you came into my chamber, I was thinking with myself, what numbers of souls there are in the world in my condition at this very time, surprised with a summons to the other world; some taken from their shops and farms, others from their sports and pleasures; these at suits of law, those at gaming-tables; some on the road, others at their own fire-sides; and all seized at an hour when they thought nothing of it; frightened at the approach of death, confounded at the vanity of all their labors, designs, and projects, astonished at the folly of their past lives, and not knowing which way to turn their thoughts to find any comfort; their consciences flying in their faces, bringing all their sins to remembrance, tormenting them with the deepest convictions of their own folly, presenting them with the sight of the angry Judge, and the worm that never dies, the fire that is never quenched, the gates of hell, the power of darkness, and the bitter pains of eternal death.

"O my friends, bless God that you are not of this number; and take this along with you, that there is nothing but a real faith in the Lord Jesus, and a life of true piety, or a death of great stupidity, that can keep off these apprehensions.

"Had I now a thousand worlds, I would give them all for one moment's scriptural assurance that I had really received the Lord Jesus by a living faith into my heart, and for one more year's continuance in life, that I might evidence the sincerity of that faith, by presenting unto God one year of such devotion and good works as I am persuaded I have hitherto never done.

"Perhaps, when you consider that I have lived free from scandal and debauchery, and in the communion of the church, you wonder to see me so full of remorse and self-condemnation at the approach of death.

"But, alas! what a poor thing is it to have lived only free from murder, theft and adultery, which is all that I can say of myself. Was not the slothful servant, that is condemned in the gospel, thus negatively good? And did not the Savior of mankind tell the young man, who led a more blameless and moral life than I have done, that yet one thing he lacked?

"But the thing that now surprises me above all wonders is this, that till of late I never was convinced of that reigning, soul-destroying sin of unbelief; and that I was out of a state of salvation, notwithstanding my negative goodness, my seemingly strict morality, and attendance on public worship and the holy sacrament. It never entered into my head or heart, that the righteousness of Jesus Christ alone could recommend me to the favor of a sin-avenging God, and that I must be born again of God, and have Christ formed in my heart, before I could have any well-guarded assurance that I was a christian indeed, or have any solid foundation whereon I might build the superstructure of a truly holy and pious life.

"Alas! I thought I had faith in Christ, because I was born in a christian country, and said in my creed, that 'I believed on Jesus Christ, God's only Son, our Lord.' I thought I was certainly regenerate and born again, and was a real christian, because I was baptized when I was young, and received the holy sacrament in my adult age. But, alas! little did I consider that faith is something more than the world generally thinks of; a work of the heart and not merely of the head, and that I must know and feel that there is no other name given under heaven, whereby I can be saved, but that of Jesus Christ.

"It is true, indeed, you have frequently seen me at church and the sacrament; but, alas! you little think what remorse of conscience I now feel for so frequently saying, 'the remembrance of our sins is grievous unto us, and the burden of them is intolerable,' when I never experienced the meaning of them in all my life. You have also seen me join with the minister when he said, 'we do not approach thy table trusting on our own righteousness;' but all this while I was utterly ignorant of God's righteousness, which is by faith in Christ Jesus, and was going about to establish a righteousness of my own. It is true, indeed, I have kept the fasts and feasts of the church, and have called Christ Lord, Lord; but little did I think that no one could call Christ truly Lord, but by the Holy Ghost. I have attended upon ordinations, and heard the bishop ask the candidates, 'whether they were called by the Holy Ghost;' I have seriously attended to the minister, when he exhorted us to pray for true repentance, and God's Holy Spirit; but, alas! I never inquired whether I myself had received the Holy Ghost, to sanctify and purify my heart, and work a true evangelical repentance on my soul. I have prayed in the litany that I might bring forth fruits of the Spirit, but, alas! my whole life has been nothing but a dead life, a round of duties, and model of performances, without any living faith for their foundation. I have professed myself a member of the Church of England; I have cried out, 'The temple of the Lord, the temple of the Lord,' and in my zeal have exclaimed against Dissenters; but little did I think that I was ignorant all this while of most of her essential articles, and that my practice, as well as the want of real experience of a work of regeneration and true conversion, when I was using her offices, and reading her homilies, gave my conscience the lie.

"O my friends, a form of godliness without the power, and dead morality not founded on a living faith in the Lord Jesus Christ, is such a dreadful delusion, so contrary to the lively oracles of God, that did not I know, (though alas how late!) that the righteousness of Jesus Christ was revealed in them, and that there was mercy to be found with God, if we venture by a real faith on that righteousness, though at the eleventh hour, I must now sink into total despair."

Penitens was here going on, but had his mouth stopped by a convulsion, which never suffered him to speak any more. He lay convulsed about twelve hours, and then gave up the ghost.

Now if every reader would imagine this *Penitens* to have been some particular acquaintance or relation of his, and fancy that he saw and heard all which is here described; that he stood by his bed-side when his poor friend lay in such distress and agony, lamenting the want of a living faith in Jesus Christ, as the cause of a dead, lifeless, indevout life; besides this, should he consider how often he himself might have been surprised in the same formal, dead state, and made an example to the rest of the world; this double reflection, both upon the distress of his friend, and that goodness of God which ought to have led him to repentance, would, in all likelihood, set him upon seeking and earnestly praying for such a faith, of which *Penitens* felt himself void, and constrain him to let the Lord have no rest, till he should be pleased to apply the righteousness of his dear Son to his sin-sick soul, and enable him henceforward to study, out of love, to glorify him in all the actions of his future life, as the best and happiest thing in the world.

This therefore being so useful a meditation, I shall here leave the reader, I hope, seriously engaged in it.

THE END.

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